



THE 7 TRUMPETS OF REVELATION

GOD'S GREAT TRUMP

AARON EARNEST



The 7 Trumpets of Revelation

—

God's Great Trump

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“To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.”
— Jude 1:25 KJB

“Glory to God in the highest, and on earth peace, good will toward men.” — Luke 2:14 KJB

“And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”
— Philippians 2:11 KJB

“And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.” — 1 John 4:14 KJB

“Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.” — John 20:21 KJB

“That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” — John 17:21 KJB

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” — Matthew 24:14 KJB

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INTRODUCTION

The 7 Trumpets, spoken of in the New Testament texts of **Revelation** 8:2-11:19, perhaps more than any other section in the whole of the scriptures (KJB), with the possible exception of the passage of **Daniel** 10:1-12:13 in the Old Testament, are some of the most intriguing, difficult, mysterious and complex images and statements ever to be read. The **Revelation** itself often relies upon the Old Testament texts (and sometimes the New Testament), events, typologies, symbols and even peoples for nearly every single verse and word. The section that encompasses the 7 Trumpets is no less full of such depths drawn therefrom, but even more so as it is like a beautifully woven tapestry hung up for every eye to wonder at, that has thousands of tiny inter-connecting strands portraying a massive harmonious mosaic.

It is often that the little lines are stared at so much until the larger majestic display is lost sight of amidst it all and persons wander in their own self-imposed confusion as to what it all means. Even if one were to grasp at some of the details, and be able to explain their intricacies to others, that was never the reason for its existence and display by its Benefactor. However, if one were to keep the larger picture in mind while tracing those marvelous glinting fibers to their origins and purposes, a whole new profound understanding is gained, and fields of knowledge opened, so that a vast awe washes freely over a person that cannot be uttered by human language. A holy reverential silence that is abounding in the pregnant joy and wonderment that is near to bursting at every seam, as one realizes that they are in the presence of the work of not merely a ‘master’ of a craft, but of the true and unparalleled Originator of the craft itself – which is Redemption. Yet, the admiration of such, is near to nothing, as one finally realizes, that the Author Himself stands beside the one gazing at His work, watching intently a work of far greater intensity and infinite passion, the very living work of redemption itself in the one suddenly and shyly looking back at Him. When the revelation comes through ‘that hanging’ placed before all the universe to study, that the life of the one changed to the glory of God, by love, grace, sacrifice and shed blood, is of higher and everlasting value; only tears and a falling to His feet can then express such unnamed emotion. The ‘hanging’ is then rightly understood in its true, and really only, purpose.

While people will, of course, have questions as to the minor details, what ought to be asked by the one who ponders the workings of the infinite Mind of love, are those deepfelt pertinent questions which have lasting answers that satisfy the need of the inmost being. So very little few will even bother to make such requisite inquiry for varied reasons. Some, out of fear of what the real answers will hold for them, and others out of a fear of not desiring to make a mistake and be ridiculed, and others out of a worthless sense of ‘towing the line’ of ‘group-think’ and ‘ancestor ide-olatri’ (a portmanteau; or a jealous worshipping and promulgation of other men’s previous thoughts), and yet still others, out of sheer pride for having thought to have mastered a portion of the detail at the corner they have stood staring at for the last 10, 20, 30, 40 or even 50 years. If only that 50th year might be a jubilation of freedom from such insignificant thinking as all that.

What do the texts of **Revelation** 8:2-11:19 mean? Does the passage refer to the rise of Abu al Qasim (known to the world as ‘Muhammad’; the so-called ‘praised one’) and the global political-religious system of Islam and its Sharia, along with its vast militant adherents, or to some other events and peoples in history?

Do the texts refer to the Ottoman and Turkish empires, and the cruel crusades of the Catholic church?

Do charging legions of horses and their capable riders amidst dust and smoke-filled battles, stemming from the invention of muskets, make an appearance in the texts, or do they not?

What of the time prophecy of the “five months”? Do they refer to a period of some specific 150 years using the day-year principle of **Numbers** 14:34 and **Ezekiel** 4:6? Do those words require, or even have the context for, using such means?

What about the phrase, “prepared for an hour, and a day, and a month, and a year” as found in **Revelation** 9:15? Does this sentence mean ‘391 years and 15 days’ using the same principle as just mentioned, or to something much more meaningful in its contextual setting?

Will giant mutant locusts and amalgamated behemoth scorpions suddenly burst forth from the ground of the earth at some future date identified by those texts, and harry and harass the general population of the earth?

Will white-haired fire breathing prophets of old be sent down from heaven by God and come and scatter the forces of darkness and hell that have ravaged men, women and children the world over? Will they die in their counter-work to the devil, and be raised back to life and ascend to heaven once more before all the on-looking world?

Are the 7 trumpets all already past? Are they all to yet come in a future succession? Are they historic and still in the process of being fulfilled? Are they to be understood as taking place at all in an historical context, or are they mere metaphors for an internal battle that all mankind faces at some point in their own individual lives?

Why is there a whole chapter in the middle of the 6th Trumpet that is seemingly out of place?

This present written material is designed to consider these things from the primary source of information, namely, the holy scriptures (KJB; King James Bible, English, being translated from the HOT (Hebrew Old Testament) and the GNT TR (Greek New Testament Textus Receptus)) and not from any other source, though other materials will give additional confirmation afterwards. The reason for this is found in the texts of **Isa.** 8:20; **1 Pet.** 4:11 KJB.

This labour of love (unto God & mankind) is also designed to appeal to the widest audience as possible, so that all may, “... sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:” (**1 Pet.** 3:15 KJB), placing a long-forgotten gem of glorious truth back into its place of honour.

Whether any who read this work, already have a position (belief / knowledge) upon this particular subject, or not, try not to jump ahead, and please consider the following texts:

“He that answereth a matter before he heareth *it*, it is folly and shame unto him.”
– Proverbs 18:13 KJB

“*He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.”
– Proverbs 18:17 KJB

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Timothy 2:15 KJB

CHAPTER 1

~ Typical Joshua

Revelation 8:2 KJB - And I saw the seven angels which stood before God; and to them were given seven trumpets.

Revelation 8:3 KJB - And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

Revelation 8:4 KJB - And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Revelation 8:6 KJB - And the seven angels which had the seven trumpets prepared themselves to sound.

A lot of people, whether they are Christians or not, will attempt to dive right into the book of the **Revelation** of Jesus Christ and attempt to understand what is going on in their very first read-through. While that is admirable, and even bold, of such persons, it is not really the best thing to do. It is not that the Holy Spirit cannot teach that person something of the book (far be it from this author to limit The Author), for there are 3 main blessings given just in the first chapter alone:

Revelation 1:3 KJB - **Blessed** *is* he that **readeth**, and they that **hear the words of this prophecy**, and **keep those things which are written therein**: for the time *is* at hand.

Just as there are those 3 main blessings, there are at least 3 things that once a person understands, will help them in their reading, hearing and keeping of that which is given by God in the book of the **Revelation** of Jesus Christ, and most especially in the place of the 7 Trumpets:

[1] The typological events of this earth's history as given in the Old Testament, and even New Testament, as following the "natural" would come the "spiritual" (**1 Cor.** 15:46 KJB), for history repeats by the command of God (**Ecc.** 1:9, 3:15; **Mat.** 24:36-39; **Luk.** 17:26-30 KJB),

[2] The structure of the **Revelation** of Jesus Christ, the 'foundational bones' in their proper placement and order (**Exo.** 39:37; **Psa.** 77:13, 119:105; **Luk.** 1:1; **1 Cor.** 14:40; **2 Pet.** 1:19 KJB),

[3] The purpose & function of trumpets as they are utilized throughout scripture (**Isa.** 14:26 KJB).

While these 3 things are very helpful, they are of course not the only material that may be studied from the Bible, and learned, to aid with gaining a knowledge of the events and symbolism as found written in the texts of the 7 Trumpets. Yet, starting with these, will be of tremendous benefit by the end!

[1] What is a type and anti-type?

Before considering **Joshua** in the Old Testament as the type of Jesus (in the New Testament), it is best to understand what a ‘type’ is and what its counterpart, or anti-type (over against, opposite to, corresponding to), is. It is also explained as a “shadow” that relates to the “substance” or “body” that is casting the “shadow”. The one is only a semblance of the reality, and the other is the actuality of the real thing. One may think on some common items that most are familiar with:

[1] **Type** – the play-toy vehicle that children often entertain themselves with, or a drawing of a tree on paper

[2] **Anti-type** – the real working vehicle that the adult drives around to accomplish daily tasks, or the real living tree that is growing out side

Scripturally speaking, in **Genesis**, God gave to mankind a type in the “lamb slain from the foundation of the world” (**Rev.** 13:8 KJB), when God sacrificed two lambs to cover the nakedness of Adam and Eve (**Gen.** 3:15,21 KJB) after their sin. This imagery that God provided was not the real sacrifice that was promised, but merely something to hold onto in promise until the real sacrifice, Jesus, “the Lamb of God, which taketh away the sin of the world,” (**Jhn.** 1:29,36 KJB) came. Consider the word “υποδειγματα” (**G5262**), “[h]ypodeigmata,” which means “an exhibit for imitation or warning (figuratively specimen, adumbration): - en- (ex-) ample, pattern.” – Strong’s Concordance (E-Sword edition).

Hebrews 9:23 KJB - *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

Hebrews 9:23 GNT TR - αναγκη ουν τα μεν υποδειγματα των εν τοις ουρανοις τουτοις καθαριζεσθαι αυτα δε τα επουρανια κρειττοσιν θυσιαις παρα ταυτας

The “earthly” tabernacle, the “τυπον” (**G5179**), or “typon” (type), the type or plan, being “patterned” after the “heavenly”:

Acts 7:44 KJB - Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Acts 7:44 GNT TR - η σκηνη του μαρτυριου ην τοις πατρασιν ημων εν τη ερημω καθως διεταξατο ο λαλων τω μωση ποιησαι αυτην κατα τον τυπον ον εωρακει

Exodus 26:30 KJB - And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

Exodus 26:30 HOT - והקמת את־המשכן כמשפטו אשר הראית בהר :

Exodus 26:30 HOT Transliterated - waháqëmotä et-haMish'Kän K'mish'Pätô ásher här'ëytä Bähär š

This word “τύπος” (typos) means a ‘type or pattern’, an ‘ensample’ or “a die (as struck), that is, (by implication) a stamp or scar; by analogy a shape, that is, a statue, (figuratively) style or resemblance; specifically a sampler (“type”), that is, a model (for imitation) or instance (for warning): - en- (ex-) ample,

fashion, figure, form, manner, pattern, print.” – Strong’s Concordance (E-Sword edition). It is used in several other New Testament verses, which show such definitions, or meanings.

Adam (the first; **1 Cor.** 15:45-47 KJB) in the Old Testament, as the head of mankind, was the “figure” of Him (Adam, the last, or Jesus) who was to come in the New Testament, who is the head of all new mankind.

Romans 5:14 KJB - Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the **figure** of him that was to come.

Romans 5:14 GNT TR - αλλ εβασιλευσεν ο θανατος απο αδαμ μεχρι μωσεως και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ ος εστιν **τυπος** του μελλοντος

The peoples that came out of Egypt along with Moses, such as the Israelites and mixed / mixt multitude (**Exo.** 12:38; **Num.** 11:4 KJB) are stated, in **1 Cor.** 10:6,11 KJB, to be “examples”, or an “ensample” (“τυποι”, “typoi”) from which the New Testament peoples, of a far greater **Exodus** from sin, satan and selfishness, are to learn from, since God set them forth as the “admonition”:

1 Corinthians 10:6 KJB - Now these things were our **examples**, to the intent we should not lust after evil things, as they also lusted.

1 Corinthians 10:6 GNT TR - ταυτα δε **τυποι** ημων εγενηθησαν εις το μη ειναι ημας επιθυμητας κακων καθως κακεινοι επεθυμησαν

1 Corinthians 10:11 KJB - Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come.

1 Corinthians 10:11 GNT TR - ταυτα δε παντα **τυποι** συνεβαινον εκεινοις εγραφη δε προς νουθεσιαν ημων εις ους τα τελη των αιωνων κατηντησεν

Another word that is used is “σκια” (**G4639**), “skia” which means ““shade” or a shadow (literally or figuratively [darkness of error or an adumbration]): - shadow.” – Strong’s Concordance (E-Sword edition).

Colossians 2:17 KJB - Which are a **shadow** of things to come; but the body is of Christ.

Colossians 2:17 GNT TR - α εστιν **σκια** των μελλοντων το δε σωμα του χριστου

Hebrews 8:5 KJB - Who serve unto the **example** and **shadow** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Hebrews 8:5 GNT TR - οιτινες **υποδειγματι** και **σκια** λατρευουσιν των επουρανιων καθως κεχηματισται μωσης μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησης παντα κατα τον τυπον τον δειχθεντα σοι εν τω ορει

Hebrews 10:1 KJB - For the law having a **shadow** of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Hebrews 10:1 GNT TR - σκιαν γαρ εχων ο νομος των μελλοντων αγαθων ουκ αυτην την εικονα των πραγματος κατ ενιαυτον ταις αυταις θυσιας ας προσφερουσιν εις το διηνεκες ουδεποτε δυναται τους προσερχομενους τελειωσαι

The Bible, then also speaks about the fulfillment of the type or counterpart, in the “αντιτυπα” (G499), “antitypa”, or antitype.

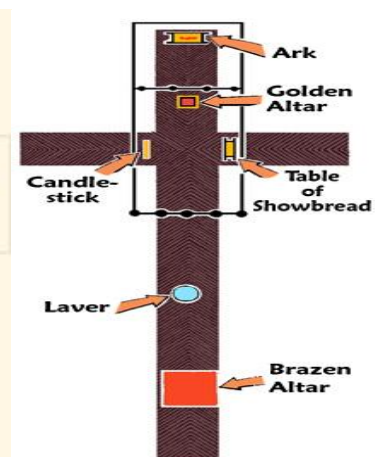
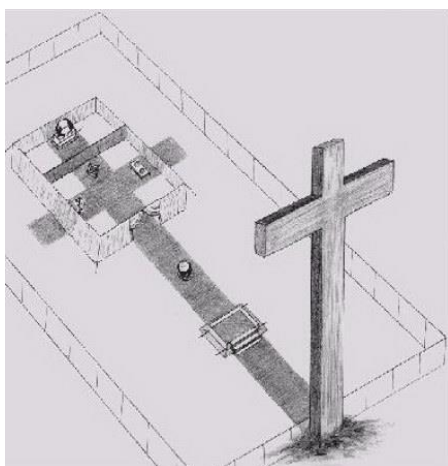
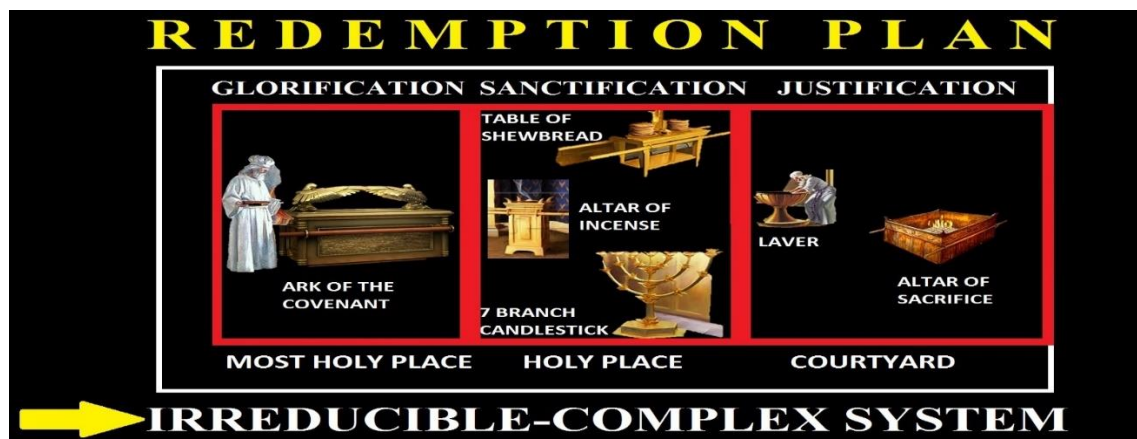
Hebrews 9:24 KJB - For Christ is not entered into the holy places made with hands, *which are* the **figures** of the true; but into heaven itself, now to appear in the presence of God for us:

Hebrews 9:24 GNT TR - ου γαρ εις χειροποιητα αγια εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηναι τω προσωπω του θεου υπερ ημων

1 Peter 3:21 KJB - The like **figure** whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

1 Peter 3:21 GNT TR - ω και ημας αντιτυπον νυν σωζει βαπτισμα ου σαρκος αποθεσις ρυπου αλλα συνειδησεως αγαθης επερωτημα εις θεον δι αναστασεως ιησου χριστου

As a great example, the sanctuary that God showed to Moses is the perfect picture or model that had many shadows and types that all pointed to the reality of Jesus Christ:



[2] The Structure; the repeating pattern of God; Psa. 77:13, 119:105; 2 Pet. 1:19 KJB

The Bible – Genesis to Revelation						
Gen. 1	Gen. 2	Gen. 3	Job	Rev. 20	Rev. 21	Rev. 22
Perfect Creation	God with Man	Ruin of Man (1 st Adam), Satan Rules	Great Controversy	Ruin of Satan, Jesus Christ (2 nd Adam) Rules	Man with God	Creation Restored



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Creation in Genesis 1-2						
Day 1	Day 2	Day 3	Day 7	Day 6	Day 5	Day 4
1:1-5 Light	1:6-8 Divided Waters Heaven, Sea	1:9-13 Grass, Herbs, Fruit Trees	2:1-3 Sabbath of God	1:24-32 Land Beasts, Man, Garden	1:20-23 Sea Beasts Birds, Fishes	1:14-19 Sun, Moon & Stars



The History of the Gospel in the World (2 Pet. 3:8; Psa. 90:4; Matt. 13:35; Isa. 46:9-10 KJB)

1,000 yrs	2,000 yrs	3,000 yrs	7,000 yrs	6,000 yrs	5,000 yrs	4,000 yrs
Adam (Light) Gen. 3:15; 2 Cor. 4:4-6	Noah & Abraham (Waters Divided)	Moses & Israel (Grass, Herbs, Fruit Trees)	Millennial Sabbath with God	Man restored, Apostate Protestantism (Earth)	Reformation Vs. Papacy (Sea), Nations	Jesus Christ (Sun) & Apostles, John the Baptist



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The Feasts of the LORD – Leviticus 23

23:4-5	23:6-8	23:10-14	23:15-22	23:24-25	23:27-32	23:34-44
Passover (1st), (14th)	Unleavened Bread (1st), (15th- 21st)	Firstfruits or Wavesheaf (1st), (Day After Sabbath)	Pentecost (3rd), (50 th day from Firstfruits)	Trumpets (7th), (1st)	Atonement (7th), (10th)	Tabernacles (7th), (15th- 21st, 22nd)



The Feasts of the LORD – Antitype

1 Cor. 5:7	1 Cor. 5:6-8	1 Cor. 15:20,23 Jos. 3:1, 6:12,15, 7:16, 8:10 Psa. 57:8, 63:1, 108:2 Pro. 8:17 Mar. 1:35, 16:2,9 Luk. 24:1 Jhn. 20:1	Luke 24:49 Acts 1:4-5,8 Acts 2:1-4,16-18,33 Psa. 133:1-3 Rom. 5:5 Rev. 5:6	Rev. 9:5,6,10 (5 Months – Pentecost (AD 31) to Trumpets (AD 1833/34) 3,4,5,6,7) Rev. 10:1-6	Dan. 8:13-14,26 Dan. 12:12 Rev. 9:13-15 Rev. 10:6 Rev. 14:6-12	Rev. 7:9 Rev. 15:2
Jesus Dies, Crucified 9 th hour 6 th Day of the Week 14 th Day of the Month 1 st Month (Abib) Year AD 31	Jesus Dead (Rest) In The Tomb 7 th Day Of The Week, The Sabbath & Festal Sabbath Combined (High Sabbath) 15 th Day of the Month 1 st Month (Abib) Year AD 31	Jesus Resurrected Early Morning Before Sunrise 1 st Day Of The Week 16 th Day of the Month 1 st Month (Abib) Year AD 31	Jesus Anointed In 3 rd Heaven by the Father For High Priestly Ministry Holy Ghost/Spirit Poured Out 3 rd Month (Sivan) 50 th Day From Firstfruits 1 st Day Of The Week Year AD 31	Jesus Sends Trumpet Warnings (Isa. 58:1) Great Awakening Millerite/Advent Movement Peoples Gathered To Prepare For Day Of Atonement Coming 1 st Day of the 7 th Month (Ethanim) Year AD 1834	Jesus Making The Final Atonement In The Most Holy Place Of The Heavenly Sanctuary (Heb. 8:1-2; Rev. 11:19, 15:5) Hour Of His Judgment Is Come (Rev. 14:6-7) Day Of Atonement 10 th Day (22 nd) Of The 7 th Month (Ethanim - October) Year 1844	Jesus With Us – Final Harvest Palms Of Victory Before The Throne Of God 15 th – 21 st , 22 nd of the 7 th Month (Ethanim) Soon, and Very Soon ...



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The First Book Of Daniel

4:1-37	3:1-30	2:1-49	1:1-21	7:1-28	6:1-28	5:1-31
King, Everlasting Gospel, Saved	Law, Test, Worship, 1 st Amendment	Vision, Kingdoms Of Earth To Heaven	Captivity To Release	Vision, Kingdoms Of Earth To Heaven	Law, Test, Worship, 1 st Amendment	King, Everlasting Gospel, Lost



The Revelation Of Jesus Christ						
1:1-5:14	6:1-8:1	8:2-11:19	12:1-14:20	15:1-19:21	20:1-15	21:1-22:21
7 Churches	7 Seals	7 Trumpets	Great Controversy	7 Last Plagues	1,000 Years	New Jerusalem



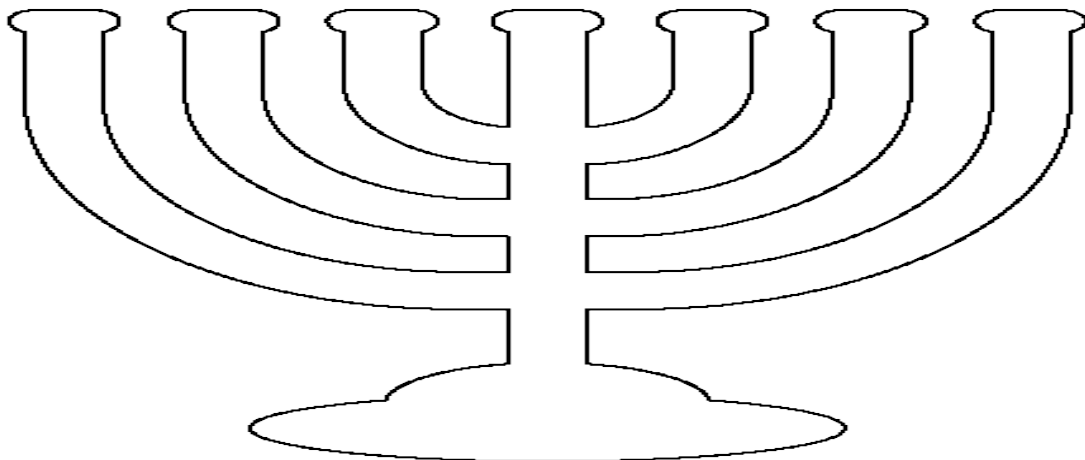
<https://archive.org/details/psalms-77vs-13-03>

The First 'Book' of Daniel						
Daniel 4:1-37	Daniel 3:1-30	Daniel 2:1-49	Daniel 1:1-21	Daniel 7:1-28	Daniel 6:1-28	Daniel 5:1-31
King, Everlasting Gospel, Saved	Law, Test, Worship, 1st Amendment	Vision, Kingdoms of Earth to Heaven	Captivity To Release	Vision, Kingdoms of Earth to Heaven	Law, Test, Worship, 1st Amendment	King, Everlasting Gospel, Lost

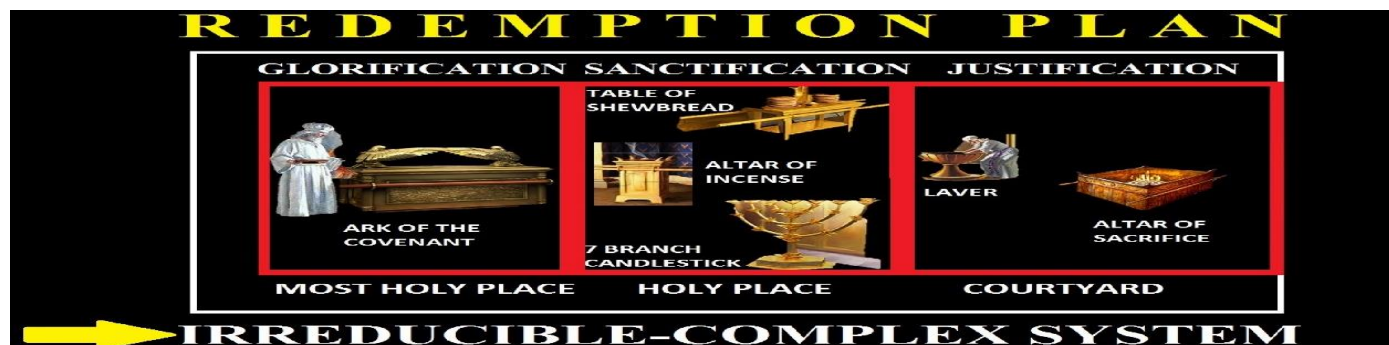
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The Revelation of Jesus Christ						
Rev. 1:1-5:14	Rev. 6:1-8:1	Rev. 8:2-11:19	Rev. 12:1-14:20	Rev. 15:1-19:21	Rev. 20:1-15	Rev. 21:1-22:21
The 7 Churches	The 7 Seals	The 7 Trumpets	The Great Controversy	The 7 Last Plagues	The 1,000 Years	The New Jerusalem

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Psalms 77:13 KJB - Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?



- https://archive.org/details/awhn-bible-psalms-77-vs-13-thy-way-o-god-is-in-the-sanctuary_202301

The 7 Lamp Pattern of the Sanctuary in all of the Bible						
Genesis to Revelation						
Genesis 1	Genesis 1	Genesis 1	Job	Revelation 20	Revelation 21	Revelation 22
Perfect Creation	God with Man	Ruin of Man (1 st Adam) satan rules	Great Controversy	Ruin of satan (2 nd Adam) Jesus Rules	Man with God	ReCreation Perfect
Creation in Genesis 1-2						
Day 1	Day 2	Day 3	Day 7	Day 6	Day 5	Day 4
Gen. 1:1-5; Light	Gen. 1:6-8; Divided Waters Heaven / Sea	Gen. 1:9-13; Grass, Herbs & Fruit Trees	Gen. 2:1-3; Sabbath of God	Gen. 1:24-32; Land Beasts, Man & Garden	Gen. 1:20-23; Sea Beasts, Birds & Fishes	Gen. 1:14-19; Sun, Moon & 'Stars'
The History of the Everlasting Gospel in the World 2 Pet. 3:8; Psa. 84:10, 90:4; Mat. 13:35; Isa. 46:9-10						
1000 Years	2000 Years	3000 Years	7000 Years	6000 Years	5000 Years	4000 Years
Adam (Light) Gen. 3:15; 2 Cor. 4:4-6	Noah & Abraham (Water Divided)	Moses & Israel (Grass, Herbs & Fruit Trees)	Millennial Sabbath with God	Man Restored (Earth Beast Rises) Apostate Protestant USA	Christians Multiply (Sea Beast Rises) Papacy	Jesus (Sun), Word (Moon) & God's Peoples ('Stars')
Feasts of the LORD (Type)						
Lev. 23:4-5	Lev. 23:6-8	Lev. 23:10-14	Lev. 23:15-22	Lev. 23:24-25	Lev. 23:27-32	Lev. 23:34-44
Passover (1 st) (14 th)	Unleavened Bread (1 st) (15 th -21 st)	Firstfruits / Wavesheaf (1 st) (day after first sabbath; 16 th)	Pentecost (3 rd) (50 th day from Firstfruits)	Trumpets (7 th) (1 st)	Atonement (7 th) (10 th)	Tabernacles (7 th) (15 th -21 st , & 22 nd)
Feasts of the LORD (Antitype)						
1 Cor. 5:7	1 Cor. 5:6-8	1 Cor. 15:20,23	Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-18,33; Psa. 133:1-3; 1 Pet. 1:12; Rev. 5:6;	Rev. 9:5-6,10 (5 months; Pentecost to Trumpets; Early to Latter Rains); Rev. 10:1-6	Dan. 8:13-14,26, 12:12; Rev. 9:13-15, 10:6, 14:6-12	Rev. 7:9, 15:2
Jesus Dies Crucified; Calvary; AD 31; 3 PM (evening Sacrifice); 6 th Day of the Week; 14 th of the 1 st Month, Abib	Jesus in the Tomb at Rest (Finished), Without Sin, Not Risen AD 31; (Sabbath) 7 th Day of the Week; 15 th of the 1 st Month, Abib	Jesus Resurrected; AD 31; Early Before Sunrise, 1 st Day of the Week; 16 th of the 1 st Month, Abib	Jesus Anointed in 3 rd Heaven as Great High Priest; Holy Spirit Poured out at Pentecost; AD 31; 1 st Day of the Week; 5 th Day of the Month, Sivan	Jesus, in 3 rd Heaven, sends Warning of Judgment to Come; the Great Awakening; Peoples Gathered; AD 1833/34 (after the 'five months')	Jesus makes Final Atonement; The Hour of His Judgment is come; (10 Years later; Jubile, 50 th year from AD 1793; Rev. 11:9,11) AD 1844; Oct. 22-to Present	Gathering of Saints; 2 nd Advent; Palms of Victory before the Throne of God; Soon & Very Soon!
Daniel						
Dan. 4:1-37	Dan. 3:1-30	Dan. 2:1-49	Dan. 1:1-21	Dan. 7:1-28	Dan. 6:1-28	Dan. 5:1-31
King, Everlasting Gospel & Saved	Law, Test, Worship, & 1 st Amendment (Establishing)	Vision, Kingdoms of Earth to Heaven	Captivity (sin) to Release (salvation)	Vision, Kingdoms of Earth to Heaven	Law, Test, Worship, & 1 st Amendment (Prohibiting)	King, Everlasting Gospel & Lost
Revelation						
Rev. 1:1-5:14	Rev. 6:1-8:1	Rev. 8:2-11:19	Rev. 12:1-14:20	Rev. 15:1-19:21	Rev. 20:1-15	Rev. 21:1-22:21
7 Churches	7 Seals	7 Trumpets	Great Controversy	7 Last Plagues	1000 Years; Millennium	New Jerusalem; New Heavens & Earth



https://archive.org/details/awhn-bible-psalms-77-vs-13-thy-way-o-god-is-in-the-sanctuary_202301

The Central Pillar, The Great Controversy & The Plan of Redemption in Daniel 1:1-21; Short Notes	
Two Arch-Rulers Overall	
Jesus, “the Lord ... God ...”	Satan, “... his god ...”
Two Kings	
Jehoiakim king	Nebuchadnezzar king
Two Kinds of Servants	
of God	of satan / men
Two Cities	
Jerusalem	Babylon
Two Temples / Sanctuaries	
House of God	House of his god
Two Peoples	
Israel / Judah	Babylonians / Chaldeans
Two Lands / Kingdoms	
Canaan / Israel / Judea	Babylon / Land of Shinar / Chaldea
Two Religions	
Worship of the True God, Vessels	Worship of false gods, magicians, astrologers
Two Tongues / Languages	
Canaan, symbolic of Heaven’s order	Babylon / Chaldean, symbolic of hell’s confusion
Two Wisdoms	
God’s Wisdom	wisdom of men / serpent / occult / esoteric
Two Names	
God glorifying names Daniel, Hananiah, Mishael, Azariah	satanic glorifying names Belteshazzar, Shadrach, Meshach, Abednego
Two Ways	
God’s Commandments, Righteousness by Faith, Liberty, Fear of God	Rebellion of Satan, Transgression, Sin by Doubt, Captivity, Fear of men
Two Daily’s: Diets / Lifestyles	
God’s Daily, Reliance Upon Every Word, Water / Pulse, Clean, Pure, Healthy	Counterfeit Daily, reliance upon satan, men, one’s own wisdom and strength – alcohol, unclean meat, unhealthy
Two Conditions	
Purity, Undeified, Holy, Sacred, Faithful	Defiled, Impure, Unholy, Profane, Unfaithful
Two Times	
Period of Probation, Testing, Trial, Proving	Probation, Testing, Proving Closed; Passed / Failed
Two Ends	
Eternal Life, Existing, Continuing to Be	Eternal Death, Ending, Ceasing to Be

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The Central Pillar, The Great Controversy & The Plan of Redemption in Daniel 1:1-21; Long Notes			
Jesus		satan	
Dan. 1:2,9,17 [Arch-Ruler]	“... the Lord ... God ...”, “... God ...”, “... God ...”	Dan 1:2,7 [Arch-Ruler]	“... his god ... his god ...”, “... Belteshazzar ...”
Dan. 1:1,2,3 [a king of Judah & Jerusalem], later also Cyrus [type of Christ Jesus], Dan. 1:21	“... Jehoiakim king of Judah ...”, “... Jehoiakim king of Judah ...”, “... the king’s ...”, “... Cyrus ...”	Dan. 1:1,2,3,4,5,8,10, 13,15,18,19,20 [a king of Babylon]	“... Nebuchadnezzar king of Babylon ...”, “... he ... his ... he ... his ...”, “... king ... his ...”, “... king’s ...”, “... king ... king’s ... he ... king.”, “... king’s ... he ...”, “... lord the king ... who ... he ... king.”, “... king’s ...”, “... king’s ...”, “... king ... he ... Nebuchadnezzar.”, “... king ... king.”, “... king ... he ... his ...”

<p>Dan. 1:3,4,6,7,8,9,10, 11,12,13,14,15, 16,17,18,19,20,21 [servants of God]</p>	<p>“... certain of the children of Israel, and of the king’s seed, and of the princes ...”, “Children ...”, “Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:”, “... Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.”, “Daniel ... his ... he ... himself ... he ... he ... himself ...”, “... Daniel ...”, “... Daniel ... your faces ... than the children which are of your sort ... ye ...”, “... Daniel ... Daniel, Hananiah, Mishael, and Azariah, ...”, “... servants, I ... us ...”, “... our countenances ... of the children ... servants.”, “... them ... them ...”, “... their countenances ... the children ...”, “... their ... they ... them ...”, “... these four children ... them ... Daniel ...”, “... them ... them ...”, “... them ... among them all ... Daniel, Hananiah, Mishael, and Azariah ... they ...”, “... them ... them ...”, “... Daniel ... Cyrus ...”</p>	<p>Dan. 1:3,4,7,8,9,10,11, 12,13,14,16,18,20 [servants of men]</p>	<p>“... Ashpenaz the master of his eunuchs ...”, “... the Chaldeans ...”, “... the prince of the eunuchs ...”, “... the prince of the eunuchs ...”, “... the prince of the eunuchs ... me endanger my head ...”, “... Melzar, whom the prince of the eunuchs ...”, “... thy ... thee ...”, “... thee ... thou ... thy ...”, “So he consented ...”, “Thus Melzar ...”, “... he ... the prince of the eunuchs ...”, “... all the magicians and astrologers ...”</p>
Dan. 1:1 [City]	“... Jerusalem ... it.”	Dan. 1:1 [City]	“... Babylon ...”
Dan. 1:2 [Temple / Sanctuary]	“... the house of God ...”	Dan. 1:2 [Temple / Sanctuary]	“... the house of his god ... treasure house of his god.”
Dan. 1:3 [Peoples, children of God]	“... of Israel ...”	Dan. 1:4 [Peoples, children of Babylon]	“... the Chaldeans.”
Dan. 1:1,2,6 [Land, Kingdom]	“... Judah ...”, “... Judah ...”, “... of Judah ...”	Dan. 1:2 [Land, Kingdom]	“... the land of Shinar ...”
Dan. 1:2,4,8,17 [True worship]	“... part of the vessels of the house of God ... the vessels ...”, “Children in whom <i>was</i> no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king’s palace ...”, “... purposed in his heart that he would not defile himself ...”, “As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.”	Dan. 1:2,4 [False worship]	“... all the magicians <i>and</i> astrologers that <i>were</i> in all his realm. ...”, “... the Chaldeans.”
Dan. 1:3 [Language of Canaan, type of Heaven.]	“... the children of Israel ...”	Dan. 1:4 [Babylonian language, confusion]	“... the tongue of the Chaldeans.”
Dan. 1:4,17,19,20 [God’s wisdom]	“Children in whom <i>was</i> no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, ...”, “As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.”, “And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.”, “And in all matters of wisdom <i>and</i> understanding, that the king enquired of them, he found them ten times better than all ...”	Dan. 1:4,20 [men’s wisdom]	“... the learning and the tongue of the Chaldeans.”, “... all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.”

Dan. 1:6,8,9,10,11,17,19,21 [True Name glorifying God, Name of Victory, Salvation & Redemption]	“... Daniel, Hananiah, Mishael, and Azariah:”, “... Daniel ...”, “... Daniel ...”, “... Daniel ...”, “... Daniel, Hananiah, Mishael, and Azariah ...”, “... Daniel ...”	Dan. 1:7 [False Name which glorifies Satan, of Sin, Idolatry]	“Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.”
Dan. 1:4,8,9,21 [Right Fear Of God / Pure / Righteousness / Faithfulness / Grace / Commandment Keeping / Love to God & man / Freedom [release by Cyrus; Christ]	“Children in whom <i>was</i> no blemish ...”, “... Daniel purposed in his heart that he would not defile himself ...”, “Now God had brought Daniel into favour and tender love with the prince of the eunuchs.”, “And Daniel continued <i>even</i> unto the first year of king Cyrus.”	Dan. 1:1,2,10 [Fear of men / Unrighteousness / Sin / Disobedience / Slavery / Bondage / Captivity]	“... besieged ...”, “And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.”, “And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which <i>are</i> of your sort? then shall ye make <i>me</i> endanger my head to the king.”
Dan. 1:8,12,14,15,16 [The True Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual];	“But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”, “Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.”, “So he consented to them in this matter, and proved them ten days.”, “And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.”, “Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.” “Pulse” is ‘of the seed’; Jesus Christ; Gen. 3:15; Gal. 3:16; Rev. 12:17. “Water” is the Holy Spirit, Jhn. 3:5, also Faith; Jhn. 6:35 , & word of God, Eph. 5:26. Thus to live of every word that proceedeth from the mouth of God, Faith [& Love] & Obedience.	Dan. 1:4,5,8,10,13,15,16 [a Counterfeit Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual]	“... the learning and the tongue of the Chaldeans.”, “And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.”, “... defile himself with the portion of the king's meat, nor with the wine which he drank: ... defile himself.”, “... my lord the king, who hath appointed your meat and your drink ...”, “... eat of the portion of the king's meat ...”, “... eat the portion of the king's meat.”, “... the portion of their meat, and the wine that they should drink ...”
Dan. 1:8 [Condition / Choice: Purity / undefiled / Holy / Sacred / Faithful]; after	“... not defile ... not defile ...”	Dan. 1:8 [Condition / Choice: Defilement / Impure / Unholy / Profane / Unfaithful]	“... defile ... defile ...”
Dan. 1:12,13,14 [Time: Probation, Time Of Trial, Testing And Proving]	“Prove thy servants, I beseech thee, ten days ...”, “Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.”, “So he consented to them in this matter, and proved them ten days.”	Dan. 1:15,16 [Time: Temptation Overcome; It Is Taken Away; Victory]	“And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.”, “Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.”
Dan. 1:20 [The End, Victory, Eternal Life]	“And Daniel continued <i>even</i> unto the first year of king Cyrus.” [Daniel continued into the next Kingdom ...]	Dan. 1:10 [End, Loss, Endangered, Eternal Death]	“... then shall ye make <i>me</i> endanger my head to the king. ...” [This Babylon came to its end ...]

**The Visions of the Kingdoms of Earth Ending in the Kingdom of Heaven on Earth;
Daniel 2:1-49 and Daniel 7:1-28**

Daniel 2:1-49		Daniel 7:1-28	
Dan. 2:1	"And in the second year ..."	Dan. 7:1	"In the first year of ..."
Dan. 2:1	"... the reign of Nebuchadnezzar ..."	Dan. 7:1	"... Belshazzar king of Babylon ..."
Dan. 2:1,19	"... Nebuchadnezzar dreamed dreams ...", "... the secret revealed unto Daniel in a night vision. ..."	Dan. 7:1	"... Daniel had a dream and visions ..."
Dan. 2:1,28	"... his spirit was troubled, and his sleep brake from him.", "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;"	Dan. 7:1,15	"... of his head upon his bed: then he wrote the dream, <i>and</i> told the sum of the matters.", "I Daniel was grieved in my spirit in the midst of <i>my</i> body, and the visions of my head troubled me."
Dan. 2:29	"thy thoughts came <i>into thy mind</i> upon thy bed"	Dan. 7:2	"... I saw in my vision by night ..."
The Vision (Dan. 2 & 7)			
Dan. 2:31	"... behold a great image. This great image, whose brightness <i>was</i> excellent, stood before thee; and the form thereof <i>was</i> terrible."	Dan. 7:2	"... I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."
Dan. 2:32	"This image's head <i>was</i> of fine gold ..."	Dan. 7:4	"The first <i>was</i> like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."
Dan. 2:32	"... his breast and his arms of silver, ..."	Dan. 7:5	"And behold another beast, a second, like to a bear, and it raised up itself on one side, and <i>it had</i> three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."
Dan. 2:32	"... his belly and his thighs of brass,"	Dan. 7:6	"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."
Dan. 2:33	"His legs of iron, ..."	Dan. 7:7	"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it <i>was</i> diverse from all the beasts that <i>were</i> before it ..."
Dan. 2:33,34	"... his feet part of iron and part of clay.", "... the image upon his feet <i>that were</i> of iron and clay ..."	Dan. 7:7 [an historical Type, Old World]; Rev. 17:3,7,12, 13,14,16, 17, 18:3,9,10, 19:19 [End-Time Greater Anti-type, Whole World]	"... and it had ten horns."; [In Dan. 7, 3 are uprooted by the 11th which becomes the 8 th ; all incorporated into the final world-wide "ten" [whole; Gen. 18:32; Ecc. 12:13-14]] "... and ten horns.", "... and ten horns.", "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.", "These have one mind, and shall give their power and strength unto the beast.", "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.", "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.", "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.", "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.", "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.", "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.", "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."
Dan. 2:34,35	"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet <i>that were</i> of iron and clay, and brake them to pieces." "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."	Dan. 7:14	"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion <i>is</i> an everlasting dominion, which shall not pass away, and his kingdom <i>that</i> which shall not be destroyed."

**God's Love, The Trials of God's Peoples, The Testing of Obedience to God's Law, Worship to God;
& The First Amendment, in Daniel 3:1-30 and Daniel 6:1-28**

Dan. 3:1,2,3,5,7,9, 13,14,16,19, 24,26,28	"Nebuchadnezzar ...", "... Nebuchadnezzar ... Nebuchadnezzar ...", "... Nebuchadnezzar ... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ..."	Dan. 6:1,6,9, 25,28	"... Darius ...", "... Darius ...", "... Darius ...", "... Darius ...", "... Darius ..."
Dan. 3:1,2,3,5,7,9, 10,12,13,16, 17,18,22,24, 27,28,30	"... the king ... the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king ... O king ...", "... O king ...", "... O king ...", "... the king ...", "... the king ...", "... O king ...", "... O king ...", "... the king's ...", "... the king ... the king ... O king ...", "... the king's ...", "... the king's ...", "... the king ..."	Dan. 6:2,3,6,7,8,9, 12,13,14,15, 16,17,18,19, 20,21,22,23, 24,25,28	"... the king ...", "... the king ...", "... the king ... King ...", "... O king ...", "... O king ...", "... king ...", "... the king ... the king's ... O king ... The king ...", "... the king ...", "... the king ...", "... the king ... the king ... O king ...", "... the king ... the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king ...", "... the king ... O king ...", "... O king ...", "... the king ...", "... the king ...", "... the king ...", "... reign of ... reign of ..."
Dan. 3:2,3,27	"... the princes ...", "... the princes ...", "... the princes ..."	Dan. 6:1,2,3, 4,6,7	"... princes ...", "... the princes ...", "... princes ...", "... princes ...", "... princes ...", "... the princes ..."
Dan. 3:2,3,24,27	"... the counsellors ...", "... the counsellors ...", "... his counsellors ...", "... the king's counsellors ..."	Dan. 6:7	"... the counsellors ..."
Dan. 3:5,6,7,10,12, 14,15,18,28	"... worship ...", "... worshippeth ...", "... worshipped ...", "... worship ...", "... nor worship ...", "... nor worship ...", "... worship ... worship not ...", "... nor worship ...", "... not serve nor worship ..."	Dan. 6:7,10, 11,12,13	"... ask a petition of any God or man ...", "... he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.", "... praying and making supplication before his God.", "... ask a petition of any God or man ...", "... maketh his petition three times a day."
Dan. 3:8,12,13,14, 16,19,20,22,2 3,26,28,29,30	"... the Jews ...", "... certain Jews ... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ...", "... Shadrach, Meshach, and Abednego ..."	Dan. 6:2,3,4,5,10, 11,13,14,16, 17,20,21,23, 24,26,27,28	"... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ...", "... That Daniel, which is of the children of the captivity of Judah ...", "... Daniel ...", "... Daniel ... Daniel ...". "... Daniel ...", "... Daniel ... Daniel, O Daniel ...", "... Daniel ...", "... Daniel ... Daniel ...". "... Daniel ...", "... Daniel ...", "... Daniel ...", "... Daniel ..."
Dan. 3:3	"... gathered together unto ..."	Dan. 6:6,7,11,15	"... assembled together to ...", "... have consulted together ...", "... these men assembled ...", "... these men assembled unto ..."
Dan. 3:4,7,29	"... O people, nations, and languages, ...", "... all the people, the nations, and the languages ...", "That every people, nation, and language ..."	Dan. 6:1,3,25	"... the whole kingdom ...", "... the whole realm.", "... all people, nations, and languages, that dwell in all the earth ..."
Dan. 3:9	"... Nebuchadnezzar, O king, live for ever."	Dan. 6:6,21	"King Darius, live for ever.", "O king, live for ever."
Dan. 3:5,7,10,15	"... hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick ...", "... heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick ...", "... hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick ...", "... hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick ..."	Dan. 6:18	"... instruments of musick ..."

Dan. 3:12	"... Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee : they serve not thy gods, nor worship the golden image which thou hast set up."	Dan. 6:13	"... That Daniel, which <i>is</i> of the children of the captivity of Judah, regardeth not thee, O king , nor the decree that thou hast signed, but maketh his petition three times a day."
Dan. 3:6,11,15	[The 1st Amendment: "Congress shall make no law respecting an establishment of religion ..."] "And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.", "And whoso falleth not down and worshippeth, <i>that</i> he should be cast into the midst of a burning fiery furnace.", "Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; <i>well</i> : but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who <i>is</i> that God that shall deliver you out of my hands?"	Dan. 6:7,12	[The 1st Amendment: "... or prohibiting the free exercise thereof;"] "All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.", "Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask <i>a petition</i> of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing <i>is</i> true, according to the law of the Medes and Persians, which altereth not."
Dan. 3:6	"And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."	Dan. 6:7	"... whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions."
Dan. 3:15	"... but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who <i>is</i> that God that shall deliver you out of my hands?"	Dan. 6:12	"Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? ..."
Dan. 3:16	"... we <i>are</i> not careful to answer thee in this matter."	Dan. 6:10	"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed , and gave thanks before his God, as he did aforetime ."
Dan. 3:17	"If it be <i>so</i> , our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king."	Dan. 6:16	"... <i>Now</i> the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee ."
Dan. 3:20	"And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego , and to cast them into the burning fiery furnace."	Dan. 6:16	"Then the king commanded , and they brought Daniel , and cast him into the den of lions. ..."
Dan. 3:25,26,27	"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God.", "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither . Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.", "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them ."	Dan. 6:23	"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den . So Daniel was taken up out of the den, and no manner of hurt was found upon him , because he believed in his God."
Dan. 3:22	"... the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego."	Dan. 6:24	"... those men which had accused Daniel, and they cast <i>them</i> into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

Dan. 3:27,28	"... changed ...", "... changed ..."	Dan. 6:8,12,15,17	"... changed ...", "... altereth ...", "... changed ...", "... changed ..."
Dan. 3:29	"Therefore I make a decree ..."	Dan. 6:26	"I make a decree ..."
Dan. 3:29	"... That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: ..."	Dan. 6:26,27	"... That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he <i>is</i> the living God, and stedfast for ever, and his kingdom <i>that</i> which shall not be destroyed, and his dominion <i>shall be even</i> unto the end.", "He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."
Dan. 3:29	"... because there is no other God that can <u>deliver</u> after this sort."	Dan. 6:26,27	"... the God of Daniel: for he <i>is</i> the living God ...", " He delivereth and rescueth ... who hath delivered Daniel from the power of the lions."
Dan. 3:30	"... promoted Shadrach, Meshach, and Abednego ..."	Dan. 6:28	"... Daniel prospered ..."

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The Everlasting Gospel, Two Kings, Two Ways, Probationary Time, Judgment, One Saved, One Lost; Daniel 4:1-37 and Daniel 5:1-31

Dan. 4:1,4,18, 28,31,33, 34,37	"Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ...", "... Nebuchadnezzar ..."	Dan. 5:1,2,9, 22,29,30 Ref. to his grandfather; Dan. 5:2,11,13, 18,19,20,21,22	"Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...", "... Belshazzar ...", "... his father Nebuchadnezzar ...", "... in the days of thy father ... the king Nebuchadnezzar thy father, the king, I say, thy father ...", "... the king my father ...", "... Nebuchadnezzar thy father ...", "... him, all ... feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.", "... his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:", "... he was driven from the sons of men ...", "And thou his son [grand-son] ..."
Dan. 4:1,2,3,37	[Saved & Testimony] "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.", "I thought it good to shew the signs and wonders that the high God hath wrought toward me.", "How great <i>are</i> his signs! and how mighty <i>are</i> his wonders! his kingdom <i>is</i> an everlasting kingdom, and his dominion <i>is</i> from generation to generation.", "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works <i>are</i> truth, and his ways judgment: and those that walk in pride he is able to abase."	Dan. 5:22,23,27,30	[Ignored Warning / Light & Is Forever Lost] "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; ...", "But hast lifted up thyself against the Lord of heaven ... hast thou not glorified:", "TEKEL; Thou art weighed in the balances, and art found wanting.", "In that night was Belshazzar the king of the Chaldeans slain."
Dan. 4:1,18,19, 22,23,24,27, 28,30,31,37	"... the king ...", "... king ...", "... The king ...", "... O king ...", "... the king ...", "... O king ... the king:", "... O king ...", "... the king ...", "... The king ...", "... the king's ... O king ...", "... the King ..."	Dan. 5:1,2,3,5, 6,7,8,9,10,11, 13,17,18,20,30	"... the king ...", "... the king ...", "... the king ...", "... the king's ... the king ...", "... the king's ...", "The king ... the king ...", "...the king's ... the king ...", "... the king ...", "... the king ... O king ...", "... the king ... the king ...", "... the king ... the king ... the king ...", "... the king ... the king ...", "O thou king ...", "... kingly ...", "... the king ..."
Dan. 4:2,32,34,37	"... the high God ...", "... the most High ...", "... the most High ...", "... the King of heaven ..."	Dan. 5:3,18,21,23,26	"... of God ...", "... the most high God ...", "... the most high God ...", "... the Lord of heaven ... the God ...", "... God ..."
Dan. 4:5	"... I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. "	Dan. 5:6	"Then the king's countenance was changed, and his thoughts troubled him ..."

Dan. 4:5,6,7,9, 10,13,18,19	"... a dream ... the thoughts ... the visions of my head ...", "... the dream ...", "... the dream ...", "... the visions of my dream that I have seen ...", "... the visions of mine head ...", "... the visions of my head ...", "... the dream I king Nebuchadnezzar have seen ...", "... the dream ..."	Dan. 5:5,7,8,10,12, 15,16,17,24,25	"... wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.", "... read this writing ...", "... read the writing ...", "... by reason of the words ...", "... shewing of hard sentences ...", "... read this writing ...", "... read the writing ...", "... read the writing ...", "Then was the part of the hand sent from him; and this writing was written.", "And this is the writing that was written, ..."
Dan. 4:6	"Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation ..."	Dan. 5:7	"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers . And the king spake, and said to the wise <i>men</i> of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof ..."
Dan. 4:6,29,30	"... Babylon ...", "... Babylon.", "... this great Babylon ..."	Dan. 5:7	"... Babylon ..."
Dan. 4:7	"Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers ..."	Dan. 5:8,15	"Then came in all the king's wise <i>men</i> ...", "And now the wise <i>men</i> , the astrologers, have been brought in before me, ..."
Dan. 4:7	"... but they did not make known unto me the interpretation thereof."	Dan. 5:8,15	"... but they could not read the writing, nor make known to the king the interpretation thereof.", "... that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:"
Dan. 4:8,19	"... Daniel ...", "... Daniel ..."	Dan. 5:12,13,17,29	"... the same Daniel ... Daniel ...", "... Daniel ... Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?", "... Daniel ...", "... Daniel ..."
Dan. 4:8	"But at the last Daniel came in before me, whose name <i>was</i> Belteshazzar, ..."	Dan. 5:12,13	"... Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.", "Then was Daniel brought in before the king ..."
Dan. 4:8, 9,18,19	"... Belteshazzar ...", "O Belteshazzar ...", "O Belteshazzar ...", "... Belteshazzar ... Belteshazzar ... Belteshazzar ..."	Dan. 5:12	"... Belteshazzar ..."
Dan. 4:9	"O Belteshazzar, master of the magicians ..."	Dan. 5:11	"... the king Nebuchadnezzar thy father, the king, <i>I say</i> , thy father, made master of the magicians, astrologers, Chaldeans, <i>and</i> soothsayers;"
Dan. 4:9	"... I know that the spirit of the holy gods is in thee ..."	Dan. 5:11,12,14	"... a man in thy kingdom, in whom <i>is</i> the spirit of the holy gods; ...", "Forasmuch as an excellent spirit ...", "I have even heard of thee, that the spirit of the gods <i>is</i> in thee, and <i>that</i> light and understanding and excellent wisdom is found in thee."
Dan. 4:13,23	"... behold, a watcher and an holy one came down from heaven; ...", "... the king saw a watcher and an holy one coming down from heaven, and saying ..."	Dan. 5:5,24	"... came forth fingers of a man's hand, ... the king saw the part of the hand that wrote.", "... the part of the hand sent from him ..."
Dan. 4:19	"... astonished ..."	Dan. 5:9	"... astonished ..."
Dan. 4:24	"This <i>is</i> the interpretation, O king, and this <i>is</i> the decree of the most High, which is come upon my lord the king:"	Dan. 5:26	"This is the interpretation of the thing: ..."
Dan. 4:30	" The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"	Dan. 5:23	"... the Lord of heaven ; and they have brought the vessels of his house ..."
Dan. 4:31	"... The kingdom is departed from thee."	Dan. 5:28	"PERES; Thy kingdom is divided ..."
Dan. 4:32	"... the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."	Dan. 5:28,31	"... given to the Medes and Persians.", "And Darius the Median took the kingdom ..."
Dan. 4:33	"The same hour was the thing fulfilled ..."	Dan. 5:5	"In the same hour came forth fingers of a man's hand ..."

The Earthly and Heavenly Sanctuaries; Daniel 8:1-27 Parallels Daniel 11:1-45; 12:1-13, &c.

Dan. 8:1	"In the third year ..."	Dan. 10:1, 11:1	"In the third year of ...", "Also I in the first year ..."
Dan. 8:1	"... of the reign of king Belshazzar ..."	Dan. 10:1, 11:1	"... of Cyrus king of Persia ...", "... of Darius the Mede, <i>even</i> I, stood to confirm and to strengthen him."
Dan. 8:2, 3,4,20	"Shushan <i>in</i> the palace, which <i>is</i> in the province of <u>Elam</u> ; and I saw in a vision, and I was by the river of Ulai. ...", "... <u>behold</u> , there <u>stood</u> before the river a ram which had <i>two</i> horns: and the <i>two</i> horns <i>were</i> high; but one <i>was</i> higher than the other, and the higher came up last.", "I saw the ram pushing westward, and northward, and southward; so that no beasts might <u>stand</u> before him, neither <i>was there any</i> that could deliver out of his hand; but he did according to his will, and became great.", "The ram which thou sawest having <i>two</i> horns are the kings of Media and <u>Persia</u> ."	Dan. 10:1, 11:2	"... Cyrus king of <u>Persia</u> ...", " <u>Behold</u> , there shall <u>stand</u> up yet three kings in <u>Persia</u> ; and the fourth shall be far richer than <i>they</i> all: and by his strength through his riches he shall stir up all against the realm of Grecia."
Dan. 8:5,6,7,8,21	"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat <i>had</i> a <u>notable horn</u> between his eyes.", "And he came to the ram that had <i>two</i> horns, which I had seen standing before the river, and ran unto him in the fury of his power.", "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.", "Therefore the <u>he goat waxed very great</u> ...", "And the rough goat <i>is</i> <u>the king of Grecia</u> ; and <u>the great horn</u> that is between his eyes <i>is</i> <u>the first king</u>"	Dan. 11:3	"And <u>a mighty king</u> shall stand up, that shall <u>rule</u> with <u>great dominion</u> , and do according to his will."
Dan. 8:8,22	"... when <u>he</u> was strong, the great horn was <u>broken</u> ; and for it came up four notable ones toward <u>the four winds of heaven</u> .", "Now that being <u>broken</u> , whereas four stood up for it, <u>four</u> kingdoms shall stand up out of the nation, but <u>not in his power</u> ."	Dan. 11:4, 5-19	"And when <u>he</u> shall stand up, his kingdom shall be <u>broken</u> , and shall be divided toward <u>the four winds of heaven</u> ; and not to his posterity, <u>nor according to his dominion which he ruled</u> ..." [vss 5-19; Grecian Kings of the North (Cole-Syria) & South (Egypt)]
Dan. 8:9,23	"And <u>out of one of them</u> came forth <u>a little horn</u> , which waxed exceeding great, toward the south, and toward the east, and <u>toward the pleasant land</u> .", "And <u>in the latter time of their kingdom</u> , when the transgressors are come to the full, <u>a king of fierce countenance</u> ... <u>shall stand up</u> ."	Dan. 11:20	"Then shall <u>stand up in his estate</u> a raiser of taxes <u>in the glory of the kingdom</u> ; but within few days he shall be destroyed, neither in anger, nor in battle." ["within few days" = after an amount of time] ["destroyed" = broken to pieces, divided, 'ten'; &c] ["neither in anger ... battle" = internal collapse]
Dan. 7:8,20,24, 8:9,10,23	"I considered the horns, and, behold, <u>there came up among them another little horn</u> , before whom there were three of the first horns plucked up by the roots: and, behold, in this horn <i>were</i> eyes like the eyes of man, and a mouth speaking great things.", "... <u>the other which came up</u> , and before whom three fell; even <i>of</i> that horn that had eyes, and a mouth that spake very great things, whose look <i>was</i> <u>more stout</u> than his fellows.", "... <u>another shall rise</u> after them; and he shall be diverse from the first, and he shall subdue three kings.", "And <u>out of one of them came forth a little horn</u> , ...", "And it <u>waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them</u> .", "And in the latter time of their kingdom, <u>when the transgressors are come to the full, a king ... understanding dark sentences, shall stand up</u> ."	Dan. 11:21 Transition from Political [Pagan Rome], to Religio-Political [Papal Rome] "little horn" "small people" "league", time of Constantine Dan. 11:22,23, 24,25-30	"And <u>in his estate shall stand up a vile person</u> , to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.", "And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.", "And after the league <i>made</i> with him he shall work deceitfully: for <u>he shall come up, and shall become strong with a small people</u> .", "He shall enter peaceably even upon the fattest places of the province; and he shall do <i>that</i> which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: <i>yea</i> , and he shall forecast his devices against the strong holds, even for a time. ..."

<p>Dan. 7:25, 8:11,12,13, 14,24,25,26</p>	<p>“And he shall speak <i>great</i> words against the most High, and shall wear out <u>the saints of the most High</u>, and think to change times and laws: and <u>they</u> shall be given into his hand until <u>a time and times and the dividing of time</u>.” “Yea, he magnified <i>himself</i> even to <u>the prince of the host</u>, and by him <u>the daily sacrifice</u> was <u>taken away</u>, and the place of <u>his sanctuary</u> was cast down.” “And an <u>host</u> was <u>given</u> <i>him</i> against <u>the daily sacrifice</u> by reason of <u>transgression</u>, and it cast down the truth to the ground; and it practised, and prospered.” “Then <u>I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice</u>, and the <u>transgression of desolation</u>, to give both <u>the sanctuary</u> and <u>the host</u> to be trodden under foot?”</p> <p>“And he said unto me, <u>Unto two thousand and three hundred days</u>; then shall <u>the sanctuary</u> be cleansed.” “And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and <u>shall</u> destroy <u>the mighty</u> and <u>the holy people</u>.” “And through his policy also he shall cause craft to prosper in his hand; and he shall magnify <i>himself</i> in his heart, and by peace shall destroy many: he shall also stand up against <u>the Prince of princes</u>; but he shall be broken without hand.” “And the vision <u>of the evening and the morning</u> which was told <i>is</i> true: wherefore shut thou up the vision; for it <i>shall be</i> for <u>many days</u>.”</p>	<p>Dan. 11:31, 12:6,7,11,12; Rev. 10:6</p>	<p>“And <u>arms shall stand on his part</u>, and they shall pollute <u>the sanctuary</u> of <u>strength</u>, and shall <u>take away the daily sacrifice</u>, and they shall place <u>the abomination that maketh desolate</u>.” “And <u>one said to the man clothed in linen, which was upon the waters of the river, How long shall it be</u> to the end of these wonders?” “And <u>I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever</u> that <i>it shall be</i> for <u>a time, times, and an half</u>; and when he <u>shall</u> have accomplished to scatter the <u>power of the holy people</u>, all these <i>things</i> shall be finished.” “And from <u>the time that the daily sacrifice shall be taken away</u>, and <u>the abomination that maketh desolate</u> set up, <i>there shall be</i> <u>a thousand two hundred and ninety days</u>.”</p> <p>“Blessed <i>is</i> he that waiteth, and cometh to <u>the thousand three hundred and five and thirty days</u>.”</p> <p>“<u>And swear by him that liveth for ever and ever</u>, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be <u>time no longer</u>.”</p>
<p>Dan. 8:27</p>	<p>“And <u>I Daniel</u> fainted, and was sick <i>certain days</i>; afterward I rose up, and did the king's business; and I was astonished at the vision, <u>but none understood it</u>.”</p>	<p>Dan. 12:8,9,10, 12:13</p>	<p>“And I heard, but <u>I understood not</u>; then said I, O my Lord, what <i>shall be</i> the end of these <i>things</i>?” “And he said, Go thy way, <u>Daniel</u>: for the words <i>are</i> closed up and sealed till the time of the end.” “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and <u>none of the wicked shall understand</u>; but the wise shall <u>understand</u>.” “But go thou thy way till the end <i>be</i>: for thou shalt rest, and stand in thy lot at the end of the <u>days</u>.”</p>

**The Language of the 7 Churches (Rev. 1:1-5:14 KJB) Parallel
that of the New Jerusalem (Rev. 21:1-22:21 KJB); long chart**

The 7 Churches		The New Jerusalem	
Rev. 1:1,4,6, 3:21	“... which God [the Father] ...”, “... him which is, and which was, and which is to come ...”, “... his throne ...”, “... God and his father ...”, “... Father in his throne.”	Rev. 21:5, 22:1,3	“... And he that sat upon the throne ...”, “... throne of God [the Father] ...”
Rev. 1:1,2, 5,9 (x2)	“... Jesus Christ ...”	Rev. 22:16, 20,21	“... Jesus ...”, “... Lord Jesus ...”, “... Lord Jesus Christ ...”
Rev. 1:1	“... his angel ...”	Rev. 22:6,16	“... his angel ...”, “... mine angel ...”
Rev. 1:1	“... servant ...”	Rev. 22:3,6	“... servants ...”
Rev. 1:2,9	“... testimony of Jesus Christ ...”	Rev. 22:16,18,20	“... I Jesus have sent mine angel to testify ...”, “... For I testify ...”, “... testifieth ...”
Rev. 1:3	“Blessed <i>is</i> he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time <i>is</i> at hand.”	Rev. 22:7,9	“Behold, I come quickly: blessed <i>is</i> he that keepeth the sayings of the prophecy of this book.” “Then saith he unto me, See <i>thou do it</i> not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”
Rev. 1:3	“... the words of this prophecy ...”	Rev. 22:7,18,19	“... the sayings of the prophecy ...”, “... the words of the prophecy ...”, “... the words of the book of this prophecy ...”
Rev. 1:3	“... the time is at hand ...”	Rev. 22:10	“... the time is at hand ...”

Rev. 1:4(x2), 11,12,13,16, 20(x6), 2:1(x2), 3:1(x2), 4:5(x2), 5:1,5,6(x3)	“... seven ...”	Rev. 21:9 (x3)	“... seven ...”
Rev. 1:4, 4:5	“... seven Spirits [the Holy Spirit] ...”	Rev. 22:17	“... the Spirit [The Holy Spirit] ...”
Rev. 1:1,4	“... John ...”	Rev. 22:8	“... I John ...”
Rev. 1:4	“... Grace <i>be</i> unto you ...”	Rev. 22:21	“... The grace of our Lord Jesus Christ <i>be</i> with you all. ...”
Rev. 1:6	“... made us kings and priests ...”	Rev. 22:5	“... they shall reign ...”
Rev. 1:6	“... for ever and ever. ...”	Rev. 22:5	“... for ever and ever.”
Rev. 1:6,7,18	“... Amen.”	Rev. 22:20,21	“... Amen.”
Rev. 1:7, 3:11	“Behold, he cometh with clouds ...”, “... Behold, I come quickly ...”	Rev. 22:7,12,20	“Behold, I come quickly ...”, “Behold, I come quickly ...”, “Surely I come quickly ...”
Rev. 1:7	“... shall see him ...”	Rev. 22:4	“... shall see his face ...”
Rev. 1:7,11,20	“... the seven churches ...”	Rev. 22:16	“... in the churches ...”
Rev. 1:8,11	“... Alpha and Omega ...”	Rev. 21:6, 22:13	“... Alpha and Omega ...”
Rev. 1:8	“... the beginning and the ending ...”	Rev. 21:6, 22:13	“... the beginning and the end ...”
Rev. 1:9	“... your brother and companion ...”	Rev. 22:9	“... thy fellow servant and of thy brethren ...”
Rev. 1:11,20, 2:7,11,17, 23,29, 3:6,13,22	“... seven churches ...”, “... seven churches ...”, “... seven churches ...”, “... the churches ...”, “... the churches ...”, “... the churches ...”, “... the churches ...”, “... the churches ...”, “... the churches ...”, “... the churches ...”	Rev. 18:23, 21:2,9,17, 22:16	“... the bride ...”, “... the bride ...”, “... the bride ...”, “... the bride ...”, “... in the churches ...”
Rev. 1:11,17	“... the first and the last ...”	Rev. 22:13	“... the first and the last ...”
Rev. 1:11	“... a book ...”	Rev. 22:7,9, 10,18,19	“... this book ...”, “... the book ...”
Rev. 1:12, 13,20 (x2)	“... candlestick ...”	Rev. 22:5	“... candle ...”
Rev. 1:7 [end events]	“Behold, he cometh with clouds; and every eye shall see him, and they <i>also</i> which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”	Rev. 22:11 [end events]	“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”
Rev. 1:1,2	“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:”, “Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.”	Rev. 22:16	“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright <i>and</i> morning star.”
Rev. 2:7, 11,17,26, 3:5,12,21	“To him that overcometh ...”, “He that overcometh ...”, “To him that overcometh ...”, “And he that overcometh ...”, “He that overcometh ...”, “Him that overcometh ...”, “To him that overcometh ...”	Rev. 21:7	“He that overcometh ...”
Rev. 2:7, 10,17,26, 3:5,12,21	“... will I give ...”, “... I will give ...”, “... will I give ...”, “... will give him ...”, “... will I give ...”, “... I will not blot out his name ...”, “... I will confess ...”, “... will I make ...”, “... will I write ...”, “... I will write ...”, “... will I grant ...”	Rev. 21:6	“... I will give ...”

Rev. 2:7, 11,17,26, 3:5,12,21	“... to eat of the tree of life ...”, “... not be hurt of the second death ...”, “... to eat of the hidden manna ...”, “... a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”, “... power over the nations:”, “... the morning star.”, “... be clothed in white raiment ...”, “... not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”, “... make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, <i>which is</i> New Jerusalem, which cometh down out of heaven from my God: and <i>I will write upon him</i> my new name. ...”, “... grant to sit with me in my throne ...”	Rev. 21:6,7	“... that is athirst of the fountain of the water of life freely.”, “... shall inherit all things ...”
Rev. 2:7	“... tree of life ...”, “... midst of the paradise of God.”	Rev. 22:1,2	“... pure river of water of life, clear as crystal ...”, “... either side of the river, <i>was there</i> the tree of life, which bare twelve <i>manner of</i> fruits, <i>and</i> yielded her fruit every month: and the leaves of the tree <i>were</i> for the healing of the nations.”
Rev. 2:11	“... the second death.”	Rev. 20:6,14, 21:8	“... the second death ...”
Rev. 2:17	“... name ...”	Rev. 22:4	“... name ...”
Rev. 2:26	“... the nations ...”	Rev. 21:24,26	“... the nations ...”, “... the nations ...”
Rev. 3:5	“... the book of life ...”	Rev. 21:27	“... the Lamb's book of life.”
Rev. 3:8	“... no man can shut ...”	Rev. 21:25	“... shall not be shut ...”
Rev. 3:9	“... but do lie ...”	Rev. 21:8,27	“... all liars ...”, “... or <i>maketh</i> a lie ...”
Rev. 3:12	“... the temple of my God ...”	Rev. 21:22	“... no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”
Rev. 3:12	“... the name of the city of my God, <i>which is</i> new Jerusalem ...”	Rev. 21:2,10	“... the holy city, new Jerusalem ...”, “... that great city, the holy city, new Jerusalem ...”
Rev. 3:12	“... cometh down out of heaven from my God”	Rev. 21:2	“... coming down from God out of heaven ...”
Rev. 1:6, 4:9,11, 5:12,13	“... glory ...”, “... glory ...”, “... glory ...”, “... glory ...”, “... glory ...”	Rev. 21:11, 23,24,26	“... glory ...”, “... glory ...”, “... glory ...”, “... glory ...”
Rev. 4:2	“... in the spirit ...”	Rev. 21:20	“... in the spirit ...”
Rev. 4:3	“... jasper ...”	Rev. 21:11,18,19	“... jasper ...”
Rev. 4:3	“... emerald ...”	Rev. 21:19	“... emerald ...”
Rev. 4:6	“... sea ...”	Rev. 21:1	“... sea ...”
Rev. 4:6	“... crystal ...”	Rev. 21:11, 22:1	“... crystal ...”, “... crystal ...”
Rev. 4:6	“... eyes ...”	Rev. 21:4	“... eyes ...”
Rev. 5:5	“... the Root of David ...”	Rev. 22:16	“... the offspring of David ...”
Rev. 5:6,8, 12,13	“... the Lamb ...”	Rev. 21:9,14, 22,23,27, 22:1,3	“... the Lamb ...”
Rev. 5:8	“... vials ...”	Rev. 21:9	“... vials ...”
Rev. 5:10	“... we shall reign on the earth ...”	Rev. 22:5	“... they shall reign for ever and ever.”
Rev. 5:14	“... worshipped him that liveth for ever and ever.”	Rev. 22:8,9	“... worship ...”, “... worship God ...”

The Language of the 7 Seals (Rev. 6:1-8:1) Parallel that of the 1,000 Years (Rev. 20:1-15); long chart			
The 7 Seals (The Saints are forever sealed, and enter Heaven.)		The 1,000 Years (satan is sealed upon earth, for 1,000 years.)	
Rev. 6:1,3,5,7,9,12, 7:2,3,4,5,6,7,8, 8:1	"... seals ...", "... seal ...", "... seal ...", "... seal ...", "... seal ...", "... seal ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ...", "... sealed ..."	Rev. 20:2,3	"... bound ...", "... shut him up ...", "... seal ..."
Rev. 6:1,16, 7:9,10,14,17	"... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ...", "... Lamb ..."	Rev. 19:7,9	"... Lamb ...", "... Lamb ..."
Rev. 6:1,3,5,7,9,12, 8:1	"... opened ...", "... opened ...", "... opened ...", "... opened ...", "... opened ...", "... opened ...", "... opened ..."	Rev. 19:11, 20:12	"... opened ...", "... opened ...", "... opened ..."
Rev. 6:1,6,8, 7:11	"... four beasts ...", "... four beasts ...", "... four beasts ...", "... four beasts ..."	Rev. 19:4	"... four beasts ..."
Rev. 6:2	"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."	Rev. 19:11,14	"And I saw heaven opened, and behold a white horse; and he that sat upon him <i>was</i> called Faithful and True, and in righteousness he doth judge and make war.", "And the armies <i>which</i> <i>were</i> in heaven followed him upon white horses, clothed in fine linen, white and clean."
Rev. 6:2	"... a crown was given unto him ..."	Rev. 19:12	"... on his head <i>were</i> many crowns ..."
Rev. 6:2,4,5,8	"... horse ...", "... horse ...", "... horse ...", "... horse ..."	Rev. 19:11,19,21	"... horse ...", "... horse ...", "... horse ..."
Rev. 6:4	"And there went out another horse <i>that was</i> red: and <i>power</i> was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."	Rev. 19:15,21	"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.", "And the remnant were slain with the sword of him that sat upon the horse, which <i>sword</i> proceeded out of his mouth: and all the fowls were filled with their flesh."
Rev. 6:8	"... Death, and Hell ..."	Rev. 20:13,14	"... death and hell ..."
Rev. 6:9	"... the testimony which they held:"	Rev. 19:10	"... I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."
Rev. 6:9	"... the souls of them that were slain for the word of God, and for the testimony which they held:"	Rev. 20:4	"... the souls of them that were beheaded for the witness of Jesus, and for the word of God ..."
Rev. 6:10, 7:2,10	"... cried with a loud voice, saying ...", "... he cried with a loud voice ...", "And cried with a loud voice, saying ..."	Rev. 19:17	"... cried with a loud voice, saying ..."
Rev. 6:10	"... O Lord, holy and true ..."	Rev. 19:11	"... called Faithful and True ..."
Rev. 6:10	"... judge ..."	Rev. 19:11, 20:12,13	"... judge ...", "... judged ...", "... judged ..."
Rev. 6:10	"... avenge our blood ..."	Rev. 18:20, 19:2	"... avenged you ...", "... avenged the blood of his servants ..."
Rev. 6:11	"... a little season ..."	Rev. 20:3	"... a little season ..."
Rev. 6:12	"... a great earthquake ..."	Rev. 16:18	"... a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, <i>and so great.</i> "
Rev. 6:14	"... every mountain and island were moved out of their places."	Rev. 16:20	"And every island fled away, and the mountains were not found."

Rev. 6:15, 16,17	“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;”, “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”, “For the great day of his wrath is come; and who shall be able to stand?”	Rev. 19:17-21	“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;”, “That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all <i>men</i> , both free and bond, both small and great.”, “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.”, “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”, “And the remnant were slain with the sword of him that sat upon the horse, which <i>sword</i> proceeded out of his mouth: and all the fowls were filled with their flesh.”
Rev. 6:16,17	“... from the wrath of the Lamb ...”, “... the great day of his wrath ...”	Rev. 19:15	“... he treadeth the winepress of the fierceness and wrath of Almighty God.”
Rev. 17:3	“... servants ...”	Rev. 19:5	“... servants ...”
Rev. 17:3	“... sealed the servants of our God in their foreheads. ...”	Rev. 20:4	“... neither had received <i>his</i> mark upon their foreheads ...”
Rev. 7:4, 5,6,7,8	“... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”	Rev. 20:3, 4,5,6,7	“... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”, “... thousand ...”
Rev. 7:4,9	“... the number of them which were sealed: <i>and there were</i> sealed an hundred <i>and</i> forty <i>and</i> four thousand of all the tribes of the children of Israel.”, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;”	Rev. 20:8	“...Gog and Magog, to gather them together to battle: the number of whom <i>is</i> as the sand of the sea.”
Rev. 7:4	“... an hundred <i>and</i> forty <i>and</i> four thousand of all the tribes of the children of Israel.”	Rev. 21:12	“... names written thereon, which are <i>the names</i> of the twelve tribes of the children of Israel:”
Rev. 7:10	“And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”	Rev. 19:1	“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:”
Rev. 7:11,12	“And all the angels stood <i>about</i> the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,”, “Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, <i>be</i> unto our God for ever and ever. Amen.”	Rev. 19:4	“And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.”
Rev. 7:15	“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.”	Rev. 20:10	“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet <i>are</i> , and shall be tormented day and night for ever and ever.”

Rev. 7:16,17	“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.”, “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”	Rev. 21:4	“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”
Rev. 8:1	“And when he had opened the seventh seal, there was <u>silence in heaven about the space of half an hour.</u> ”	Rev. 21:6 Ecc. 3:17; Psa. 50:3	“And he said unto me, <u>It is done.</u> I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.”, “A time to rend, and a time to sew; <u>a time to keep silence,</u> and a time to speak;”, <u>“Our God shall come, and shall not keep silence:</u> a fire shall devour before him, and it shall be very tempestuous round about him.”

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The Language of the 7 Trumpets (Rev. 8:2-11:19) Parallel that of the 7 Last Plagues (Rev. 15:1-19:21); short chart					
Rev. 8:1-5 (encompassing verses), Rev. 8:6 introduces the 7 Trumpets; judgments of God that have been mingled <u>with</u> mercy ; “one third”; see also GC (1911) 628.2			Rev. 15:1-16:1 introduces the 7 Last Plagues; the judgments of God that are <u>without</u> mercy; <u>unmingled</u> wrath, See also GC (1911) 627.3, 628.2		
1 st Trumpet	Rev. 8:7	“the earth”	1 st Plague	Rev. 16:2	“the earth”
2 nd Trumpet	Rev. 8:8-9	“the sea”	2 nd Plague	Rev. 16:3	“the sea”
3 rd Trumpet	Rev. 8:10-11	“the rivers”, “the fountains of waters”	3 rd Plague	Rev. 16:4-7	“the rivers”, “the fountains of waters”
4 th Trumpet	Rev. 8:12	“Sun”, “Moon”, “Stars”	4 th Plague	Rev. 16:8-9	“Sun”
The 5 th , 6 th , & 7 th Trumpets are called the 3 Woes, Rev. 8:13, 9:12, 11:14			The 1 st , 2 nd , 3 rd , & 4 th Last Plagues are <u>not</u> universal, see also GC (1911) 627.3-628.2		
5 th Trumpet 1 st Woe	Rev. 9:1-11,12	“darkened”	5 th Plague	Rev. 16:10-11	“darkness”
6 th Trumpet 2 nd Woe	Rev. 9:12, 13-21, 11:1-14; also closing off the 5 th , entering into the 6 th is Rev. 10:1-11	“the great river Euphrates”	6 th Plague	Rev. 16:12-16	“the great river Euphrates”
7 th Trumpet 3 rd Woe	Rev. 9:12, 10:7, 11:14,15-19; 1 Thes. 4:15-17	“kingdoms”	7 th Plague	Rev. 16:17-19:21	“kingdom”, “kings of the earth”

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The Language of the 7 Trumpets (Rev. 8:2-11:19) Parallel that of the 7 Last Plagues (Rev. 15:1-19:21); long chart					
Introduction to The 7 Trumpets [mercy]			Introduction to The 7 Last Plagues [no mercy]		
Rev. 8:1	“And I saw ...”		Rev. 15:1	“And I saw ...”	
Rev. 8:2	“... the seven angels ...”		Rev. 15:1	“... seven angels ...”	
Rev. 8:3,4,5	[Jesus] “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer <i>it</i> with the prayers of all saints upon the golden altar which was before the throne.”, “And the smoke of the incense, <i>which came</i> with the prayers of the saints, ascended up before God out of the angel's hand.”, “ And the angel took the censer, and filled it with fire of the altar, and cast it into the earth ...”		Rev. 15:3	[Jesus] “... the Lamb ...”	
Rev. 8:2,6	“... seven trumpets ...”, “... seven trumpets ...”		Rev. 15:1, 6,7; 16:1	“... seven last plagues ...”, “... the seven plagues ...”, “... seven golden vials full of the wrath of God ...”, “... the seven plagues ...”, “... the vials of the wrath of God ...”	

Rev. 8:3,4	[Saints prayers are carried to Heaven by Angels, and placed into the Angels' [Jesus/Mediator] hand] “... prayers of all saints ...”, “... with the prayers of the saints ...”	Rev. 15:2,3,4	[Prayers answered, victory of Saints, they stand directly now in the presence of God, the King of Saints in Heaven] “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, <i>and</i> over the number of his name, stand on the sea of glass, having the harps of God.”, “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous <i>are</i> thy works, Lord God Almighty; just and true <i>are</i> thy ways, thou King of saints.”, “Who shall not fear thee, O Lord, and glorify thy name? <i>for thou only art</i> holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”
Rev. 8:3,4	[Mingled] “... much incense, that he should offer <i>it with</i> the prayers of all saints ...”, “... And the smoke of the incense, <i>which came with</i> the prayers of the saints ...”	Rev. 15:2	[Mingled] “And I saw as it were a sea of glass <u>mingled with</u> fire ...”
Rev. 8:2,3,4	“... before God ...”, “... before the throne ...”, “... before God ...”	Rev. 15:3,4	“... Lord God Almighty ... King ...”, “... before thee ...”
Rev. 8:3	“... golden ...”, “... golden ...”	Rev. 15:6,7	“... golden ...”, “... golden ...”
Rev. 8:4	“... the smoke ...”	Rev. 15:8	“... with smoke ...”
Rev. 8:5	“... fire ...”	Rev. 15:2,3	“... fire ...”
Rev. 8:5	“... and there were voices, ...”	Rev. 16:1,18	“And I heard a great voice out of the temple saying ...”, “And there were voices, ...”
Rev. 8:5	“... and thunderings, ...”	Rev. 16:18	“... and thunders, ...”
Rev. 8:5	“... and lightnings, ...”	Rev. 16:18	“...and lightnings; ...”
Rev. 8:5	“... and an earthquake.”	Rev. 16:18	“... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, <i>and so great.</i> ”
Rev. 8:5	“... cast <i>it</i> into the earth ...”	Rev. 16:1	“... pour out ... upon the earth ...”
Rev. 8:6	“... the seven angels ...”	Rev. 16:1	“... the seven angels ...”
The 1st Trumpet		The 1st Last Plague	
Rev. 8:7	“The first angel ...”	Rev. 16:2	“And the first [angel] ...”
Rev. 8:7	“... sounded ...”	Rev. 16:2	“... poured ...”
Rev. 8:7	“... and there followed ...”	Rev. 16:2	“... and there fell ...”
Rev. 8:7	“... upon the earth ...”	Rev. 16:2	“... upon the earth ...”
Rev. 8:7	“... of trees ...”, “... all green grass ...”	Rev. 16:2	“... the men ...”, “... them which worshipped ...”
The 2nd Trumpet		The 2nd Last Plague	
Rev. 8:8	“And the second angel ...”	Rev. 16:3	“And the second angel ...”
Rev. 8:8	“... sounded ...”	Rev. 16:3	“... poured ...”
Rev. 8:8	“... into the sea ...”	Rev. 16:3	“... upon the sea ...”
Rev. 8:8	“... of the sea ...”	Rev. 16:3	“... and it [the sea] ...”
Rev. 8:8	“... became blood.”	Rev. 16:3	“... became as the blood ...”
Rev. 8:8	“... had life, died; ...”	Rev. 16:3	“... every living soul died ...”
Rev. 8:9	“... in the sea ...”	Rev. 16:3	“... in the sea.”
The 3rd Trumpet		The 3rd Last Plague	
Rev. 8:10	“And the third angel ...”	Rev. 16:4	“And the third angel ...”
Rev. 8:10	“... sounded ...”	Rev. 16:4	“... poured ...”
Rev. 8:10	“... upon the third part of the rivers ...”	Rev. 16:4	“... upon the rivers ...”
Rev. 8:10	“... and upon the fountains of waters;”	Rev. 16:4	“... and fountains of waters; ...”
Rev. 8:11	“... and the third part of the waters ...”, “... of the waters ...”	Rev. 16:4	“... and they [the rivers & waters] ...”
Rev. 8:11	“... man men died ...”, “... because they were made bitter.”	Rev. 16:4	“... became blood.”
The 4th Trumpet		The 4th Last Plague	
Rev. 8:12	“And the fourth angel ...”	Rev. 16:8	“And the fourth angel ...”
Rev. 8:12	“... sounded ...”	Rev. 16:8	“... poured ...”
Rev. 8:12	“... and the third part of the sun ...”	Rev. 16:8	“... the sun ...”
Rev. 8:12	“... stars ...”	Rev. 16:8	“... men ...”

The 5th Trumpet		The 5th Last Plague	
Rev. 9:2	"... a smoke out of the bottomless pit, as the smoke of a great furnace ...", "... smoke of the pit ..."	Rev. 15:8	"... the temple was filled with smoke from the glory of God ..."
Rev. 9:1	"And the fifth angel ..."	Rev. 16:10	"And the fifth angel ..."
Rev. 9:1	"... sounded ..."	Rev. 16:10	"... poured ..."
Rev. 9:1,2,11	"... the bottomless pit ...", "... the bottomless pit ...", "... the pit ...", "... the bottomless pit ..."	Rev. 16:10	"... his kingdom ..."
Rev. 9:2	"... darkened ..."	Rev. 16:10	"... full of darkness ..."
Rev. 9:8	"... their teeth were as <i>the teeth</i> of lions. ..."	Rev. 16:10	"... they gnawed their tongues for pain ..."
Rev. 9:3,5,7,8,10	"... locusts ...", "... scorpion ...", "... locusts ...", "... horses ...", "... lions ...", "... scorpions ..."	Rev. 16:10	"... of the beast ..."
Rev. 9:11	"... a king over them, <i>which is</i> the angel of the bottomless pit, whose name in the Hebrew tongue <i>is</i> Abaddon, but in the Greek tongue hath <i>his</i> name Apollyon."	Rev. 16:11	"... the God of heaven ..." [Opposing]
The 6th Trumpet		The 6th Last Plague	
Rev. 9:13	"And the sixth angel ..."	Rev. 16:12	"And the sixth angel ..."
Rev. 9:13	"... sounded ..."	Rev. 16:12	"... poured ..."
Rev. 9:13	"... a voice from the four horns of the golden altar which is before God ..."	Rev. 15:6	"... came out of the temple ..."
Rev. 9:14	"... the great river Euphrates."	Rev. 16:12	"... the great river Euphrates; and the water thereof ..."
Rev. 9:16,17,18	"And the number of the army of the horsemen <i>were</i> two hundred thousand thousand: and I heard the number of them.", "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses <i>were</i> as the heads of lions; and out of their mouths issued fire and smoke and brimstone.", "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."	Rev. 16:14,16	"... to gather them to the battle of that great day of God Almighty.", "And he gathered them together into a place called in the Hebrew tongue Armageddon."
Rev. 9:17	"... them that sat on them, having breastplates of fire, and of jacinth, and brimstone ..."	Rev. 15:6	"... clothed in pure and white linen, and having their breasts girded with golden girdles. ..."
Rev. 9:17,19	"... horses ...", "... lions ...", "... serpents ..."	Rev. 16:13	"... like frogs ...", "... the dragon ...", "... the beast ..."
Rev. 9:17,18,19	"... out of their mouths issued ...", "... For their power is in their mouth ...", "... which issued out of their mouths."	Rev. 16:13	"... out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."
Rev. 9:18	"... these three ..."	Rev. 16:13	"... I saw three ..."
Rev. 9:20,21	"... the rest of the men ...", "... they ..."	Rev. 16:14	"... the kings of the earth and of the whole world, to gather them ..."
Rev. 9:20	"... these plagues ..."	Rev. 15:6	"... the seven plagues ..."
Rev. 9:20	"... devils ..."	Rev. 16:13,14	"... unclean spirits ...", "... the spirits of devils ..."
Rev. 9:20	"... nor walk:"	Rev. 16:15	"... lest he walk ..."
Rev. 9:21	"... their sorceries ..."	Rev. 16:14	"... the spirits of devils, working miracles ..."
Rev. 9:21	"... neither can see ..."	Rev. 16:15	"... he that watcheth ...", "... they see his shame ..."
Rev. 9:21	"... nor of their thefts."	Rev. 16:5	"... Behold, I come as a thief."
The 7th Trumpet		The 7th Last Plague	
Rev. 11:15	"And the seventh angel ..."	Rev. 16:17	"And the seventh angel ..."
Rev. 11:15	"... sounded ..."	Rev. 16:17	"... poured ..."
Rev. 11:15	"... in heaven ..."	Rev. 16:17	"... into the air ..."
Rev. 11:15	"... there were great voices in heaven ..."	Rev. 16:17	"... there came a great voice out of the temple of heaven, from the throne ..."
Rev. 11:15	"... saying ..."	Rev. 16:17	"... saying ..."
Rev. 11:15	"... The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign for ever and ever."	Rev. 16:17	"... It is done."

Rev. 11:16,17,18	“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,” “Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.” “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”	Rev. 16:18	“And there were voices, ...”
Rev. 11:17,19	“... O Lord God Almighty, which art, and wast, and art to come ...”, “... of God ...”	Rev. 16:19,21	“... before God ...”, “... God ...”
Rev. 11:18	“And the nations were angry ...”	Rev. 16:19	“And the great city was divided into three parts, and the cities of the nations fell ...”
Rev. 11:18	“... and thy wrath is come ...”	Rev. 16:19	“... and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”
Rev. 11:18	“... destroy the earth.”	Rev. 16:20	“And every island fled away, and the mountains were not found.”
Rev. 11:19	“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”	Rev. 16:18	“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, <i>and</i> so great.”
Rev. 11:19	“And the temple of God ...”	Rev. 15:5	“... the temple ...”
Rev. 11:19	“... was opened ...”	Rev. 15:5	“... was opened:”
Rev. 11:19	“... in heaven ...”	Rev. 15:5	“... in heaven ...”
Rev. 11:19	“... and there was seen ...”	Rev. 15:5	“And after that I looked, and behold ...”
Rev. 11:19	“... in his temple the ark of his testament ...”	Rev. 15:5	“... the temple of the tabernacle of the testimony ...”
Rev. 11:19	“... and there were lightnings ...”	Rev. 16:18	“... and thunders ...”
Rev. 11:19	“... and voices ...”	Rev. 16:18	“And there were voices ...”
Rev. 11:19	“... and thunderings ...”	Rev. 16:18	“... and thunders ...”
Rev. 11:19	“... and an earthquake ...”	Rev. 16:18	“... and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, <i>and</i> so great.”
Rev. 11:19	“... and great hail.”	Rev. 16:21	“And there fell upon men a great hail out of heaven, <i>every stone</i> about the weight of a talent ...”
Rev. 11:15	“... The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign for ever and ever.”	Rev. 17:2,17,18	“... the kings of the earth ...”, “... their kingdom ...”, “... the kings of the earth ...”

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First 3 Branches of the Revelation Candlestick (basically Parallel in History, some overlapping)			The 7 Churches (& times, may vary slightly)	The 7 Seals	The 7 Trumpets
1 st Advent (Jesus) →	History Between	2 nd Advent (Jesus)	1. Ephesus (AD 31 – AD 100) 2. Smyrna (AD 100 – AD 323) 3. Pergamos (AD 323 – AD 508/538) 4. Thyatira (AD 508/538 – AD 1540's) 5. Sardis (AD 1540's – AD 1833/4) 6. Philadelphia (AD 1833/4 – AD 1844/88) 7. Laodicea (AD 1844/88 until End)	1 st Seal – Gospel goes forward, AD 31 (Pentecost) https://archive.org/details/cross-bow-enlightening-the-world 6 th Seal – Lisbon Earthquake, Nov. 1 st , 1755 Dark Day – May, 19 th , 1890 Stars Fall – Nov. 12-13 th , 1833 https://articles.adsabs.harvard.edu/full/1984JHAS...15....1C/0000001.000.html	1 st Trumpet – AD 31-70 (power points) https://archive.org/details/the-seven-trumpets-of-revelation/The%20Seven%20Trumpets%20Of%20Revelation%20-%20Revelation%208vs2%20-%2011vs19%20Part%2001%20-%20Introduction%20A/ 7 th Trumpet, contains the 7 Last plagues (see Jos. 6:1-27), Rev. 11:15,18 “wrath”, Rev. 8:5, 15:1,7
The 7 Churches – 1 (Pentecost; AD 31),	2, 3, 4, 5, 6,	7			
The 7 Seals – 1 (Gospel Goes Forward in Victory, AD 31-),	2, 3, 4, 5, 6,	7			
The 7 Trumpets – 1 (Destruction Of Jerusalem, AD 31 – 70)	2, 3, 4, 5, 6,	7			

In the 7th Trumpet is the 7 Last Plagues (“Gods’ wrath”) soon to be poured out (**Rev.** 11:18; **Jos.** 6:14-16 KJB), after which Jesus comes in the clouds (Holy Angels) of glory taking the saints upward and back home to Heaven with him (**Jhn.** 14:1-4; **1 Thes.** 4:13-18 KJB) where they enter into Judgment of (evil) Angels and unrepentant world (**1 Cor.** 6:2-3; **Dan.** 7:22c; **Rev.** 20:4 KJB) for 1,000 years, reigning with Jesus in glory, until such time as the need to return to earth to execute the Judgment (**Psa.** 149:1-9; **Rev.** 20:3-15; **Isa.** 24:22; **Zec.** 14:1-4 KJB, &c.)

The 7 Churches	The 7 Seals	The 7 Trumpets
Churches 1-3 say, “... He that hath an ear, let him hear what the Spirit saith unto the churches ...”, followed by, “... To him that overcometh ...”	Seals 1-4 use, a “horse” of colour (white, red, black, pale) and a ‘rider’	Trumpets 1-4 are not called “Woes”
Churches 4-7 say, “... he that overcometh ...”, followed by, “... He that hath an ear, let him hear what the Spirit saith unto the churches. ...”	Seals 5-7 do not use the same imagery, but rather Sanctuary language	Trumpets 5-7 are called “Woes”, and are specifically linked together (Revelation 8:13 KJB)
The 7 Churches address the spiritual condition in each church era/age, from beginning in the strength of God’s love and faith of Jesus, followed by a slow degradation of the spiritual life, unto trusting in self but claiming to serve God. God gives reproofs and commendations, so that all may overcome their faults and sins.	The 7 Seals address the reaction to the Everlasting Gospel, in whether people accept unto complete redemption or reject unto damnation, even replacing it with ‘another gospel’ of their own making.	The 7 Trumpets address the natural & spiritual battles that take place in the world because of Jesus Christ, announce coming judgment, as well as a call for all people to come and worship God.

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Last 3 Branches of the Revelation Candlestick (basically Consecutive in History, from Jesus’ 2 nd Advent (at start of the 1,000 years) to the 3 rd Advent (at close of the 1,000 years))		
2 nd Advent of Jesus (at start of 1,000 years)	Between 2 nd and 3 rd Advents of Jesus (circa 1,000 years)	3 rd Advent of Jesus (at close of 1,000 years)
The 7 Last Plagues	1,000 Years	New Jerusalem, New Heavens & Earth

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The Great Controversy (Rev. 12:1-14:20) - The Language of Jesus’s Controversy Parallel that of satan’s				
Michael / Jesus Controversy		The War	Dragon / Satan Controversy	
Texts	Entity	Location / Office	Texts	Entity
Rev. 12:7	Michael / Christ Who is like unto God?	Who is like unto?	Rev. 13:4	Beast / AntiChrist Who is like unto the Beast?
Rev. 12:7	Michael & his angels	War in Heaven	Rev. 12:7	Dragon & his angels
Rev. 12:11,13;8; Gen. 3:21, 4:4	“the Lamb”	War in the Garden of Eden on earth	Rev. 12:9,14,15, 20:2; Gen. 3:1,2,4,13,14	“that old serpent”
Rev. 12:13	“a man child”	War in Judah	Rev. 12:9,12	“the devil”
Rev. 12:10; Luk. 4:18, &c.	Power of His Christ / Anointed / Messiah	War in Canaan wilderness	Rev. 12:9; Eze. 28:14; Luk. 4:2,6, &c.	Power / Authority of Satan / Once Anointed Cherub
Rev. 12:10; Rom. 5:6; 1 Jhn. 2:1	“Christ” Jesus / “Advocate”	War at Calvary (AD 31)	Rev. 12:10	“accuser”
Rev. 12:17; “... the seed ...”, Gen. 3:15; Gal. 3:16; Act. 9:4-5, 22:7-8, 26:14-15	“remnant of her seed” body / children of obedience	War on / by the body members 1,260, 42 months, 3 ½ times (AD 538-1798)	Rev. 12:17; Rev. 12:14,15	“face of the serpent” body / children of disobedience

Jhn. 12:19; 1 Pet. 2:21	“behold, the world is gone after him.”, “Christ also suffered for us, leaving us an example, that ye should follow his steps”	World at War / Taking sides	Rev. 13:3; Dan. 11:43	“... all the world wondered after the beast.”, “But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians <i>shall be</i> at his steps.”
Exo. 3:2; Mal. 3:1; Act. 7:30,35,38	Eternal “Angel (messenger) of the LORD (Father)”	Angel (Messenger)	Isa. 14:12; 2 Pet. 2:4	finite fallen “angel”
Exo. 15:3; Isa. 42:13; Luk. 14:31; Rev. 17:14, 19:11	“The LORD <i>is</i> a man of war: the LORD <i>is</i> his name.”	Warrior	Rev. 13:4, 17:14, 19:19	“make war”
Jos. 5:13-15; 1 Pet. 5:4; Isa. 9:6; Dan. 8:11,25, 9:25, 10:13,21, 11:22, 12:1; Act. 3:15, 5:31; Heb. 2:10; Rev. 1:5	“Captain”, “Prince” (ruler), “Chief”	Prince / Chief	Luk. 11:15; Dan. 10:13,20; Mat. 9:34, 12:24; Mar. 3:22; Jhn. 12:31, 14:30, 16:11; Rom. 8:38; Eph. 2:2, 6:12; Col. 1:16, 2:15	“prince” (ruler), “chief”
Jhn. 1:1; Act. 10:36; Heb. 1:8-10	“God”, “Lord”	God / god	2 Cor. 4:4; Jdg. 2:13	“god of this world”, “Baal” (Lord)

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The Two Women (Rev. 12 & 17)			
The Pure, Clean, Woman (& parallels)		The Impure, Unclean Woman (& parallels)	
Rev. 12:1,2; also 1 Tim. 2:9	“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:”, “And she being with child cried, travailing in birth, and pained to be delivered.”, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;”	Rev. 17:1,2,3,4,5, 18:16	“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:”, “With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”, “So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”, “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:”, “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”, “And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!”
Rev. 12:6,14	“... And the woman fled into the wilderness ...”, “And to the woman were given two wings of a great eagle, that she might fly into the wilderness ...” (AD 538-1798)	Rev. 17:3	“So he carried me away in the spirit into the wilderness: and I saw a woman ...” (post AD 1798)
Rev. 12:17	“... the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”	Rev. 19:10	“... I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

Rev. 14:8	“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”	Rev. 18:1,2,3	“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”, “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”, “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”
Rev. 12:1	“And there appeared a great wonder in heaven; a woman ...”	Rev. 12:3, 13:1, 17:3	“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”, “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.”, “So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads & ten horns.”
Rev. 12:5	“And she brought forth a man child, who was to rule all nations with a rod of iron ...”	Rev. 19:15	“... he shall rule them with a rod of iron ...”
Rev. 12:6,14; also Dan. 7:25, 12:7; also Luk. 21:24	“... a thousand two hundred <i>and</i> threescore days.”, “... a time, and times, and half a time ...”, “... a time and times and the dividing of time ...”, “... a time, times, and an half ...”, “... the times of the Gentiles be fulfilled.”	Rev. 11:2,3, 13:5	“... it is given unto the Gentiles ...”, “... foot forty <i>and</i> two months ...”, “... a thousand two hundred <i>and</i> threescore days ...”, “... forty <i>and</i> two months.”
Rev. 12:8, 21:27; also Dan. 12:1	“And prevailed not; neither was their place found any more in heaven.”, “... but they which are written in the Lamb's book of life ...”, “... every one that shall be found written in the book.”	Rev. 13:8, 17:8, 20:11,12,15, 22:19; also Dan. 2:35	“... not written in the book of life of the Lamb slain from the foundation of the world.”, “... whose names were not written in the book of life from the foundation of the world ...”, “... and there was found no place for them.”, “... the books were opened: and another book was opened, which is <i>the book</i> of life: and the dead were judged out of those things which were written in the books, according to their works.”, “And whosoever was not found written in the book of life ...”, “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and <i>from</i> the things which are written in this book.”, “... that no place was found for them ...”
Rev. 12:11	“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”	Rev. 17:6,14, 20:4	“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ...”, “... and the Lamb shall overcome them ...”, “And I saw thrones, and they sat upon them, and judgment was given unto them: and <i>I saw</i> the souls of them that were beheaded for the witness of Jesus, and for the word of God ...”

Rev. 14:2	"... many waters ..."	Rev. 17:1	"... many waters ..."
Rev. 14:4	"... virgins ..."	Rev. 17:5	"... harlots ..."
Rev. 14:7	"... hour ..."	Rev. 17:12, 18:10,17,19	"... hour ..."
Rev. 14:7	"... his judgment is come ..."	Rev. 18:10	"... is thy judgment come."
Rev. 14:8	"... Babylon is fallen, is fallen, that great city ..."	Rev. 18:10	"... Alas, alas, that great city Babylon, that mighty city! ..."
Rev. 14:10, 16:19, 18:6	"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:," "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.," "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."	Rev. 14:8, 17:2,4	"... because she made all nations drink of the wine of the wrath of her fornication.," "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.," "... having a golden cup in her hand full of abominations and filthiness of her fornication:"
Rev. 14:1, 15:4, 16:9, 19:12,13,16, 22:4	"... having his Father's name written in their foreheads.," "Who shall not fear thee, O Lord, and glorify thy name? for <i>thou</i> only <i>art</i> holy ...," "... the name of God ...," "... he had a name written, that no man knew, but he himself.," "... his name is called The Word of God.," "... a name written, KING OF KINGS, AND LORD OF LORDS.," "... his name <i>shall be</i> in their foreheads."	Rev. 13:1, 14:9,11, 15:2, 17:5	"... upon his heads the name of blasphemy.," "... forehead ...," "... the mark of his name ...," "... his name ...," "And upon her forehead <i>was</i> a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."
Rev. 14:14, 19:12	"... the Son of man, having on his head a golden crown ...," "...on his head <i>were</i> many crowns ..."	Rev. 9:7, 12:13, 13:1	"... on their heads <i>were</i> as it were crowns like gold ...," "... even crowns upon his heads.," "... upon his horns ten crowns ..."
Rev. 7:4	"And I heard the number of them which were sealed: <i>and there were</i> sealed an hundred <i>and</i> forty <i>and</i> four thousand of all the tribes of the children of Israel."	Rev. 9:16	"And the number of the army of the horsemen <i>were</i> two hundred thousand thousand: and I heard the number of them."

<p>The Three Angels Messages</p> <p>Rev. 14:6,7,8,9,10,11,12; also Dan. 11:2</p>	<p>“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,” “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”, “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”, “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive <i>his</i> mark in his forehead, or in his hand,” “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:”, “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”, “Here is the patience of the saints: here <i>are</i> they that keep the commandments of God, and the faith of Jesus.”, “And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia ...”</p>	<p>The Three fallen Angels Messages</p> <p>Rev. 16:13,14; also Dan. 11:3,4</p>	<p>“And I saw three unclean spirits like frogs <i>come</i> out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”, “For they are the spirits of devils, working miracles, <i>which</i> go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”, “And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”, “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”</p>
<p>The Fourth Angels Message [Come out and receive not the Mark of the Beast, but the Seal of the Living God, and Live Forever, a Death decree from God, from the North and East; True King of the North]</p> <p>Rev. 18:1,2,3, 15:2; also Dan. 11:2</p>	<p>“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”, “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”, “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”, “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, <i>and</i> over the number of his name, stand on the sea of glass, having the harps of God.”, “... in Persia; and the fourth shall be far richer than <i>they</i> all: and by his strength through his riches he shall stir up all against the realm of Grecia.”</p>	<p>The Fourth fallen Angels message [Come together in Babylon the Great and receive the Mark of the Beast or die, death decree from Satan, & the Beast (body of Leopard, Grecian philosophy), from the South and West; false King of the North]</p> <p>Rev. 13:15,16,17, 17:12,13,17; also Dan. 11:3</p>	<p>“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”, “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:”, “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”, “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”, “These have one mind, and shall give their power and strength unto the beast.”, “For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”, “And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”, “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”</p>

Daniel 7:1-28 Symbols	Rev. 13:1-10 Symbols	Daniel 7 & Revelation 13 Identity
saw (vision / dream) Daniel 7:1,2,5,6,7,9,11,13,21	saw (vision / dream) Revelation 13:1,2,3	Spirit of prophecy Revelation 1:2,9,10, 6:9, 12:11, 19:10
Sea Daniel 7:2,3	Sea Revelation 13:1	Many waters (peoples, nations) gathered together in one place Genesis 1:10; Isaiah 17:12-13; Revelation 17:15
1,260 Daniel 7:25	1,260 Revelation 13:5	1,260 years, 42 months, 3 ½ times Dan. 7:25, 12:7; Rev. 11:2-3, 12:6,14, 13:5; Luk. 21:24; Num. 14:34; Eze. 4:6
War Daniel 7:21	War Revelation 13:4,7	The Great Controversy continued from Heaven Daniel 9:26; Revelation 12:7-17
Saints Daniel 7:18,21,22,25,27	Saints Revelation 13:6,7,10	God's 10 Commandments and faith of Jesus keeping people (church) Romans 1:7; 1 Corinthians 1:2; Revelation 14:7,12
Books Daniel 7:10	Book Revelation 13:8	Books of judgment, life Daniel 7:10, 12:1
Angels Daniel 7:10,13,16	Angels Revelation 13:7	God's heavenly ministering beings Psalms 104:4; Hebrews 1:7,14
God (Ancient of days; Father) Daniel 7:9,13,18,22,25,27	God Revelation 13:6	JEHOVAH, the Father Isaiah 12:2, 26:4
Son of man (Jesus; Lamb) Daniel 7:13,14	Lamb (Jesus) Revelation 13:8	Jesus John 1:29,36; 1 Corinthians 5:7; Revelation 6:16, 14:10
peoples, nations, languages Daniel 7:14,23,27	peoples, nations, languages Revelation 13:3,4,7,8	The world Revelation 10:11, 14:6
worship (times and laws of God) Daniel 7:25	worship (times and laws of God) Revelation 13:4,8	Sabbath, the 7th day, the Lord's day Gen. 2:1-3; Exo. 20:8-11; Isa. 58:13, 66:23; Mar. 2:27; Rev. 1:10, 10:6, 14:7,12
Lion Daniel 7:4	mouth of a lion Revelation 13:2	Babylon (MYSTERY religion) Daniel 2:37-38, 7:3-4,17, 8:1; Isaiah 13:19, 14:4; Jeremiah 50:17; Revelation 13:1-2
Bear Daniel 7:5	feet of a bear Revelation 13:2	Medo-Persia (Infallibility) Dan. 2:39, 1:21, 5:25-31, 6:1,8, 7:5, 8:2-4,13-14,20,26, 9:25, 10:1-21, 11:1-2; Isa. 21:2
Leopard Daniel 7:6	body of a leopard Revelation 13:2	Grecia (Philosophy, Immortal Soul / Spirit theology) Daniel 2:39, 7:6, 8:5-8,21-22, 10:20, 11:2-19; Ezekiel 27:13 (Javan = Greece)
a Dreadful terrible beast Daniel 7:7-8	a beast Revelation 13:1,2,3,4	Rome (Pagan & Papal) (Cruelty, Unmerciful) Daniel 2:40; Deuteronomy 28:48-58; Daniel 7:7,17,19,23, 8:9-10, 9:26, 11:20~
7 heads-1 Lion, 1 Bear, 4 Leopard, 1 Beast Daniel 7:4-8,11,12,17,19,23	seven heads Revelation 13:1	1 Head of Babylon, 1 Head of Medo-Persia, 4 Heads of Grecia, 1 Head of Rome Daniel 7:4-8,11,12,17,19,23
ten horns Daniel 7:7-8,20,24	ten horns Revelation 13:1	Divided, Church (tabernacle) & State (palace) Daniel 2:41-45, 8:10-14,23b., 11:21-45, 12:1-3
kingdom Daniel 7:4-9,12,14,17,18,22,23,24,26,27	kingdom Revelation 13:1,2,7	Any political state of this earth Isaiah 60:12; Revelation 11:15, 17:12
a mouth speaking great things Daniel 7:8,11,20,25	mouth speaking great blasphemies Revelation 13:1,5,6	Claiming God's prerogatives, & to forgive sins in God's (Jesus') place, persecution Mark 2:7, 3:29, 9:3; Luke 5:21, 12:10; 1 Timothy 1:13
little horn (mouth & eyes of man, war) Daniel 7:8,11,20,21,24,25	one of its heads (mouth & eyes, war) Revelation 13:3,5,6,7	King, kingdom Isaiah 7:8; Daniel 7:17, 8:21
Killed Daniel 7:11,26	Killed Revelation 13:10	Martyred for Jesus Acts 22:20; Revelation 2:13, 6:11, 20:4

[3] The purpose & function of trumpets as they are utilized throughout the scripture (Isa. 14:26 KJB).

Isaiah 58:1 KJB - Cry aloud, spare not, **lift up thy voice like a trumpet**, and **shew my people their transgression**, and the house of Jacob **their sins**.

Trumpets & their uses throughout the scriptures (KJB)		
God's Temple 2 Kin. 12:13; 1 Chr. 15:24,28, 16:6,42; Ezr. 3:10	Singing / Music 1 Chr. 13:8, 16:42; 2 Chr. 5:12,13, 7:6, 20:28, 29:27,28; Rev. 18:22	Reign of a King 2 Sam. 15:10; 1 Kin. 1:34,39; 2 Kin. 9:13, 11:14
Gatherings / Preparations / To Make Ready (General, War councils, &c) Num. 10:4; Jdg. 3:27-29, 6:33-35; Neh. 4:20; Isa. 27:13; Jer. 4:5, 51:27; Eze. 7:14; Mat. 24:31; 1 Cor. 14:8; Rev. 8:6	Announcement / Instruction (starting / stopping) Exo. 19:13,16,19, 20:18; 2 Sam. 2:28, 18:16, 20:1,22; 1 Kin. 1:41; Psa. 47:5; Isa. 18:3, 58:1; Jer. 4:5; Hos. 5:8; 1 Cor. 15:52; 1 Thes. 4:16; Heb. 12:19; Rev. 8:13, 9:14	Alarm / Warnings / Message Num. 10:5,6,7,9; Joe. 2:1; 1 Sam. 13:3; 2 Chr. 13:12; Neh. 4:18; Jer. 4:19,21, 6:1,17; Eze. 33:3,4,5,6; Hos. 8:1; Joe. 2:1; Zep. 1:16
Rejoicings / Thanksgiving / Praise 2 Sam. 6:15; 2 Kin. 11:14; 1 Chr. 13:8, 15:28; 2 Chr. 15:14,15, 23:13; Neh. 12:35,41; Psa. 98:6, 150:3	War / Battle cry / Loud cry Num. 10:9; Jos. 6:4,5,6,8,9,13,16,20; Jdg. 3:27-29, 7:8,16,18,19,20,22; 2 Chr. 13:14; Neh. 4:20; Job 39:24,25; Jer. 42:14; Amo. 2:2, 3:6; Zec. 9:14; 1 Cor. 14:8	Priests blew at command of God (Judgment / Victory) Jos. 6:4,5,6,8,9,13,16,20; 2 Chr. 29:26; Rev. 8:2
Feasts (especially Trumpets) Lev. 23:24; Num. 29:1	Holy Convocations (Sacred Gatherings) Lev. 23:24; Num. 10:2; Joe. 2:15; Rev. 1:10	Holy Days / New Moons Num. 10:10; Psa. 81:3
Memorial (Remembering) Lev. 23:24	Jubilee Lev. 25:9	Journeyings Num. 10:2,5,6
Sacrifices Num. 10:10	Associated with Glory Mat. 6:2	As the Voice of God Rev. 1:10, 4:1

[4] Joshua meets Joshua at Jericho

Joshua 5:13 KJB - And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

Joshua 5:14 KJB - And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Joshua 5:15 KJB - And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

The Hebrew name for "Joshua the son of Nun" (Exo. 33:11 KJB); is "יהושע בן-נון" (Exo. 33:11 HOT). When identified in its component words, looks like:

H3091 – "יהושע", "j'hôshu" (Joshua) (G2424 – "יֵשׁוּעַ", "Iesou" (Jesus))

H1121 – "בן", "Bin" (son (of))

H5126 – "נֹן", "nûn" ((the) eternal)

Joshua (the Old Testament type) meets (the New Testament anti-type in the Old Testament) the LORD Jesus (Joshua). **Joshua 6:1-27 KJB** reveals a typological historical event that is repeated in its great anti-type in the 7 Trumpets of the boof of the **Revelation** of Jesus Christ.

Joshua 6:1 KJB - Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

Joshua 6:2 KJB - And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

Joshua 6:3 KJB - And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

Joshua 6:4 KJB - And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Joshua 6:5 KJB - And it shall come to pass, that when they make a long blast with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Joshua 6:6 KJB - And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

Joshua 6:7 KJB - And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

Joshua 6:8 KJB - And it came to pass, when Joshua had spoken unto the people, that **the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets**: and the ark of the covenant of the LORD followed them.

Joshua 6:9 KJB - And the armed men went before *the priests* that **blew with the trumpets**, and the rereward came after the ark, the priests going on, and **blowing with the trumpets**.

Joshua 6:10 KJB - And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Joshua 6:11 KJB - So the ark of the LORD compassed the city, **going about it once**: and they came into the camp, and lodged in the camp.

Joshua 6:12 KJB - And **Joshua rose early in the morning**, and the priests took up the ark of the LORD.

Joshua 6:13 KJB - And **seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets**: and the armed men went before them; but the rereward came after the ark of the LORD, **the priests going on, and blowing with the trumpets**.

Joshua 6:14 KJB - And **the second day they compassed the city once**, and returned into the camp: **so they did six days**.

Joshua 6:15 KJB - And it came to pass **on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times**.

Joshua 6:16 KJB - And it came to pass **at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city**.

Joshua 6:17 KJB - And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

Joshua 6:18 KJB - And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

Joshua 6:19 KJB - But **all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD**.

Joshua 6:20 KJB - So **the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat**, so that **the people went up into the city**, every man straight before him, and they took the city.

Joshua 6:21 KJB - And they **utterly destroyed all that was in the city**, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Joshua 6:22 KJB - But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

Joshua 6:23 KJB - And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

Joshua 6:24 KJB - And **they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.**

Joshua 6:25 KJB - And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Joshua 6:26 KJB - And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

Joshua 6:27 KJB - So the LORD was with Joshua; and his fame was *noised* throughout all the country.

Joshua (son of Nun) & Jericho compared to Jesus (Joshua, Son of the Eternal) & the world's city	
Old Testament – Type	New Testament – Anti-Type
Joshua the son of Nun	Jesus (Joshua) the Son of the Eternal
7 Holy Priests (messengers of wilderness church)	7 Holy Angels (Messengers of the 7 Churches)
Ark of the Covenant on Earth (Footstool)	Ark of the Covenant in Heaven (Throne)
Day 1 – 1 Time Around Blowing Trumpets	Trumpet 1 – Judgment with Mercy
Day 2 – 1 Time Around Blowing Trumpets	Trumpet 2 – Judgment with Mercy
Day 3 – 1 Time Around Blowing Trumpets	Trumpet 3 – Judgment with Mercy
Day 4 – 1 Time Around Blowing Trumpets	Trumpet 4 – Judgment with Mercy
Day 5 – 1 Time Around Blowing Trumpets	Trumpet 5 – Judgment with mercy
Day 6 – 1 Time Around Blowing Trumpets	Trumpet 6 – Judgment with Mercy
Day 7 – 7 Times Around Blowing Trumpets	Trumpet 7 – 7 Last Plagues poured out (No Mercy)
Total: 6 + 7 = 13 Times (Worldly City Falls)	Total: 6 + 7 = 13 Times (Cities of the World Fall)
Joshua victorious by God's grace	Jesus (Joshua) victorious by God's grace
Saints go up	Saints go up
The City burned with fire	The Cities of the World burned with fire
Any who try to rebuild the city is cursed	The wicked remain forever cursed
Silver & Gold Vessels go into God's Treasury	'Silver' & 'Gold Vessels' go into God's Treasury
A repentant & merciful remnant saved – Rahab & family	Repentant & merciful remnant saved – Come out of her my People

[1.] Joshua / Jesus is given all that is in Jericho.

Jericho (“יריחו”, “j'rey'hho”) means “his moon”, and this is because the ‘city’ itself is the ‘wife’ or ‘bride’ of its King, who, himself, represents the Sun and glory of its people. So as the city (and its people) is / are to reflect the glory of its King, they (city & people) are ‘his moon’.

However, they do not reflect the glory of God, having become a wandering (**Job** 31:26 KJB) ‘moon’, and are irreparably darkened by evil and sin (**Jer.** 8:2 KJB), no longer witnessing (**Psa.** 89:37 KJB) to the true Light (**Psa.** 84:11 KJB) of the real Creator and King of Heaven, and that which refuses to speak of God’s true character of love, mercy and justice, is a liar, being of the devil, and to be destroyed & cleansed by fire.

[2.] Joshua / Jesus saves Rahab (and her family in her household that shewed mercy and self-sacrifice toward strangers and those in need of help; Jos. 2:1-24 KJB).

Rahab (“רחב”, “rächäv”) means “pride” and “large, broad, at liberty”. Rahab is a woman, symbolic of a church or people, that desire to be delivered from a corrupt society and its destruction. She who helped Joshua / Jesus in His mission, was herself delivered (**Heb.** 11:31 KJB), being set at liberty from her pride (**Jam.** 2:25 KJB) and self-reliance, and allowed to join with God’s people (**Jos.** 6:17,23,25 KJB).

[3.] Joshua / Jesus was to go round about the city of Jericho one time each day for six days (Jos. 6:3 KJB) and have the 7 priests blow trumpets of ram’s horns (Jos. 6:4 KJB), sounding warning of the judgment to fall.

This event is the type of the antitype as found in the first 6 Trumpets recorded in **Rev.** 8:6-13, 9:1-21, 10:1-11, 11:1-14 KJB.

[4.] Joshua / Jesus was to go round about the city of Jericho 7 times on the 7th day (Jos. 6:4 KJB) and have the 7 priests blow trumpets of ram’s horns (Jos. 6:4-5 KJB). The total of times around is 13 (the symbolic number of overturning; Gen. 14:4 KJB).

This event is the type of the antitype as found in the 7th Trumpet as recorded in **Rev.** 11:15-19 KJB, wherein the 7th Trump is the 7 last plagues or “wrath” of God (**Rev.** 11:19 KJB). 6 Trumpets + 1 (7 Last plagues) = 13 judgments.

Upon the Cross, Jesus would also utter 7 Trumpet statements (**Isa.** 58:1 KJB):

1. “Father, forgive them; for they know not what they do” – **Luk.** 23:34 KJB; DA 744.2
2. “Verily I say unto thee, To day shalt thou be with me in paradise.” – **Luk.** 23:43 KJB; DA 751.3
3. “Woman, behold thy son! ... Behold thy mother!” – **Jhn.** 19:26-27 KJB; DA 752.2
4. “Eloi (Eli), Eloi (Eli), lama sabachthani ... My God, my God, why hast thou forsaken me?” – **Mat.** 27:46; **Mar.** 15:34 KJB; DA 754.3
5. “I thirst.” – **Jhn.** 19:28 KJB; DA 754.4
6. “It is finished.” – **Jhn.** 19:30 KJB; DA 756.2
7. “Father, into thy hands I commend my spirit” – **Luk.** 23:46 KJB; DA 756.2

The typology of Joshua realized in Jesus, along with the structure of **Revelation** reveals that the 7 Trumpets, take place from the time just before the fall of Jerusalem, to the time of the 7 Last plagues, just before Jesus comes the second time to gather His people to safety. Who will answer the Trumpet calls?

TYPE – Calvary & Cross	ANTI-TYPE – Final Events (Second Advent)
Jesus dies, and an Earthquake (1st) occurs – Matthew 27:51-52(a)	Great Lisbon Earthquake (AD Nov. 1st 1755) – Revelation 6:12
Sun was Darkened – Luke 23:45	Sun was Darkened (AD May 19th 1780) – Revelation 6:12
There was a great apostacy, a falling away from Christ Jesus from the many that originally followed – Mark 15:29; Luke 2:34, 23:39; Matthew 27:41; Mark 15:31	Stars of Heaven Fell (AD Nov. 12-13th 1833) – Revelation 6:13 https://archive.org/details/astronomical-content-of-north-american-plains-indian-calendars-by-von-del-chambe
Silence in Heaven – Isaiah 63:3; Hebrews 1:3	Silence In Heaven – Psalms 33:22, 50:3, 83:1; Isaiah 65:6; Daniel 12:1; Luke 13:25, 22:53; Hebrews 3:6, 10:23; Revelation 2:25, 3:10, 8:1, 10:7, 15:8, 17:12, 22:11-12
Darkness over the Land – Matthew 27:45; Mark 15:33; Luke 23:44	Darkness Over the Land – Revelation 16:10
Men Hid Themselves From Jesus, and Turned Back – Luke 23:48	Men Hide themselves – Revelation 16:15-16, 18:9-10,19
Temple Service Ceases – Matthew 27:51; Mark 15:38; Luke 23:45	Temple services ceased – Revelation 8:5, 10:7, 15:8, 16:17
Disciples go through period of trouble in that they appear to be forsaken of Heaven – Matthew 27:43,46; Mark 15:34	Disciples go through period of trouble in that they appear forsaken of Heaven – Genesis 32:1-32; Jeremiah 30:7
A Glorious Light From Heaven Encircles the Cross – Psalms 8:5, 21:1-13, 57:11, 72:17-20, 97:6; Isaiah 2:10,19,21; Hebrews 2:9	Glorious Light From Heaven Encircles Saints – Philippians 3:21
Jesus comes down, but is at first hidden away from the sight of His disciples for a time or season – Matthew 27:60-66; Mark 15:46; Luke 23:53-55; John 19:41-42	Jesus starts to come down, but is at first hidden away from the sight of His disciples for a time or season (Leaves the Most Holy Place) – Isa. 59:17; Rev. 19:16 (change garments, Priestly to Kingly)
Angels start coming down from Heaven – Matthew 28:2-3; Luke 24:4; Mark 16:5; John 12:12	Angels start coming down from heaven – Revelation 15:1,6-8, 16:1
There is another massive earthquake – Matthew 28:2	There is another Massive Final Earthquake that shakes the whole world – Isaiah 2:19,21, 13:13; Joel 3:6; Haggai 2:6,21; Hebrews 12:26
A special resurrection takes place – Matthew 27:52-53	A special Resurrection takes place – Daniel 12:2,12; Matthew 26:64; Mark 14:62; Revelation 1:7, 14:13
Jesus appears glorified to His disciples – Matthew 28:9; Mark 16:9,12-14; Luke 24:15-49; John 20:13-31	Jesus appears glorified to His disciples – Matthew 16:27, 25:31; Mark 8:38; Luke 9:26
Angels appear with Jesus in Glory – Matthew 28:2,5; Mark 16:5; Luke 24:4,51; John 20:12; Acts 1:9-11	Angels appear with Jesus in Glory – 2 Thessalonians 1:7-10; Jude 1:14-15
A cloud – 1 Kings 18:43-46, Ezekiel 1:4; Isaiah 19:1; Acts 1:9-11	A cloud – Isaiah 19:1; Ezekiel 1:4; Matthew 24:30, 26:64; Mark 13:26, 14:62; Acts 1:9-11; 1 Thessalonians 4:17; Revelation 1:7
Jesus returns to Heaven with trophies of the specially resurrected – Psalms 24:1-10, 68:18; Ephesians 4:8	Jesus returns to Heaven with trophies of the resurrected – Psalms 24:1-10; John 14:1-4; 1 Thessalonians 4:14

If any would like a free Power Point of these materials, and of the entire 7 Trumpets of the Book of the **Revelation** of Jesus Christ, in 26 (25 individual + 1 full) fully imaged presentations, please feel free to download those materials here (**NOTE:** please be advised they were rushed & have some typographical errors which can no longer be changed. Any may alter them as needful) (DL the **Power Points**, not PDF's):

<https://archive.org/details/the-seven-trumpets-of-revelation/The%20Seven%20Trumpets%20Of%20Revelation%20-%20Revelation%208vs2%20-%2011vs19%20Part%201%20-%20Introduction%20A/>

CHAPTER 2

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The 7 Sisters - Revelation 8:2

Revelation 8:2 KJB - And I saw the seven angels which stood before God; and to them were given seven trumpets.

Revelation 8:3 KJB - And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

Revelation 8:4 KJB - And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Revelation 8:6 KJB - And the seven angels which had the seven trumpets prepared themselves to sound.

Who are these “seven angels” given these “seven trumpets” to sound? According to the Old Testament passages in **Joshua 5-6**, as just witnessed in **Chapter 1**, they are the counter-part, or anti-type, to the 7 priests that were ordered by God through Joshua to blow the trumpets while surrounding the city of the enemy of God. The very first book of the **Revelation** of Jesus Christ confirms this very pattern, or parallelism.

Revelation 1:10 KJB - I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Revelation 1:11 KJB - Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto **the seven churches** which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:12 KJB - And I turned to see the voice that spake with me. And being turned, I saw **seven golden candlesticks**;

Revelation 1:13 KJB - And **in the midst of the seven candlesticks one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:14 KJB - His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

Revelation 1:15 KJB - And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Revelation 1:16 KJB - And **he had in his right hand seven stars**: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

Revelation 1:17 KJB - And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Revelation 1:18 KJB - *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 1:19 KJB - Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Revelation 1:20 KJB - **The mystery of the seven stars** which thou sawest in my right hand, **and the seven golden candlesticks**. **The seven stars are the angels of the seven churches**: and **the seven candlesticks which thou sawest are the seven churches**.

Just as Joshua the son of Nun in the OT, along with the Ark of God (upon which was the presence of God; Jesus), which was surrounded by the 7 priests and peoples of God with their trumpets (**Jos.** 6:3-15 KJB). Likewise, in the book of the **Revelation** of Jesus Christ is Jesus (NT Joshua) surrounded by the peoples of God (the 7 churches) and so also gives to the messengers (or ‘angels’) of those churches 7 trumpets (**Rev.** 8:2 KJB) with which to announce the coming of the end of all things, and the complete and total victory of God. Just as the Bible said, first the natural, then followed the spiritual (**1 Cor.** 15:46 KJB).

There are also other natural objects that are mentioned in scripture (KJB), as well as seen in the visible Heavens (2nd heaven; **Gen.** 1:14-19 KJB, of creation, as a second book, or witness, to the glory of God), put there by God, to help with the symbolic imagery and even spiritual understanding of what is happening in the time period of the 7 Trumpets. This ‘natural’ constellation of stars is a special grouping known as “the seven sisters”, or the “Pleiades”, directly northeast of the constellation “Orion”, just past “Aldebaran”:



Job 9:9 KJB - Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Job 38:31 KJB - Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Job 38:32 KJB - Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Job 38:33 KJB - Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Amos 5:8 KJB - *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

As the star systems above were placed there to keep JEHOVAH Elohiym's order in the Heavens as the great celestial time piece (**Gen. 1:14 KJB**), they represent things that also take place on earth. For as the sinless kingdoms and pure worlds, with all their glorious unfallen beings, serve and circle the throne of eternal Deity above, so too were the seed of all mankind to likewise do down here upon earth.

Psalms 148:3 KJB - Praise ye him, sun and moon: praise him, all ye stars of light.

Judges 5:20 KJB - They fought from heaven; the stars in their courses fought against Sisera.

Matthew 6:10 KJB - Thy kingdom come. Thy will be done in earth, as it is in heaven.

Luke 11:2 KJB - And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Isaiah 4:1 KJB - And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

Psalms 147:4 KJB - He telleth the number of the stars; he calleth them all by their names.

Revelation 1:11 KJB - Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:12 KJB - And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Revelation 1:13 KJB - And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Psalms 8:3 KJB - When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Psalms 8:4 KJB - What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Jesus stands like a Rock in the midst of His people, holding its leadership in His all-glorious right hand; the very hand of intimate fellowship & peace-filled blessing, of almighty power & overflowing grace, of the fullness of healing & total salvation! He chooses to give to them the great gift of resounding His loving warnings and judgments to the earth. The Son of the Majesty on High appoints to His bride the honour of calling all to the great house of worship in the Heavens; of calling all peoples of the earth back to their compassionate Father above. The Captain of Redemption places into the authority of His elect Saints the sounding of the call to spiritual arms and soulful victory. Dressed in the chosen wedding garment, woven in the loom of Heaven, they all stand ready to let loose the clarion call – “Come,” to the Feast prepared; and to all who will not so obey, let them remain in the outer darkness as they desire, where there will be weeping, wailing and gnashing of teeth, for they too are to be at a feast that they themselves have chosen – the feast of the birds.

Isaiah 58:1 KJB - **Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.**

Jeremiah 6:17 KJB - Also **I set watchmen over you, saying, Harken to the sound of the trumpet.** But they said, We will not hearken.

Joel 2:1 KJB - **Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;**

Joel 2:15 KJB - **Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:**

Ezekiel 3:16 KJB - And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

Ezekiel 3:17 KJB - Son of man, **I have made thee a watchman unto the house of Israel:** therefore hear the word at my mouth, and **give them warning from me.**

Ezekiel 3:18 KJB - **When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.**

Ezekiel 3:19 KJB - Yet if thou **warn the wicked,** and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Ezekiel 3:20 KJB - Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not **given him warning,** he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Ezekiel 3:21 KJB - Nevertheless if thou **warn** the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because **he is warned;** also thou hast delivered thy soul.

1 Corinthians 14:8 KJB - For **if the trumpet give an uncertain sound, who shall prepare himself to the battle?**

In the loving example set forth by God, in the texts just provided, it is witnessed that the LORD always sends His warnings, reproofs and corrections before sending the fullness of judgment, that persons may be saved and delivered, and not perish.

The Seven Trumpets, then, begin with warnings and judgments mixed with mercy. Their purpose is to call all to repentance, until at the last, the final and 7th Trumpet, in which is the Wrath of God is then poured out in its fullness, unmingled with mercy. This ultimate judgment only falls upon those who have continually refused the long-suffering entreaties of the great Father in Heaven.

7 Trumpets	
Trumpets 1-6	7 th Trumpet
Judgments of God mixed with mercy	Wrath of God pour out without mercy
<p>Revelation 9:20 KJB - And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:</p> <p>Revelation 9:21 KJB - Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.</p>	<p>Revelation 11:15 KJB - And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign for ever and ever.</p> <p>Revelation 11:18 KJB - And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.</p> <p>Revelation 14:10 KJB - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:</p>

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Revelation 8:2-5 encompasses Revelation 8:6-11:19 KJB		
Start	Process of Time	Finish
Jesus begins Holy Place Ministry in Heaven – AD 31	Jesus, as Great High Priest, continues His Holy Place Ministry in Heaven before the ARK, mingling the Incense (His righteousness) with the ascending prayers of all the saints (Christians) on earth, from AD 31 (Pentecost) till the Close of Probation in Day of Atonement, in the Most Holy Place	Censor cast down, Temple closed, No more Mercy
Revelation 8:2	Rev. 8:3-4; Exo. 30:1-10; Lev. 16:12-13 & Lev. 23:15-32; 1 Kin. 8:10-11; 2 Chr. 5:13-14; Eze. 10:2-4; Isa. 6:4,6	Rev. 8:5, 15:8, 16:18
Revelation 8:6	Revelation 8:7-11:14 (especially see Rev. 9:13-15)	Rev. 11:15-19
7 Angels, 7 Trumpets, prepared to Sound	1 st – 6 th Trumpets Continual calls to Worship the CREATOR & repent from sins, GOD sends warnings, judgments, with mercy mixed to save and deliver all who will come unto Him and believe	7 th Trumpet 7 Last Plagues Wrath of God

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Is it enough that a person sits and merely identifies symbols, and only take in knowledge of events and persons, places and things? What shall one do with the light that is given by God's grace? Do God's peculiar and precious people, the very kings and priests of the most high God, give the Trumpet a certain sound (**1 Cor. 14:8 KJB**), in the Church and in the World, in the home, the family, the society, the places of education and business? Is the sounding clear, and without trepidation, so that all may prepare for the great and final events, and especially for the battle of "the great day of God Almighty" (**Rev. 16:14 KJB**)? Every single person must wrestle with God alone (**Gen. 32:24 KJB**), and overcome in God's strength, and at the same time stand against all the wiles of the Devil, the arrayed forces of 'hell' (pit), and the fallen sinful flesh nature of mankind; all only based upon the naked promises, or word covenant, of God.

The very judgments of God are already in the land, and among the nations, and have been since the first rejectors of God's mercy in Christ Jesus have shut their eyes and closed their ears (**Mat. 13:15; Act. 28:27 KJB**). Consider **Rev. 8:2-6 KJB** again, and focus upon the "seven angels which stood before God" and think upon these texts:

Revelation 1:20 KJB - The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. **The seven stars are the angels of the seven churches:** and **the seven candlesticks** which thou sawest **are the seven churches**.

Revelation 4:5 KJB - And out of the throne proceeded lightnings and thunderings and voices: and *there were* **seven lamps of fire burning before the throne, which are the seven Spirits of God.**

Isaiah 11:2 KJB - And the **[Holy] spirit of the LORD** shall rest upon him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of the **fear of the LORD**;

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The "seven Spirits of God" – or the fullness of the Holy Spirit working in the whole church	
[1] the [Holy] spirit of the LORD	
[2] the spirit of wisdom	[3] the spirit ... of understanding
[4] the spirit of counsel	[5] the spirit ... of might
[6] the spirit of knowledge	[7] the spirit ... of the fear of the LORD
Just as the Holy Spirit works in the members of the Church (God's human 'angels', or messengers, on earth), so too the unclean spirit of the devil works in his 'members', and his foul 'ministers' or 'angels' (messengers); 2 Cor. 11:13-15 KJB	

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Hebrews 1:7 KJB - And of **the angels** he saith, Who maketh **his angels spirits**, and **his ministers** a flame of fire.

Hebrews 1:14 KJB - Are they not all **ministering spirits**, sent forth to **minister** for them who shall be heirs of salvation?

Psalms 104:4 KJB - Who maketh **his angels spirits**; **his ministers** a flaming fire:

Revelation 8:2 KJB - And I saw the **seven angels** which stood before God; and **to them were given seven trumpets**.

Galatians 4:14 KJB - And my temptation which was in my flesh ye despised not, nor rejected; but received **me [Paul] as an angel of God**, *even* as Christ Jesus.

Since the people of God are as "angels" or messengers of God upon the earth, sharing forth his beauty and glory as able "ministers" of His love, then who is the one in **Revelation 8:3 KJB** standing before God in Heaven, where it says, "And **another angel** came and stood at the altar, having a golden censer; and there was given unto him much incense, that **he should offer it with the prayers of all saints** upon the golden altar which was before the throne."

The Hebrew word translated into "angel" (**Rev. 8:3 KJB**) is "אַγγελος" (**G32**), "angelos", and means "a messenger, envoy, one who is sent, an angel, a messenger from God" (Strong's Concordance E-Sword edition), which latter word is a translation of the Hebrew **H4397**, "מַלְאָךְ", "mal'âk" (and see also the Syriack **H4398**), which means "... to despatch as a deputy; a messenger; specifically of God, that is, an angel (also a prophet, priest or teacher): - ambassador, angel, king, messenger." (Strong's Concordance E-Sword edition).

The word “angel”, whether in Hebrew, Syriack, koine Greek or English, simply means ‘messenger, ambassador, that which carries or contains a message, bearing another’s testimony, or “sent” (**Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Psa.** 78:49; **Dan.** 3:28, 6:22; **Hag.** 1:13; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16 KJB) with meaningful purpose of intent’. This word, definitionally, does **not** ever speak of the physical nature of anything, but rather to the function, office or position of a thing, just as the words, “prophet”, “priest”, or “king” also do. In saying this differently, the word does **not** inherently carry any definition of ‘created’ or ‘uncreated’, or ‘heavenly’ or ‘earthly’ in relation to the physical nature to that which the word describes, and neither does it inherently dictate that that which is sent is lesser in physical nature, stature, grandeur than that which it was sent by. Context will always determine additional attributes. The words are found in association with the following:

The Eternal Infinite		
The Father in Heaven	The Son, Jesus Christ	The Holy Ghost/Spirit
Jhn. 12:29	Mal. 3:1b	Rev. 18:1

The Created Finite (Heaven Originated)	
Heavenly Beings / Intelligences (Good)	Ex-Heavenly Beings / Intelligences (Evil)
Psa. 103:20; as Gabriel - Luk. 1:19,26	Mat. 25:41; as Lucifer / Heylel - Isa. 14:12; Eze. 28:14; 2 Pet. 2:4; Jud. 1:6

The Created Finite (Earth Originated)	
Mankind – Man	Mankind – Woman
as Joshua’s spies - Jam. 2:25; as King David - 1 Sam. 29:9; 2 Sam. 14:17, 19:27; as David’s men - 1 Sam. 25:14,42; as King Saul’s men - 1 Sam. 19:20-21; as John the Baptist - Mal. 3:1a; Mat. 11:10; Mar. 1:2; Luk. 7:27; Jhn. 1:23; as John the Baptist’s followers - Luk. 7:24; as Jesus’ followers - Luk. 9:51-52; as Paul - Gal. 4:14; even associated with Stephen’s face - Act. 6:15	as Deborah - Jdg. 5:1,23

The Created Finite (Other)	
Animals	Elements, &c
Num. 22:27-28; 2 Pet. 2:16	Job 38:35; Psa. 78:49 (43-50); Pro. 16:14; 2 Cor. 12:7

The same words for “angel” [mal'ak, angelos] in many instances refer to the ‘office’ [not nature] of the earthly created intelligences, such as prophets, priests, kings, etc., whether good or evil:

OT:

Gen. 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35, 7:24, 9:31, 11:12,13,14,17,19; **1 Sam.** 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; **1 Kin.** 19:2, 20:2,5,9, 22:13; **2 Kin.** 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 14:1, 19:2,16; **2 Chr.** 18:12, 35:21, 36:15,16; **Neh.** 6:3; **Job** 1:14, 33:23; **Pro.** 13:17, 16:14, 17:11; **Isa.** 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; **Jer.** 27:3; **Eze.** 17:15, 23:16,40, 30:9; **Nah.** 2:13; **Hag.** 1:13; **Mal.** 2:7, 3:1.

NT:

Mat. 11:10; **Mar.** 1:2; **Luk.** 7:24,27, 9:52; **Act.** 6:15; **2 Cor.** 11:13-15, 12:7; **Gal.** 4:14; **Jam.** 2:25; **Rev.** 2:1,8,12,18, 3:1,7,14, 14:6,8-9

Other related words, are often found in association and brotherhood, helping to further define them, such as the words “ambassador”, “messenger” (**H6735**, “צִיר”, “tziyr”, **Pro.** 13:17, 25:13; **Isa.** 18:2, 57:9; **Jer.** 49:14; **Oba.** 1:1 KJB) or “ambassadors” (**H6737**, “וִיצִיר”, “waYitz’taYärû”, **Jos.** 9:4 KJB) (**H3887**, “בְּמִלִּיצִי”, “Bim’liytzëy”, **2 Chr.** 32:31 KJB) in the OT, or “ambassador”, “ambassage”, “message” (**G4242**, “πρεσβειαν”, “presbeian”, **Luk.** 14:32, 19:14 KJB) or “ambassadors” (**G4243**, “πρεσβευομεν, πρεσβευω”, “presbeuomen, presbeuw”, **2 Cor.** 5:20; **Eph.** 6:20 KJB), in the NT.

The words “apostle” (**G652**, “αποστολους”, “apostolous”, with the meaning of ‘one who is sent for another, usually with a message, or purpose, or item’, **2 Cor.** 11:13; **Heb.** 3:1 KJB) and “false apostles” (**G5570**, “ψευδαποστολοι”, “pseudapostoloi”, **2 Cor.** 11:13 KJB) and “ministers” (**G1249**, “διακονοι”, “diakonoi”, **2 Cor.** 11:15 KJB), “ministers” (**H8334**, “מְשָׁרְתִי”, “m’shär’täy”, & **G3011**, “λειτουργους”, “leitourgous”, **Heb.** 1:7 KJB), “ministering” (**G3010**, “λειτουργικα”, “leitourgika”, **Heb.** 1:14 KJB), “minister” (**G1248**, “διακονιαν”, “diakonian”, **Heb.** 1:14 KJB), are likewise found in association with the word “angel” (**H4397**, “מַלְאָךְ”, “mal’akh”, **Exo.** 3:2 KJB; & **G32**, “αγγελον”, “angelon”, **Act.** 7:30,38,53; **2 Cor.** 11:14; **Gal.** 4:14; **Heb.** 1:7,14 KJB).

God sends many ‘angels’ or many ‘messengers’; those of mercy, and yet even ‘messengers’ of warning, punishment and death, and even included among such are animals and the elements (**Exo.** 9:14; **Lev.** 26:22; **Deu.** 32:24; **1 Kin.** 18:1; **2 Chr.** 7:13; **Job** 38:35; **Psa.** 68:9, 78:43-50; **Eze.** 5:17; **Mal.** 2:2; &c KJB).

In the prophetic book of **Malachi**, the Son of the Father (aka “Jesus the Christ”; See **Mat.** 3:3, 11:10-11; **Mar.** 1:2-3; **Luk.** 1:17,76, 3:4, 7:26-28; **Jhn.** 1:15,23, 3:28; **Act.** 13:25, 19:4 KJB), is directly called the “וְמַלְאָךְ הַבְּרִית” (ûmal’akh’ haB’riyt) or “messenger [angel] of the covenant” (**Mal.** 3:1 KJB).

In the prophetic book of **Daniel**, the Son of the Father (aka “Jesus the Christ”; **Dan.** 3:25 KJB, “the form of the fourth is like the Son of God”), is directly called the “מַלְאָכָה” (mal’akhëH) or “angel” [or ‘messenger’ of God, the Father] (**Dan.** 3:28 KJB).

The “another angel” is Jesus Christ (Highest Messenger of the Father; Uncreated & Eternal Co-Creator), see **Gal.** 4:14; **Gen.** 48:16; **Exo.** 3:2,4,6,8; **Num.** 20:16; **Jdg.** 13:3,6,9,13,16,17,18,20,21,22; **2 Sam.** 24:16; **2 Kin.** 19:35; **1 Chr.** 21:15; **2 Chr.** 32:21; **Isa.** 42:19, 63:9; **Dan.** 3:25,28, 6:22, 10:13,21, 12:1; **Hos.** 12:4 with **Gen.** 32:24-30; **Zec.** 3:1-6; **Mal.** 3:1; **Heb.** 1:9; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 7:2, 10:1, 12:7. Connect **Rev.** 1:13 to **Heb.** 1:1-3,7,9,14, 9:11-12 (High Priest; Head (Angel) of the Church – **1 Cor.** 11:3; **Eph.** 5:23 KJB).

Hebrews 1:1 KJB - **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:9 KJB - Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (see **Heb.** 1:1 KJB, “prophets”; **Heb.** 1:7,14 KJB, “angels”)

“Angel”, “the Angel of the LORD”, “Michael”, “Michael the archangel”, “archangel” — Read Left to Right				
Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180)	Justin Martyr (c. AD 100 – AD 165)	Quintus Septimius Florens Tertullianus, aka Tertullian (c. AD 160 – c. AD 225 AD)	Titus Flavius Clemens, aka Clement of Alexandria (c. 150 – c. 215)	Irenaeus (AD early 2nd century – c. AD 202)
Eusebius Pamphilus (AD 260/265 – AD 339/340)	Ambrose of Milan (AD 339 – AD 397)	Augustine of Hippo (AD 13 Nov. 354 – AD 28 Aug. 430)	Theodoret of Cyrus or Cyrhus (c. AD 393 - c. 458/466)	Roman Catholic Encyclopedia (1907)
Roman Catholic New American Bible with Footnotes [along with Douay Rheims] (1986, 2011)	Albert the Great (1206-1280)	Jacobus de Voragine (1230-1298)	Martin Luther (AD 10 November 1483 – AD 18 February 1546)	Philipp Melancthon, aka Philipp Schwartzert (AD 16 Feb 1497 – AD 19 Apr 1560)
Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575)	John [Jean] Calvin (born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564)	Johann Wigand (ca. AD 1523 - AD 21 October 1587)	David Chytraeus or Chyträus (26 February 1530, Ingelfingen – 25 June 1600, Rostock)	Richard Turnbull (16th Century, 1530's? - 1593)
Francois Du Jon aka “Franciscus Junius” (AD 1 May 1545 – AD 13 October 1602)	Hugh Broughton (1549 - 4 August 1612)	1560 / 1599 Geneva Study Bible	1616 Holy Bible Commentary	Andrew Willet (AD 1562 – AD 4 December 1621)
Henry Ainsworth (AD 1571 – AD 1622)	Giovanni Diodati or Deodati (AD 6 Jun 1576 – 3 Oct 1649)	Thomas Adams (AD 1583 – AD 1653)	Johannes Cloppenburg (AD 1592 - AD 1652)	Reinerus Vogelsangius (AD 1610 - AD 1679)
Hezekiah Holland (born ca. AD 1617, living AD 1660)	Thomas Watson (c. AD 1620 – AD 1686)	James Durham (AD 1622 – AD 1658)	Matthew Pool(e) (AD 1624 – AD 1679)	John Bunyan (AD 28 November 1628 – AD 31 August 1688)
Hermann Witsius (Herman Wits, Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708)	Campegius Vitringa Sr., or Kempe Vitringa (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722)	Matthew Henry (AD 18 October 1662 – AD 22 June 1714)	Isaac Watts (AD 17 July 1674 – AD 25 November 1748)	Jacobus Ode (AD 11 December 1698 in Zutphen, AD † 28 November 1751 in Utrecht)
John Guyse (AD 1680 - AD 1761)	George Sale (AD 1697 – AD 1736), George Psalmanazar (AD 1679? - AD 1763), Archibald Bower (AD 17 January 1686 – AD 3 Sept 1766), George D. Shelvocke (AD 1 Apr 1675 - AD 30 Nov 1742), John Campbell (AD 1708 - AD 1775), John Swinton (AD 1703 - AD 1777)	John Gill (AD 23 November 1697 – AD 14 October 1771)	Alexander Cruden (AD May 31, 1699 – AD November 1, 1770)	John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791)
Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758)	George Whitefield (Whitfield) - December 27 [O.S. December 16] 1714 – September 30, 1770)	Ralph Griffiths (AD c.1720 – AD September 28, 1803)	John Brown of Haddington (AD 1722 – AD 19 June 1787)	Johann Friedrich Haug (AD * 1680, AD † 18. May 1753) The Berleburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856)
John Butterworth (born AD 1727- died AD 1803)	Samuel Horsley (AD 15 September 1733 – AD 4 October 1806)	Thomas Haweis (AD 1 January 1734 - AD February 11, 1820)	Bryce Johnston (AD 1747 - AD 1805)	Thomas Coke (AD 9 September 1747 – AD 2 May 1814)
Joseph Benson (26 January 1749 - 16 February 1821)	Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797)	James Wood (AD 1751 – AD 1840)	Robert Hawker (AD 1753 – AD 1827)	Thomas Taylor (AD 15 May 1758 – AD 1 November 1835)
Adam Clarke (AD 1760 or AD 1762 – AD 1832)	Christmas Evans (AD 25 December 1766 – AD 19 July 1838)	Charles Buck (AD 1771 – AD 11 Aug 1815)	The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851)	William Miller (AD February 15, 1782 – AD December 20, 1849)
William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832)	Thomas Hobbes Scott (17 April 1783 – 1 January 1860)	George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852)	Samuel Aaron (AD 1800 - AD 1865)	Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884) Elijah Richard Craven (AD Mar. 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa.)
Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg – AD May 28, 1869, Berlin)	David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887)	John Kitto (AD 4 December 1804 – AD 25 November 1854) William Lindsay Alexander (AD 24 Aug 1808 – AD 20 Dec 1884)	Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874)	James Glasgow D.D. (AD 27 May 1805 – AD 1890)
Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887)	Heinrich Andreas Christoph Hävernich (Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz)	Thomas Robinson (AD 1813/14 - AD 1890)	Sir William Smith (AD 20 May 1813 – AD 7 October 1893)	The Christian Gleaner and Domestic Magazine for 1825
James Petigru Boyce (AD 1827 – AD 1888)	Ellen G. White (AD November 26, 1827 – AD July 16, 1915)	William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920)	Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892)	The Church of England Magazine. Vol. IV. No. 85; January 6, 1838. By James Burns
The London Encyclopedia, or Universal Dictionary, 1839	Milton Spenser Terry (AD 1840 - AD 1914)	James Hastings (AD 1852 – AD 1922) George Cunninghame Monteath Douglas (AD 1826 – AD 1904)	Abingdon Bible Commentary, 1929; Editor, Edwin Lewis (AD 1881 – AD 1959). Others involved - Frederick Carl Eiselen; David G. Downey.	Nave's Topical Bible; A Digest of the Holy Scriptures ... by Orville J. Nave, 1896,7
International Standard Bible Encyclopedia, 1915	Robert W. Bertram (AD 27 March 1921 - AD 13 Mar 2003)	Dr. Frances N. Lee (AD 1934 - AD Friday 23rd Dec, 2011)	David Harold Chilton (AD 1951 – AD 1997)	Zondervan NIV Study Bible (Fully Revised), 1973,78,84
Vine's Complete Expository Dictionary of Old and New Testament Words with Topical index, W. E. Vine, 1798, copyright 1984, 1996	The Zondervan Encyclopedia of the Bible, 2010	Carl L. Beckwith (?-2023 / Present)	Wikipedia, The Online Encyclopedia [Recent Updated (Accessed 7-11-2024; 5 PM PST) Citation]	Targum of Jonathan
Rashi. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי; Latin: Salomon Isaacides; French: Salomon de Troyes; c. 1040 - 13 July 1105)	Abraham Ibn Ezra (1089 - 1164)	Chananel ben Chushiel or Hananel ben Hushiel (Hebrew: חננאל בן חושיאל) (11th-century)	Moses ben Nachman (Hebrew: מֹשֶׁה בֶּן־נָחְמָן Mōše ben-Nāḥmān, “Moses son of Nachman”; 1194–1270), commonly known as Nachmanides, or RaMBaN	Rabbi Bachya ben Asher (1255-1340)
Elie Munk (1900-1981)	Jewish Encyclopedia (1901-1906)	Louis Ginzberg (1909)	Otzar Midrashim	Midrash Rabbah (2022)

Jesus Christ is the great and mighty messenger for His Father, and was anointed (**Exo.** 29:7; **Lev.** 8:12 KJB) in the Heavenly Holy Place, on Pentecost (**Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; **Heb.** 2:3; **1 Pet.** 1:12; **Rev.** 5:6 KJB) that He would be the people's great high priest, after the order of Melchisedec (**Heb.** 5:6,10, 6:20, 7:1,10,11,15,17,21; Melchizedek; **Gen.** 14:18; **Psa.** 110:4 KJB):

Hebrews 7:26 KJB - **For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;**

Hebrews 8:1 KJB - Now of the things which we have spoken *this is* the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;**

1 John 2:1 KJB - My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father, Jesus Christ the righteous:**

Hebrews 4:14 KJB - Seeing then that **we have a great high priest, that is passed into the heavens, Jesus the Son of God,** let us hold fast *our* profession.

Hebrews 4:15 KJB - For **we have** not **an high priest** which cannot be touched with the feeling of our infirmities; but **was in all points tempted like as we are, yet without sin.**

Hebrews 4:16 KJB - **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

From the texts, it may be read that there is a time of mercy, a period of probation given unto mankind by God's grace, in which warning is sounded to bring all to repentance, and yet, there is also a limit (known only to God) of which no further mercy is to be extended to the human race, and the eternal destiny is forever sealed. During the long-suffering season of JEHOVAH Elohiym, there is the great high priest – Jesus Christ, who is able to intercede and plead on behalf of repenting sinners, that they may be cleaned by the blood (**Lev.** 17:11 KJB) shed at Calvary:

Isaiah 55:6 KJB - **Seek ye the LORD while he may be found, call ye upon him while he is near:**

Isaiah 55:7 KJB - Let the wicked forsake his way, and the unrighteous man his thoughts: and **let him return unto the LORD,** and he will have mercy upon him; and to our God, for he will abundantly pardon.

John 6:37 KJB - All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

1 John 1:9 KJB - If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Proverbs 1:20 KJB - Wisdom crieth without; she uttereth her voice in the streets:

Proverbs 1:21 KJB - She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,*

Proverbs 1:22 KJB - How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Proverbs 1:23 KJB - Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Proverbs 1:24 KJB - **Because I have called, and ye refused;** I have stretched out my hand, and no man regarded;

Proverbs 1:25 KJB - But ye have set at nought all my counsel, and would none of my reproof:

Proverbs 1:26 KJB - I also will laugh at your calamity; I will mock when your fear cometh;

Proverbs 1:27 KJB - When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Proverbs 1:28 KJB - Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

Proverbs 1:29 KJB - For that they hated knowledge, and did not choose the fear of the LORD:

Proverbs 1:30 KJB - They would none of my counsel: they despised all my reproof.

Proverbs 1:31 KJB - Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Proverbs 1:32 KJB - For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

Proverbs 1:33 KJB - But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Once people push away the pacifying pure Spirit of the only all-powerful Potentate of Paradise above, and rather persist in their putrifying passions, they will have passed over that precious and purchased period of probation, so that their purpose, having not been perfected in purity by that great high priest, is profitless. Only punishment unto their utter passing away will be their poor and permanent prospective.

John 7:34 KJB - Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

Hebrews 12:25 KJB - See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

Hebrews 12:26 KJB - Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Jesus, the great “angel” of His Father, ministering. Seven Churches (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea) as Lamps to enlighten the world from out of its gross darkness (**Isa.** 60:2; **Jer.** 13:16 KJB). Seven “angels” (ministering leadership) of those churches and their prophetic periods. Ever since the church age of Ephesus, the first trumpet had sounded loud and long and clear by the peoples of it (AD 31 – AD 69); warning to flee from the destruction that was foretold to come (**Dan.** 9:26-27; **Mat.** 24:15; **Mar.** 13:14; **Luk.** 21:20 KJB). More shall be discussed on this a bit later. Now to the Altar, let all draw near.

CHAPTER 3

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The Golden Altar of Incense & The High Priest - Revelation 8:3-5

Revelation 8:3 KJB - And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

Revelation 8:4 KJB - And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The golden altar, upon which was offered much incense at the times of prayer, is found originally in the Old Testament, as part of the furnishings of the worldly sanctuary, that God had commanded Moses to “make” (**Exo.** 25:8,40 KJB) after the fashion (**Exo.** 26:30; **Act.** 7:44 KJB), or pattern (**Num.** 8:4; **1 Chr.** 28:12,18-19; **Eze.** 43:10 KJB), of the eternal Temple of Heaven above (**Heb.** 8:1-5, 9:1-6 KJB). In **Exodus** 30 KJB, is where the altar will first be found given in description and detail:

Exodus 30:1 KJB - And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

Exodus 30:2 KJB - A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

Exodus 30:3 KJB - And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

Exodus 30:4 KJB - And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

Exodus 30:5 KJB - And thou shalt make the staves *of* shittim wood, and overlay them with gold.

Exodus 30:6 KJB - And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

Exodus 30:7 KJB - And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

Exodus 30:8 KJB - And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Exodus 30:9 KJB - Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

Exodus 30:10 KJB - And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

Here are many of the texts on this marvelous piece of God's holy furniture, along with identification of the symbolism associated with it:

“the altar”, “the golden altar” (Rev. 8:3 KJB) – Golden Altar of Incense in the Holy Place, just before the 2nd veil into the Most Holy Place in Heaven (**Heb.** 8:2 KJB), see **Exo.** 30:1-10, 31:8,11, 35:15, 37:25-29, 40:5,26,27; **Lev.** 4:7, 16:18,33, 23:26-32; **1 Kin.** 9:25; **1 Chr.** 6:49, 28:18-19; **2 Chr.** 26:16,19, 32:12; **Luk.** 1:11; **Rev.** 8:3,5, 9:13, 14:18, 16:7 KJB.

“gold” – The character and experience of Faith & Love, see **1 Pet.** 1:7-9,18-22; **Act.** 3:6; **Gal.** 5:6; **Jam.** 2:2-5; **Rev.** 3:18 KJB.

1 Peter 1:7 KJB - That the trial of your **faith, being much more precious than of gold** that perisheth, **though it be tried with fire**, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1 Peter 1:8 KJB - Whom having not seen, ye **love**; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

1 Peter 1:9 KJB - Receiving the end of your **faith**, *even* the salvation of *your* souls.

“golden censer” – The Holy **Vessel** of the Heart; see **Exo.** 37:16; **Lev.** 10:1, 16:12; **Num.** 16:17,18,46; **1 Sam.** 21:5; **2 Kin.** 25:15; **2 Chr.** 26:19; **Ezr.** 8:28; **Psa.** 2:9, 31:12; **Pro.** 25:4; **Isa.** 66:20; **Jer.** 18:4, 25:34, 48:11,38, 51:34, 52:19; **Eze.** 8:11, 10:1-2; **Hos.** 8:8; **Mat.** 23:25-26, 25:4; **Act.** 9:15; **Rom.** 9:22-23; **2 Cor.** 4:7; **1 Thes.** 4:4; **2 Tim.** 2:20-21; **Heb.** 9:4; **1 Pet.** 3:7; **Rev.** 2:27, 8:4,5 KJB. (see also CET 91.3; EW 32.3; GC (1911) 414.3; PP 356.1)

Proverbs 25:4 KJB - Take away the dross from the silver, and **there shall come forth a vessel for the finer.**

Isaiah 13:12 KJB - **I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.**

Acts 9:15 KJB - But the Lord said unto him, Go thy way: for **he [Paul] is a chosen vessel unto me**, to bear my name before the Gentiles, and kings, and the children of Israel:

2 Timothy 2:20 KJB - But **in a great house there are not only vessels of gold and of silver**, but also of wood and of earth; and **some to honour**, and some to dishonour.

2 Timothy 2:21 KJB - If **a man** therefore purge himself from these, **he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.**

“incense” (sweet) – Jesus' righteousness & merits, which is mingled with the Christian's prayers, see **Eph.** 5:2; **Deu.** 6:25; **Psa.** 66:18-20, 119:172, 141:1,2,5,6; **Pro.** 15:8, 28:9; **Son.** 5:16; **Isa.** 5:20, 6:4, 43:23, 48:18, 60:6, 66:3; **Jer.** 6:20, 17:26, 41:5; **2 Cor.** 2:15; **Php.** 4:8; **Mar.** 1:35; **Luk.** 1:9,10,11; **Jhn.** 17:9 (connect with asking in the “name” of Jesus: **Jer.** 44:23; **Mal.** 1:11; **Jhn.** 14:13,14, 15:16, 16:23,24,26 KJB; see also YI, April 16, 1903; PP 348,353; SC 93)

“frankincense”: **Exo.** 30:34; **Lev.** 2:1,2,15,16, 5:11, 6:15, 24:7; **Num.** 5:15; **1 Chr.** 9:29; **Neh.** 13:5,9; **Son.** 3:6, 4:6,14; **Mat.** 2:11; **Rev.** 18:13 KJB.

Psalms 141:2 KJB - Let **my prayer be set forth before thee as incense**; and the lifting up of my hands *as* the evening sacrifice.

Proverbs 28:9 KJB - **He that turneth away his ear from hearing the law, even his prayer shall be abomination.**

Psalms 119:172 KJB - **My tongue shall speak of thy word**: for **all thy commandments are righteousness.**

Romans 3:24 KJB - Being justified freely by his grace through the redemption that is in **Christ Jesus**:

Romans 3:25 KJB - Whom God hath set forth *to be* a propitiation through faith in his blood, to declare **his righteousness for the remission of sins that are past**, through the forbearance of God;

Romans 3:26 KJB - To declare, *I say*, at this time **his righteousness**: that he might be just, and the justifier of him which believeth in **Jesus**.

John 15:10 KJB - If ye keep my commandments, ye shall abide in my love; even as **I have kept my Father's commandments, and abide in his love.**

The “incense” was offered continually every “morning” and “evening”, see **Exo.** 30:7,8; **2 Chr.** 2:4, 13:11 KJB, at the time of “prayer”.

In the book of **Daniel**, there is mentioned the phrase “**the daily**” (**Dan.** 8:11,12,13, 11:31, 12:11 KJB) in association with the Sanctuary of God which is the ongoing **day by day ministration** of the High Priest, which ended in the yearly service of the Day of Atonement (**Lev.** 16:1-34, 23:26-32 KJB).

Daniel 8 compared to Leviticus 16 (Daily to Day of Atonement) – Psa. 77:13 KJB		
Ram	Lev. 16:3,5	Dan. 8:1,4,6,7,20
(Lord's Goat) He Goat	Lev. 16:5,7,8,15,24	Dan. 8:5,8,21
8 Horns (4+4), (2+1+4+1)	Lev. 16:12,13,18 (Dan. 8:13-14,26, Rev. 9:13-15, 10:6, 14:6-12; Oct. 22, 1844; 2,300 begun in 457 BC; Dan. 9:24-27; Ezr. 6:14, 7:1-28)	Dan. 8:3,5,6,7,8,9,20,21 (8 total; 4 outside [altar sacrifice; Exo. 27:2, 38:2], 4 inside [altar incense; Exo. 30:2, 37:25,26] - 2 on ram, 1 on he-goat, 4 on he-goat, 1 from winds)
High priest (Ministration)	Lev. 16:2-9,11-21,23-34	Dan. 8:11,13,14,25 (“certain’ saint” [laPal’môniy], wonderful numberer; Gen. 32:29; Jdg. 13:18; Isa. 9:6; Mat. 10:30; Luk. 12:7; Act. 17:26)
Mercy Seat (Two Cherubim)	Lev. 16:2,13,14,15	Dan. 8:13,15-17 (one saint [holy one, angel] speaking, and another saint [holy one, angel] said - covering cherubims / angels [Gabriel & ‘Herald’])
People of God (congregation, camp)	Lev. 16:5,6,7,15, 16,17,19,20,21,22, 23,24,26,27,28,29,30,31,33,34	Dan. 8:10,13,24,25
Transgression (Sin)	Lev. 16:5,9,10,15,16,21,27,30,34	Dan. 8:12,13,14,24,25
Washing, Cleansing, & Burning	Lev. 16:4,16,19,24,26,27,28,30,33	Dan. 8:14 (“then shall the sanctuary be cleansed”)
End of Daily (Yearly), the Daily	Lev. 16:34	Dan. 8:11,12,13-14,26, 9:24-27; Rev. 9:13-15, 10:6, 14:6-12
Atonement	Lev. 16:6,17,20	more in Dan. 9-12 KJB (expansion of Dan. 8) on the atonement

SIDE NOTE: The word “cleansed” (**Dan.** 8:14 KJB) is found tied to the following words, in relationship to the sanctuary and of judgment:

In **Job** 25:4 KJB, the same word as in **Dan.** 8:14 KJB, for “cleansed”, is given as “justified”, but in parallel (**Isa.** 28:10 KJB, the ways of the Lord being “equal”; **Eze.** 18:25,29 KJB) in vs 4, as meaning, “be clean”, and even vs 5, refers to “pure”, referring to a case to be judged, as **Job’s**.

In **Job** 15:14 KJB as meaning, “be clean”; vs 15, refers to “saints” (holy), and “clean”.

In **Psa.** 51:4 KJB as meaning, “be clear when thou judgest” (ie. day of atonement, **Lev.** 16 & 23:27-32 KJB, see also **Rev.** 9:13-15, 10:6, 14:6-7 KJB), then read further in vs 7, of “clean” and “wash”.

In **Job** 22:3 KJB as meaning, “perfect”, and even in vs 4, refers to “judgment”.

In **Psa.** 19:7-9 KJB, in (vs 7): “perfect”, (vs 8): “right”, “pure”, (vs 9): “clean”, “judgments”, “righteous”.
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Every time the underlying word, as found in **Dan.** 8:14 KJB, is used in scripture, it almost inevitably is connected with the same words in context, see (**H6663**), צדק “tsâdaq” in the King James Concordance.

Is there any New Testament texts which may considered first, which may shed additional light? Yes, and it even speaks of the “priest”, Jesus Christ:

Hebrews 10:11 KJB - And every **priest** standeth **daily ministering** and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 10:12 KJB - But **this man [Jesus]**, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

It is seen that Paul, under the guidance of the Holy Spirit (**2 Tim.** 3:16; **2 Pet.** 1:21, 3:16 KJB), directly ties the words “priest”, “this man [Jesus]”, “ministering”, “offering”, “oftentimes”, “sacrifices”, “offered”, “take away” and “sins” to the word “daily”. The “sacrifices” took place in the Sanctuary courtyard services upon the “altar of burnt offering [**sacrifice**]” (**Lev.** 4:10 KJB). Was there any other place, besides the Sanctuary courtyard, that “the daily” ministration and / or services were to take place? Yes, as is seen in **Hebrews** 9 KJB.

Hebrews 9:1 KJB - Then verily the first *covenant* had also **ordinances of divine service**, and **a worldly sanctuary**.

Ephesians 2:15 KJB - Having abolished in his flesh the enmity, even the law of commandments contained in **ordinances**; for to make in himself of twain one new man, so making peace;

Colossians 2:14 KJB - Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Colossians 2:20 KJB - Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living **in the world**, are ye subject to **ordinances**,

There were no “ordinances” within the Ten Commandments.

Hebrews 9:2 KJB - For there was **a tabernacle made; the first**, wherein *was* the candlestick, and the table, and the shewbread; which is **called the sanctuary**.

“tabernacle ... the first”, or “sanctuary” = Holy place.

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called the Holiest of all;

“after the second veil, the tabernacle”, “the Holiest of all” = the Most Holy place.

Hebrews 9:4 KJB - Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

Hebrews 9:5 KJB - And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Paul was not focusing upon the Most Holy place in **Hebrews**, but mentions it in passing, and stayed focused on the Holy Place, to where Jesus ascended to (**Act.** 7:56; **Heb.** 9:12; **Rev.** 1:10-20 KJB).

Hebrews 9:6 KJB - Now when these things were thus **ordained, the priests went always into the first tabernacle, accomplishing the service of God.**

“the first tabernacle” = the Holy place (**Heb.** 9:2 KJB). The “daily” Holy Place services:

There was “the daily” ministration in the Sanctuary courtyard (where the altar of sacrifice and laver were) service, and also “the daily” ministration in the Sanctuary holy place (where the table of shewbread, 7 lamp candlestick, and altar of incense were) service throughout the year, unto the Day of Atonement (**Lev.** 16:2-34, 23:26-32 KJB), which took place in the 10th day of the 7th month, Ethanim (**1 Kin.** 8:2 KJB), all of which pointed to the greater anti-type (**Exo.** 30:10; **Lev.** 25:9; **Dan.** 8:13-14,26, 9:24-27; **Rev.** 9:13-15, 10:6, 14:6-12 KJB, &c.).

[1] “**The daily**” of the courtyard:

There was the “daily” service which took place in the Sanctuary courtyard, with all of the “burnt offerings” (sacrifices) which took place at various times according to the events, but in general there was a “burnt offering” and / or “lamb” and / or “meat (grain) offering” “day by day” (**Exo.** 29:38 KJB), “continual” (**Num.** 28:3 KJB), “continually” (**1 Chr.** 16:40 KJB), even “daily” (**Ezr.** 3:4; **Eze.** 46:13 KJB) in both:

[A] the “**evening**” (**Exo.** 29:39,41; **Num.** 28:4,8; **1 Chr.** 16:40; **Ezr.** 3:3,4 KJB) times and,

[B] the “**morning**” (**Exo.** 29:38,39,41; **Num.** 28:4,8; **1 Chr.** 16:40; **Ezr.** 3:3,4; **Eze.** 46:13,14,15 KJB) times,

[C] besides all of the other times (**Exo.** 29:38-42; **Lev.** 6:12,13,20; **Num.** 4:16; 28:2-10,14-15, 23-24,31, 29:6,11,16,19,22,25,28,31,34,38; **1 Chr.** 16:40, 23:28-31; **2 Chr.** 24:14; **Ezr.** 3:2-5; **Neh.** 10:33; **Psa.** 50:8; **Eze.** 46:14-16 KJB).

Was this Camp and Courtyard service the only “daily” service to do? No. There was also the “daily” ministration to do in the Holy Place, with the 7 Lamp Golden Lampstand, the golden Table of the continual shewbread, and the golden Altar of incense.

[2] “The daily” of the holy place:

There was also the “daily” service which took place in the Holy Place of the Tabernacle / Sanctuary behind the first veil, wherein “... *was* the candlestick, and the table, and the shewbread ...” (**Heb.** 9:2 KJB) and also having the “altar of incense” (**Exo.** 30:27 KJB).

In **Exo.** 25:30 KJB, there is witnessed that “the table” (**Exo.** 35:13, 39:36 KJB), the “table of shewbread”, “shewbread table” (**2 Chr.** 29:18 KJB), “the tables whereon the shewbread *was set*” (**2 Chr.** 4:19 KJB), the “pure table” (**2 Chr.** 13:11 KJB); the “table of gold” (**1 Kin.** 7:48 KJB) was to be “set upon” “alway” (“continually / perpetually / daily”) with the “continual shewbread” (**Num.** 4:3,7; **2 Chr.** 2:4 KJB), set “alway” “before the LORD” (**1 Sam.** 21:6 KJB) which was replaced / refreshed every week’s end on the 7th Day Sabbath of the Lord thy God (**Lev.** 25:4-9; **1 Sam.** 21:6; **1 Chr.** 9:32 KJB), even as **Num.** 4:7 KJB and **1 Sam.** 21:3-6 KJB (see also **Mat.** 12:3-4; **Mar.** 2:25-26; **Luk.** 6:3-4 KJB) verifies.

In the Sanctuary’s first compartment, or holy place, besides the shewbread being the “continual” bread of the presence, and its changing on the 7th day, every week “continually”, there was also to be the “daily” (day by day, perpetually, always, continually) service / upkeep of the “Oil”, “Lamp” and “**Incense**” (**Exo.** 27:20,21, 30:1-10; **Lev.** 24:2-4 KJB) and these too were to happen from:

[A] the “evening” (**Exo.** 27:21, 30:7 KJB) and in,

[B] the “morning” (**Exo.** 27:21, 30:8 KJB).

In fact, the High priest (originally Aaron of Levi) was, in type, to wear a mitre with a golden placard, “continually”, and was to bear “the names of the Children of Israel” (**Exo.** 28:29 KJB) upon Himself when He “goeth in unto the Holy *place*” (**Exo.** 28:29 KJB), “before the LORD” (**Exo.** 28:30 KJB).

What is more than this, is that in the wilderness wanderings, before entering into the Promised Land, the Son of God was “alway” (daily; **Num.** 9:16 KJB) in the Pillar of Cloud & Fire (**Num.** 9:15,16,21 KJB), in both:

[A] the “evening” (**Num.** 9:15,16,21 KJB) and in,

[B] the “morning” (**Num.** 9:15,16,21 KJB).

As an additional insight, it is also witnessed that David, later in time, had set up priest musicians to minster “continually” (**1 Chr.** 16:6,37 KJB) “before the Ark” as “every day’s work required”.

Hebrews 9:7 KJB - But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

“the second” = the Most Holy place (**Heb.** 9:3 KJB). The “once every year” Most Holy Place service, or the Day of Atonement.

Hebrews 9:8 KJB - The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

“the way into the holiest of all” = the Most Holy place, and it could not be in service while “the first tabernacle” = the Holy place, was “yet standing”, or in service (**Heb.** 9:10, 10:11 KJB). Only during the Day of Atonement, could the Most Holy place be opened (**Exo.** 30:10; **Lev.** 16:2-34; 23:26-32; **Dan.** 8:13-14,26; **Rev.** 9:13-15, 10:6, 14:6-12 KJB)

Hebrews 10:11 KJB - And **every priest standeth daily ministering** and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 9:9 KJB - Which *was* **a figure** for the time then present, in which were **offered** both gifts and **sacrifices**, that could not make him that did the service **perfect**, as pertaining to the conscience;

“a figure” = a type, or a shadow of the real.

Hebrews 9:10 KJB - *Which stood* only in **meats and drinks**, and divers washings, and **carnal ordinances**, **imposed on them until the time of reformation**.

“meats” = “meat (grain; **Gen.** 1:29-30; **Exo.** 29:41, 30:9; **Lev.** 2:1-15, 6:15-23, 7:9-10; **Num.** 28:5-7; **Eze.** 45:17; **Joe.** 1:9,13, 2:14; **Col.** 2:16; **Eph.** 2:15; **Heb.** 9:1,10, 10:1-4,8,10, &c. KJB) offering”. “drinks” = “drink offerings” (**Eze.** 45:17 KJB). Both were only temporary.

Hebrews 9:11 KJB - But **Christ** being come an high priest **of good things to come**, by a greater and more **perfect** tabernacle, not made with hands, that is to say, not of this building;

Colossians 2:17 KJB - Which are **a shadow of things to come**; but the body *is* of **Christ**.

Hebrews 10:1 KJB - For the law having a shadow **of good things to come**, and **not the very image** of the things, can never with **those sacrifices** which they offered year by year continually make the comers thereunto **perfect**.

Hebrews 9:12 KJB - Neither by the blood of goats and calves, but by his own blood he entered in once **into the holy place**, having obtained eternal redemption *for us*.

“into the holy place” is correct, and NOT “the Most Holy place” as ‘NKJV’. For more details, see the “**EXTRA**” material at the end of this section.

There were multiple sanctuaries, or temples made:

Sanctuaries / Tabernacles / Temples / Houses of God	Texts
[1] Tabernacle in wilderness	Exo. 25:8, 40 KJB
[2] Solomon’s Temple (aka 1 st Temple; Ezr. 3:12 KJB)	1 Chr. 6:10 KJB
[3] Zerubbabel’s rebuilt Temple (aka 2 nd Temple)	Zec. 4:9 KJB
[4] Herod’s additions to the Temple	Jhn. 2:20 KJB
[5] Temple of Jesus (Head) & the Church, the Body of Christ (aka 3 rd Temple; Eze. 40:1-43:27; Zec. 6:12-13 KJB)	Jhn. 2:19,21; 2 Cor. 6:16; Eph. 2:21; 2 Thes. 2:4; 1 Pet. 2:5; Rev. 11:1-2, 21:22 KJB
[6] The Body (Individual) Temple	1 Cor. 3:16-17, 6:19 KJB
[7] The real Temple in Heaven (see also Psa. 102:19; Isa. 6:1; Jon. 2:7; Rev. 3:12, 7:15, 11:19, 14:15,17, 15:5-6,8, 16:1,17 KJB, &c.)	Heb. 8:2; Rev. 11:19, 15:5 KJB

In each Sanctuary or Temple, there was always a golden altar of incense, which would send up a continual smell of sweet incense, which represented the open communication of the heart to God, at all times.

In a short summary, the Sanctuary of God, including the Holy Place services and furniture therein, such as **the golden altar of incense**, all pointed to the work and ministry of Jesus Christ in the great plan of redemption:

TYPE – TABERNACLE	LOCATION	ANTI-TYPE – JESUS (Death)	ANTI-TYPE JESUS (LIFE)	SALVATION - REDEMPTION	CHRISTIAN LIFE
(Brasen) Altar of Burnt Offering (Sacrifice) Exo. 27:2	Courtyard Near Gate (East Side) Exo. 27:1-8	Pierced in Feet by Nail Psa. 22:16	Sacrifice of Himself; Lamb of God Heb. 9:26; Jhn. 1:29,36	Justification Isa. 45:25; Rom. 5:9	Saved by God’s Grace through Faith (Faith & Repentance, Sacrificial) 1 Cor. 5:7; Eph. 2:8-10; Tit. 3:4-8
Laver of Brass (Blood / Water) Exo. 30:18	Courtyard Between Brasen Altar and Holy Place (Tabernacle) Exo. 40:7,30	Pierced in Side by Spear (Blood / Water) Jhn. 19:34	Water of Life Living Waters Jer. 17:13; Jhn. 4:14, 6:35; 1 Jhn. 5:6; Rev. 21:6	Justification 1 Cor. 6:11	Dead To Self, Alive unto God by Jesus (Baptism, Death, Burial, Resurrection) Rom. 6:1-6
Golden Table of Shewbread Exo. 25:23-30	Holy Place, North Side Exo. 26:35; Isa. 14:13	Pierced in Left Hand by Nail Psa. 22:16	I AM the Bread from heaven Jhn. 6:32- 33,35,41,50- 51,58	Sanctification Jhn. 17:17; Eph. 5:26	Live by Every Word of God (to the Law & Testimony) Isa. 8:20; Mat. 4:4; Luk. 4:4; Deu. 8:3
Golden 7 Lamp Candlestick Exo. 25:31-40	Holy Place, South Side Exo. 25:37, 26:35; Num. 8:2; Rev. 1:4, 4:5	Pierced in Right hand by Nail Psa. 22:16	I AM the Light of the world Jhn. 8:12, 9:5, 12:46	Sanctification Psa. 119:105; Jhn. 17:17; Act. 26:18	Let Your Light So Shine (Witness) Mat. 5:14-16
Golden Altar of Incense Exo. 40:5	Holy Place, West Side Exo. 28:43, 40:5	Pierced in the Heart, dying of a broken Heart for us because of sin Jhn. 19:37; Rev. 1:7	Jesus, the answer to all our prayers Dan. 9:16-19, 24- 27; Mal. 1:11	Sanctification Psa. 51:10; 1 Thes. 5:23; 1 Tim. 4:5	Pray Always Psa. 141:2; Luk. 1:10, 21:36; 1 Thes. 5:17,19; Rev. 8:3-4
Golden Ark of Covenant Exo. 25:10-22	Most Holy Place, West Side Exo. 26:33-34	Pierced in the Head by Crown of Thorns Mat. 27:29; Mar. 15:17; Jhn. 19:2,5	I AM the Way, the Truth and the Life Jhn. 14:6, 15:10	Glorification Deu. 4:2; Jer. 30:19; 2 Thes. 3:1	Delight to do God’s Will, Law within My Heart (Ark) Psa. 40:8; Luk. 22:42

The statement, “And the angel took the censer, and **filled it with fire of the altar** ...” (Rev. 8:5 KJB), ties into the final events of the Day of Atonement in **Leviticus 16 & 23 KJB**, but before that took place, all of the ‘daily’ services had to be completed first.

Leviticus 16:12 KJB - And **he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small**, and bring *it* within the vail:

Leviticus 16:13 KJB - And he shall **put the incense upon the fire before the LORD**, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

The scripture shows these events in multiple places, that when the book of the **Revelation** of Jesus Christ reiterates these events, the reader may know the who, what, where, when, why and how it was to be accomplished (see also **Exo.** 40:34-38; **Lev.** 16:12-13; **Rev.** 8:3-5 KJB):

1 Kings 8:10 KJB - And it came to pass, **when the priests were come out of the holy place**, that **the cloud filled the house of the LORD**,

1 Kings 8:11 KJB - So that **the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD**.

2 Chronicles 5:13 KJB - It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: **that then the house was filled with a cloud, even the house of the LORD**;

2 Chronicles 5:14 KJB - So that **the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God**.

Isaiah 6:4 KJB - And the posts of the door moved at the voice of him that cried, and **the house was filled with smoke**.

Isaiah 6:6 KJB - Then flew one of the seraphims unto me, having **a live coal in his hand, which he had taken with the tongs from off the altar**:

Ezekiel 10:2 KJB - And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and **fill thine hand with coals of fire from between the cherubims, and scatter them over the city**. And he went in in my sight.

Ezekiel 10:3 KJB - Now the cherubims stood on the right side **of the house, when the man went in; and the cloud filled the inner court**.

Ezekiel 10:4 KJB - **Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory**.

Revelation 15:8 KJB - And **the temple was filled with smoke from the glory of God, and from his power**; and **no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled**.

The Day of Atonement would come long after Jesus began His heavenly ministry (AD 31). Prophecy foretold it would come at the end of 2,300 years (**Dan.** 8:13-14,26, 9:24-27; **Ezr.** 6:14, 7:1-28 (the "commandment of God" through Medo-Persia, 457 BC, 7th year of the reign of Artaxerxes I Longimanus / Machrocheir, unto Oct. 22, 1844 AD), **Rev.** 9:13-15, 10:6, 14:6-12; **Num.** 14:34; **Eze.** 4:6 KJB).

“fire” (from off of the altar, comes from God in answer to the prayer of Jesus and of the saints) – The fullness of God’s unselfish zealous love, which when rejected becomes judgment unto consummation, for the cleansing and purifying fire of God’s love consumes all sin and selfishness (**Exo. 3:2-14; Deu. 4:24, 9:3; Son. 8:7; Isa. 10:17; Mat. 3:11; Luk. 3:16; Heb. 12:29; 1 Jhn. 4:8,15-18 KJB**)

The bitter and cold waters (for the heathen did rage and imagine a vain thing) surrounded Christ Jesus upon the Cross, seeking to crush out love, to wash away the Rock, to blot out the Light, yet they could not quench Love, but the righteous Branch was cast into them, turning many of them sweet, with the Gospel of the Father’s Love. The Tree of Life bore fruit, and continues to bear fruit in the good soil of Calvary, the place of the skull, the mind / heart. Yet many reject God’s love & offers of mercy in Christ Jesus, & choose to remain bitter, & cling to their sin, & so must be consumed with it (**Num. 16:21,45, 25:1-18; Mal. 4:1 KJB**).

A time is coming when Jesus will cease intercession, and God will not hear prayers of sinners asking for forgiveness any longer (**Isa. 55:6; Jer. 7:16, 11:14, 14:11, 15:1; Eze. 10:2-4; Dan. 12:1; Luk. 13:25; Rev. 8:3-5, 10:7, 15:8, 22:11; 1 Kin. 8:10-11; 2 Chr. 5:13-14; see also Exo. 40:34-35; Lev. 16:12-13; Isa. 6:4,6 KJB**).

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and **there were voices, and thunderings, and lightnings, and an earthquake.**

Revelation 11:19 KJB - And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and **there were lightnings, and voices, and thunderings, and an earthquake, and great hail.**

Revelation 16:18 KJB - And **there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.**

This helpful chart, given previously in **Chapter 2**, should make more sense now and bring the picture of the events of the past, present and future together:

Revelation 8:2-5 encompasses Revelation 8:6-11:19 KJB		
Start	Process of Time	Finish
Jesus begins Holy Place Ministry in Heaven – AD 31	Jesus, as Great High Priest, continues His Holy Place Ministry in Heaven before the ARK, mingling the Incense (His righteousness) with the ascending prayers of all the saints (Christians) on earth, from AD 31 (Pentecost) till the Close of Probation in Day of Atonement, in the Most Holy Place	Censor cast down, Temple closed, No more Mercy
Revelation 8:2	Rev. 8:3-4; Exo. 30:1-10; Lev. 16:12-13 & Lev. 23:15-32; 1 Kin. 8:10-11; 2 Chr. 5:13-14; Eze. 10:2-4; Isa. 6:4,6	Rev. 8:5, 15:8, 16:18
Revelation 8:6	Revelation 8:7-11:14 (especially see Rev. 9:13-15)	Rev. 11:15-19
7 Angels, 7 Trumpets, prepared to Sound	1 st – 6 th Trumpets Continual calls to Worship the CREATOR & repent from sins, GOD sends warnings, judgments, with mercy mixed to save and deliver all who will come unto Him and believe	7 th Trumpet 7 Last Plagues Wrath of God

Since the beginning of the time of Pentecost (AD 31), unto the recent present (when the Day of Atonement began; AD 1844, Oct. 22), Jesus had been ministering at the altar of incense in the “daily” holy place services, and now is completing the “once in a year” service, whose end brings fire upon earth.

The passage of **Revelation** 8:2-5 KJB, is an entire summary of the time from when Jesus began His intercession in the Holy Place, unto the time when He is finished therein and the smoke of the incense fills the Heavenly Temple. At that time (future from now; AD 2025), there is no more intercession or probation for mankind. The texts then cover the whole period of the 7 Trumpets, which follows it, just as Jesus is witnessed in **Rev.** 1:10-20 among the 7 Golden Candlesticks, followed by **Rev.** 2-5, and the history of 7 Churches. Christ Jesus is even now praying and interceding upon the repentant sinner's behalf before His and their "Father" (**Mat.** 6:9; **Luk.** 11:2 KJB). Therefore, let each ask, as the disciples before of old also did, "... Lord, teach us to pray ..." (**Mat.** 6:6-15; **Luk.** 11:1-13 KJB):

"... Lord, teach us to pray ..." (Mat. 6:6-16; Luk. 11:1-13 KJB)	
Matthew 6:6-15	Luke 11:1-13
<p>Matthew 6:6 KJB - But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.</p> <p>Matthew 6:7 KJB - But when ye pray, use not vain repetitions, as the heathen <i>do</i>: for they think that they shall be heard for their much speaking.</p> <p>Matthew 6:8 KJB - Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.</p> <p>Matthew 6:9 KJB - After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.</p> <p>Matthew 6:10 KJB - Thy kingdom come. Thy will be done in earth, as <i>it is</i> in heaven.</p> <p>Matthew 6:11 KJB - Give us this day our daily bread.</p> <p>Matthew 6:12 KJB - And <u>forgive us our debts, as we forgive our debtors.</u></p> <p>Matthew 6:13 KJB - <u>And lead us not into temptation, but deliver us from evil.</u> For thine is the kingdom, and the power, and the glory, for ever. Amen.</p> <p>(the "evil" & "temptation" to be delivered from, is unforgiveness, no mercy, no grace)</p> <p>Matthew 6:14 KJB - For if ye forgive men their trespasses, your heavenly Father will also forgive you:</p> <p>Matthew 6:15 KJB - But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.</p>	<p>Luke 11:1 KJB - And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.</p> <p>Luke 11:2 KJB - And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.</p> <p>Luke 11:3 KJB - Give us day by day our daily bread.</p> <p>Luke 11:4 KJB - And <u>forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.</u></p> <p>Luke 11:5 KJB - And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;</p> <p>Luke 11:6 KJB - For a friend of mine in his journey is come to me, and I have nothing to set before him?</p> <p>Luke 11:7 KJB - And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.</p> <p>Luke 11:8 KJB - I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.</p> <p>Luke 11:9 KJB - And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.</p> <p>Luke 11:10 KJB - For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.</p> <p>Luke 11:11 KJB - If a son shall ask bread of any of you that is a father, will he give him a stone? or if <i>he ask</i> a fish, will he for a fish give him a serpent?</p> <p>Luke 11:12 KJB - Or if he shall ask an egg, will he offer him a scorpion?</p> <p>Luke 11:13 KJB - If ye then, being evil, know how to give good gifts unto your children: how much more shall <i>your</i> heavenly Father give the Holy Spirit to them that ask him?</p>

Let all remember what Jesus said during this time, that there is only a limited time to pray, a period of probation, and then no more time for intercession can be had:

Matthew 26:38 KJB - Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and **watch with me.**

Matthew 26:39 KJB - And he went a little further, and **fell on his face, and prayed,** saying, O my Father, if it be possible, let this cup pass from me: nevertheless **not as I will, but as thou wilt.**

Matthew 26:40 KJB - And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **What, could ye not watch with me one hour?**

Matthew 26:41 KJB - **Watch and pray, that ye enter not into temptation:** the spirit indeed *is* willing, but the flesh *is* weak.

Matthew 26:42 KJB - He went away again **the second time, and prayed,** saying, O my Father, if this cup may not pass away from me, except I drink it, **thy will be done.**

Matthew 26:43 KJB - And he came and found them asleep again: for their eyes were heavy.

Matthew 26:44 KJB - And he left them, and went away again, and **prayed the third time,** saying the same words.

The three angels carry the whole message, three **testing** messages, awake to righteousness (1 Cor. 15:34 KJB) and sin not, Rev. 14:6-12 KJB.

Matthew 26:45 KJB - Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, **the hour is at hand,** and **the Son of man is betrayed into the hands of sinners.**

Matthew 26:46 KJB - Rise, let us be going: behold, he is at hand that doth betray me.

The “hour” is coming, which comes upon the whole world to be tested, and who will not “watch” even “one hour” (Rev. 3:10; 17:12; Dan. 3:6; Mat. 26:40; Mar. 14:37; Luk. 22:53; Rev. 8:1; Gen. 32:24-32; Jhn. 2:4 KJB) with Jesus?

Luke 22:53 KJB - When I was daily with you in the temple, ye stretched forth no hands against me: but **this is your hour, and the power of darkness.**

Revelation 3:10 KJB - Because thou hast kept the word of my patience, I also will keep thee from **the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.**

Revelation 17:12 KJB - And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but **receive power as kings one hour with the beast.**

Daniel 3:6 KJB - And **whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.**

A great time of prayer is heard through the call of the trumpets, to “come up” to the “House of the LORD”, and all who do not heed that call will forever regret their decision (Zec. 14:18-19 KJB).

Consider this powerful testimony from a praying mother, and member of the body of Christ, sister Ellen G. White (in type, a woman, like the Church):

(MS) Manuscript 13, December 1, 1888, par. 52-62:

“... [par. 52] We want to see the family altar established, and we want there to bring our children right before God with earnest prayer, just as the minister labors for his congregation when he is before them. Every father should feel that he is placed at the head of his household to offer up a sacrifice of thanksgiving to God and of praise to Him, and to present these children to God and seek His blessing to rest upon them, and never rest until he knows that they are accepted of God—until he knows that they are children of the Most High. Here is a work for the mother. What a responsibility rests upon her! Do we consider and realize that the greatest influence to recommend Christianity to our world is a well-ordered and well-disciplined Christian family? The world sees that they believe God’s Word. They see that you are bringing up your children not to be pampered and praised and petted, to be dressed after the world’s style, and to have the world’s manners and ways, but that you are bringing them up that they shall shine in the courts of the Lord, that you are bringing them up that they shall be laborers together with God.

May the Lord help us, brethren and sisters, to have good home religion, for when we have good home religion we shall have excellent meeting religion. Hold the fort at home. Consecrate your family to God, and then speak and act at home as a Christian. Be kind and forbearing and patient at home, knowing that you are teachers.

Every mother is a teacher and every mother should be a learner in the school of Christ, that she may know how to teach, that she may give the right mold, the right form of character to her children. Should she let her <child> have his own way now and then, let him do just as he wishes, permit him to be disobedient? Certainly not, for just so surely as she does, she lets Satan plant his hellish banner in her house. She must fight the battle of that child which he cannot fight himself. That is her work, to rebuke the devil, to seek God earnestly, and to never let Satan take her child right out of her arms and place him in his army.

Unless these children are educated and trained for Jesus, unless Christ’s name is a familiar one in the household, unless they are taught to bring all their troubles to Jesus and to tell Him just how it is in their simple way, unless these things are done you may expect that Satan will enlist your children under his banner. Why, my brethren and sisters, everything is at stake, and why can we not see it? So, when we are laboring for the conversion of our family, then we are laboring for the people at large.

Satan will work against us by laying stumbling blocks in our way. We must remember home religion. We must have the meekness of Christ at every step. Christ must abide in us, and then when we come into the meeting, no matter where it is, how many there are, or how few, we will have something to say. It is because you have Christ formed within you, and you cannot keep Him boxed up in the heart. You can’t do it. You must reveal Him. You will tell what Jesus has done for you, how He has worked for you. Why, He is first and He is last. You love Him, and how can you help it. You will appreciate His life as you look to Calvary, and in the light reflected from the cross of Calvary you will be trying to walk.

Now, I want to know what right you have to let your children go to the devil? Are they not God’s property? Did not He entrust them to your care? Did not He say that you were to take care of these children for Him, and that they shall be brought up with pure characters, brought up

self-controlled? You are to show them the sinfulness of pride and vanity, and you should never indulge it.

When the **children** will beg that they may go to this company or join that party of amusement, say to them, **“I cannot let you go, children. Sit right down here and I will tell you why. I am doing up work for eternity and for God.** God has given you to me and entrusted you to my care. I am standing in the place of God to you, my children; therefore I must watch you as one who must give an account in the day of God. Do you want your mother’s name written in the books of heaven as one who failed to do her duty to her children, as one who let the enemy come in and preoccupy the ground that I ought to have occupied? **Children, I am going to tell you which is the right way, and then if you choose to turn from your mother and go into the paths of wickedness, your mother will stand clear, but you will have to suffer for your own sins.”**

This is the way I did with my **children**, and before I would get through, they would be weeping, and they would say, **“Won’t you pray for us?”** Well, I never refused to pray for them. I knelt by their side and prayed with them. Then **I have gone away and have pleaded with God until the sun was up in the heavens—the whole night long—that the spell of the enemy might be broken, and I have had the victory.** Although **it cost me a night’s labor**, yet **I felt richly paid** when my children would hang about my neck and say, “Oh, Mother, we are so glad that you did not let us go when we wanted to. Now we see that it would have been wrong.”

Now, **parents**, this is the way you must work—as though you meant it. You must make a business of this work if you expect to save your children in the kingdom of God. You must **not** let the enemy come in and rob you of your children. **It is robbery to our God to allow anything to preoccupy your time so that you cannot give the precious lessons of truth to your children.**

And now, **mothers**, if you have been careless, **begin now**. Whatever else is done, place their feet in the path that leads to eternal life. And what then will your children do? They will encourage others to place their feet in the path that leads to eternal life. You have their influence on the side of God in the place of the side of the enemy. ...” - <https://m.egwwritings.org/en/book/14055.4628001>

Consider what fathers, men and reformers of households and nations ought to do:

Gospel Workers (1892); pages 427.5-428.3:

“... [page 427.5] Our brethren do not wrestle all night in prayer as many godly men before us have done. They sit up [page 427-428] bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and power to convict hearts in answer to the prayer of faith! The empty seats in our prayer-meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return home unrefreshed, unblessed.

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to him of our real wants; and our earnest petitions will show that we realize our needs, and will do what we can to answer our own prayers. **We must obey the injunction of Paul, “Arise from the dead, and Christ shall give thee light,” [Ephesians 5:14]**

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and through divine aid he was enabled to shake the vast power of Rome, so that in every country the foundation of the papacy trembled.

The Spirit of God co-operates with the humble worker who abides in Christ and communes with him. **Pray when you are faint-hearted.** When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another; but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in his light, and rejoice in his love. Only believe, and you shall surely see the salvation of God. ...” -
<https://m.egwwritings.org/en/book/34.2106>

Martin Luther, that great and humble man used of God, has the following attributed (AZQuotes):

“If I should neglect prayer but a single day, I should lose a great deal of the fire of faith.” (Martin Luther (1885). *“Luther’s Table-talk”*)

“I have so much to do that I shall spend the first three hours in prayer.”

“To be a Christian without prayer is no more possible than to be alive without breathing.” (Attributed in *“Talking it over”* by George Sweeting, (p. 88), September 1, 1979)

“And I am convinced that when a Christian rightly prays the Lord’s Prayer at any time or uses any portion of it as he may desire, his praying is more than adequate. What is important for a good prayer is not many words, as Christ says in Matthew 6[:7], but rather a turning to God frequently and with heartfelt longing, and doing so without ceasing [I Thess. 5:17]”

Luther’s Morning & Evening prayers

[Morning] “In the name of the Father and of the Son and of the Holy Ghost. Amen.

I thank You my Heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray You that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things.

Let your holy angels be with me, that the wicked Foe may have no power over me. Amen.”

[Evening] “I give thanks Heavenly Father that You have protected me this day through Your dear Son Jesus Christ.

I ask You to forgive all my sin and the wrong that I have done.

Graciously protect me during the coming night.

Into Your hands I commend my body and soul and all that is mine.

Let Your holy Angels have charge of me, that the wicked one may have no power over me. Amen.”

“... grant the Holy Spirit the honor of being more learned than you are. For you are to deal with Scripture in such a way that you bear in mind that God Himself says what is written. But since God is speaking, it is not fitting for you to wantonly to turn His Word in the direction you wish to go.”

The greatest blessing that God can give, “is the spirit of earnest prayer”:

The (Advent) Review And (Sabbath) Herald; October 20, 1896, par. 15:

“... [par. 15] The greatest blessing that God can give to man is the spirit of earnest prayer. All heaven is open before the man of prayer. The prayers offered in humble faith will be heard. “The Spirit itself maketh intercession for us with groanings which cannot be uttered.” The ambassadors of Christ will have power with the people after they have, with earnest supplication, come before God. ...” - <https://m.egwwritings.org/en/book/821.15286>

Revelation 8:6 KJB - And the seven angels which had the seven trumpets prepared themselves to sound.

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EXTRA on Hebrews 9:12 KJB vs NKJV.

Hebrews 9:12 GNT TR - ουδε δι αιματος τραγων και μοσχων δια δε του ιδιου αιματος εισηλθεν εφραπαξ εις τα αγια αιωνιαν λυτρωσιν ευραμενος

Hebrews 9:12 KJB - Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Hebrews 9:12 NKJV - Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Did Jesus, after ascending to the 3rd Heaven (2 Cor. 12:2,4 KJB), from the mount of Olives (Luk. 24:50-51; Act. 1:9-12 KJB), enter into the Heavenly Tabernacle (Heb. 8:2,5 KJB), in the Holy place or into the Most Holy place thereof? Is the KJB right (in Heb. 9:12 KJB) and the NKJV wrong, or vice-versa?

Several noted “scholars” (Mal. 2:12 KJB, so this author uses that term loosely) have stated on record:

[The John Ankerberg Show, with Walter Martin and William Johnsson [Review and Herald], time index 00:33:16-00:33:57, brackets added for clarity] -

“... [George E. Canon reading a copy of a koine Greek New Testament, at Heb. 9:12, in the presence of Walter Martin and others at a selective closed meeting of (so-called) ‘scholars’] that Jesus Christ entered once into the holiest of all with his own blood, having obtained eternal redemption for us. ...”, and I [Walter Martin] asked the question, and ‘Canon’ did too [to the present persons meeting], “Did this [event of Heb. 9:12] take place, as [O.R.L.] Crosier said, as Mrs. [Ellen G.] White said, as the early Adventists taught? Did it [event of Heb. 9:12] take place in [AD] 1844, or did it [event of Heb. 9:12] take place at the ascension of Jesus Christ [AD 31]?” [Walter Martin continues apart from the past quotation and questions asked then] The [koine] Greek text says, at the ascension of Jesus Christ [AD 31]. Once into the holiest of all - the Most Holy Place! ...”

Walter Martin, John Ankerberg, George E. Canon, and others agreed with the present NKJV translation, and not the KJB translation, but the question is, “Are they right or wrong?”

Seventh-day Adventists, including O.R.L. Crosier [Day Star Extra, February 7th, 1846, in full here - <http://text.egwwritings.org/publicationtoc.php?bookCode=SANC&lang=en&collection=15§ion=all>], and especially sister Ellen G. White, do / did **not** teach, and have **never** taught, that the events of **Heb. 9:12** happened in AD 1844. Seventh-day Adventists actually have always taught that the event, described in **Heb. 9:12 KJB**, took place in AD 31, at Christ's Ascension from the Mount of Olives, which parallels **Psa. 24:1-10, 133:1-3; Rev. 5:5,6 KJB**, etc. The language and context of **Heb. 9:12 KJB** shows that Jesus could **not** have ascended directly to the Most Holy place in the Heavenly sanctuary, but to the Holy place thereof, to begin ministration of His sacrifice there (see **Rev. 1:10-20 KJB**, &c.).

Thus, Seventh-day Adventists teach that the text of **Dan. 7:13 KJB**, and the events therein, took place in AD 1844, based upon the ending of the 2,300 day – year prophecy of **Dan. 8:13,14,26, 9:24-27, 11:31-33,40, 12:7-13; Rev. 9:13-15; 10:1-11 KJB**, etc. Walter Martin [and associates, including later accomplice John Ankerberg] was, and still are, **dead wrong, on both counts**, and even Origen's Hexapla in **Exo. 26:33** disagrees with him [them].

The Great Controversy 1888 & 1911, page 421.1-2 -

“... [page 421.1] Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.” “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” [Hebrews 6:19, 20; 9:12.]

[page 421.2] For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary. ...” -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=421>

The Desire of Ages, page 166.1 -

“... [page 166.1] The sacrificial service that had pointed to Christ passed away; but the eyes of men were turned to the true sacrifice for the sins of the world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant, and “to the blood of sprinkling, that speaketh better things than that of Abel.” “The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ... but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, ... by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 12:24; 9:8-12. ...” -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=DA&lang=en&collection=2§ion=all&pagenumber=166>

Notice the following text:

Exodus 26:33 KJB - And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

Exodus 26:33 Origen's Hexapla - καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους καὶ εἰσοίσσεις ἐκεῖ ἐσώτερον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀνὰ μέσον τοῦ ἁγίου καὶ ἀνὰ μέσον τοῦ ἁγίου τῶν ἁγίων.

The “holy place” [τοῦ ἁγίου] is separate [by a second “vail” [καταπέτασμα]] from and not the same as the “most holy” [τοῦ ἁγίου τῶν ἁγίων]. Various translators throughout time have always rendered the text as either Holy place, or the sanctuary (the holies, by which a person enters through the holy place).

- [01.] The Latin [Jerome's Vulgate] reads, “in sancta” (the holy, or sanctuary),
- [02.] The Byzantine Majority and Family 35 (Greek) reads, “τα αγια”,
- [03.] The John Wycliffe (1394) reads “the hooli thingis”,
- [04.] The William Tyndale (1531) reads, “the holy place”,
- [05.] The Miles Coverdale (1535) reads, “the holy place”,
- [06.] The Bible d'Olivet (French) (1535) reads, “foys es sanctuarres”,
- [07.] The Thomas Matthew's (John Roger's) (1537) reads, “the holye place”,
- [08.] The Great Bible (1539) reads, “the holy place”,
- [09.] The Martin Luther (German) Bibel (1545) reads, “das Heilige” (the holy place),
- [10.] The Robertus Stephanus (Robert I Estienne) (1550) reads, “τα αγια”,
- [11.] The Geneva Bible (1560) reads, “the holy place”,
- [12.] The Bishop's Bible (1568) reads, “the holy place”,
- [13.] The Theodore Beza (1598) reads, “τα αγια”,
- [14.] The Elzivir (1624) reads, “τα αγια”,
- [15.] The Douay-Rheims (Jesuit) (1750) reads, “the Holies”,
- [16.] The Noah Webster's (1833) reads, “the holy place”,
- [17.] The Robert Young's Literal (1862) reads, “the holy places”,
- [18.] The Brooke Foss Westcott and Fenton John Anthony Hort's (1881) reads, “τα αγια”
- [19.] The Frederick Henry Ambrose Scrivener (1894) reads, “τα αγια”,
- [20.] The UBS (United Bible Society) 5th edition reads, “τὰ ἅγια”,
- [21.] The Novum Testamentum Graece 28th edition [Eberhard Nestle's / Kurt Aland's, etc.] reads, “τὰ ἅγια”, without a single footnote in either ‘scholars’ work indicating any deviation from this reading in any known extant mss, etc.

Some sources taken from - <http://oldebible.com/> and <http://textusreceptusbibles.com/> and <https://archive.org/details/BibleOlivet/page/n131/mode/1up>

What then is the actual evidence? There is not a single extant ms (manuscript), codex or papyrus, (etc.) written in koine Greek (or in any language) that reads “αγια αγιων” [the Most Holy Place, see **Heb.** 9:3 KJB, GNT TR] here in **Heb.** 9:12, but plainly reads in all known extant mss (manuscripts), &c., in any language, “τα αγια” (the sanctuary, holy places, in context the first or holy place).

The Greek translated into “the Holy Place” is ta hagia, meaning “the holy places”, which is a reference to “the Sanctuary (even Heavenly) as a whole”. In several works which translate the OT into Greek, such as Origen's Hexapla, the singular or plural of hagios, hagia, hagian, often refers to the whole Sanctuary (the entire tent structure, not including the courtyard), which would include both the Holy and Most Holy apartments (Origen's Hexapla - **Exo.** 36:1, 3, 4; **Lev.** 5:15; 10:4; 27:3; **Num.** 3:31, 32; 4:12,16; 7:9; 18:5). However, a High Priest cannot simply enter into the Most Holy Place first, but must pass from the Outer Court through the first veil (or door) into the Holy Place to minister in “the daily” ministration, or service, throughout the year (**Heb.** 9:12; **Rev.** 1:12-20, 4:1,5-6 KJB), and only in the yearly Day of Atonement service (**Lev.** 16:2-34, 23:26-32 KJB) could the High Priest then pass through the second veil (or door) into the Most Holy Place (**Dan.** 7:9,13,22; 8:13,14,26; **Rev.** 3:7-8, 9:13-15, 14:6-12 KJB), where the Ark of the Covenant was (**Rev.** 11:19, 15:5 KJB).

If **Heb. 9:12 KJB** were to read “Most Holy Place” (as the NKJV), then the Day of Atonement took place not in the fall, in the 10th day of the 7th month, Ethanim (**1 Kin. 8:2 KJB**), but just after the feasts of Passover (14th), Unleavened Bread (15th – 21st) and Firstfruits / Wavesheaf (16th), in the 1st (Abib / Nisan) month and just before the 3rd month (Pentecost). That is an impossibility. Jesus Christ was not made a High Priest until Pentecost (**Act. 1-2; Psa. 133:1-3; 1 Pet. 1:12; Rev. 5:6; Heb. 7:26; Exo. 29:5-7; Lev. 8:12 KJB, &c.**), when the number (**Act. 1:17 KJB**) of Apostles came to be 12 again (**Act. 1:10-26 KJB**). **The NKJV is in error and purposefully attacks the truth** (KJB), even going so far as to “add” (**Deu. 4:2, 12:32; Pro. 30:6 KJB**) to God’s word and not even bother to show the addition by either *Italics* or [Brackets]. Notice how the Bible makes the clear distinction between the Holy place and the Most Holy places:

Hebrews 8:2 GNT TR - **των αγιων** λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος και ουκ ανθρωπος

Hebrews 8:2 KJB - A minister of **the sanctuary**, and of the true tabernacle, which the Lord pitched, and not man.

Hebrews 9:1 GNT TR - ειχεν μεν ουν και η πρωτη δικαιωματα λατρειας το **τε αγιον** κοσμικον

Hebrews 9:1 KJB - Then verily the first *covenant* had also ordinances of divine service, and **a** worldly **sanctuary**.

Hebrews 9:2 GNT TR - σκηνη γαρ κατεσκευασθη η πρωτη εν η η τε λυχνια και η τραπεζα και η προθεσις των αρτων ητις λεγεται **αγια**

Hebrews 9:2 KJB - For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the **sanctuary**.

Hebrews 9:3 GNT TR - μετα δε το δευτερον καταπετασμα σκηνη η λεγομενη **αγια αγιων**

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called the **Holiest of all**;

Hebrews 9:7 GNT TR - εις δε **την δευτεραν** απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοηματων

Hebrews 9:7 KJB - But into **the second** *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Hebrews 9:8 GNT TR - τουτο δηλουντος του πνευματος του αγιου μηπω πεφανερωσθαι την **των αγιων** οδον επι της πρωτης σκηνης εχουσης στασιν

Hebrews 9:8 KJB - The Holy Ghost this signifying, that the way into **the holiest of all** was not yet made manifest, while as the first tabernacle was yet standing:

Hebrews 9:24 GNT TR - ου γαρ εις χειροποιη **τα αγια** εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηναι τω προσωπω του θεου υπερ ημων

Hebrews 9:24 KJB (see also **Psa. 68:35**) - For Christ is not entered into **the holy places** made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Hebrews 9:25 GNT TR - ουδ ινα πολλακις προσφερη εαυτον ωσπερ ο αρχιερευς εισερχεται εις **τα αγια** κατ ενιαυτον εν αιματι αλλοτριω

Hebrews 9:25 KJB - Nor yet that he should offer himself often, as the high priest entereth into **the holy place** every year with blood of others;

Hebrews 10:19 GNT TR - εχοντες ουν αδελφοι παρρησιαν εις την εισοδον **των αγιων** εν τω αιματι ιησου

Hebrews 10:19 KJB - Having therefore, brethren, boldness to enter into **the holiest** by the blood of Jesus,

Hebrews 13:11 GNT TR - ων γαρ εισφερεται ζων το αιμα περι αμαρτιας εις **τα αγια** δια του αρχιερεως τουτων τα σωματα κατακαιεται εξω της παρεμβολης

Hebrews 13:11 KJB - For the bodies of those beasts, whose blood is brought into **the sanctuary** by the high priest for sin, are burned without the camp.

Revelation 15:5 GNT TR - και μετα ταυτα ειδον και ιδου ηνοιγη **ο ναος της σκηνης του μαρτυριου** εν τω ουρανω

Revelation 15:5 KJB - And after that I looked, and, behold, **the temple of the tabernacle of the testimony** in heaven was opened:

- https://archive.org/details/hebrews-9-vs-12-the-holy-place-ta-hagia-image_202301

CHAPTER 4

The 1st Trumpet - Revelation 8:6-7

Revelation 8:6 KJB - And the seven angels which had the seven trumpets prepared themselves to sound.

Revelation 8:7 KJB - The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Seven angels, seven trumpets, hail, fire, mingled with blood, and the third part of trees was burnt up. Weird words. Strange signs. Prophetic portents. What does it all mean? Are these things to happen naturally or spiritually? When are these things to occur according to the text?

As already witnessed in the previous **Chapters** of this book, “the seven angels” are those “seven angels”, or seven messengers, of the “seven churches” (**Rev.** 1:20 KJB), which were to sound warning in their respective areas and epochs, beginning with the period of the church “Ephesus” (**Rev.** 1:11 KJB), or 1st church age, that began at the time of Pentecost in AD 31 (**Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4, 2:1-4, 16-21, 33, 7:54-60, 8:1-3; **Heb.** 2:3; **1 Pet.** 1:12; **Rev.** 5:6 KJB). Each “church” messenger was given a message (“trumpet” as “the voice of God”; **Rev.** 1:10, 4:1 KJB) from Jesus to sound (**Isa.** 58:1 KJB) in their time of existence (**Act.** 17:26 KJB). As for whether the events described are to be understood naturally or spiritually, one only need read **Rev.** 1:1-3 KJB:

Revelation 1:1 KJB - The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

Revelation 1:2 KJB - Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Revelation 1:3 KJB - Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

The word “signified” (**Rev.** 1:1 KJB) comes from the koine Greek (**G4591**), “εσημανεν”, “esemanen”, and means “to indicate by a sign, to signal; to indicate, intimate, make known” (see **Jhn.** 12:32-33, 21:18-19 KJB). Another important word is “prophecy”, which comes from the koine Greek (**G4394**), “προφητειας”, “propheteias”, which means “foretelling things by gift of God’s Holy Spirit, generally (yet not always) through means of symbolic language” (see **Jdg.** 9:8-21; **Eze.** 4:1-17; **Dan.** 2:1-49, 7:1-28; 8:1-27; **Zec.** 1:7-21; **Mat.** 3:9-12, 4:19, 13:14; **Mar.** 1:17; **Luk.** 3:17; **Jhn.** 1:29, 36, 5:35 (**Dan.** 12:3); **1 Cor.** 12:10, 13:2; **1 Tim.** 1:18; **2 Pet.** 1:19-21 KJB). Keep the following text in mind at all times while studying the seven trumpets and their symbolic language:

1 Corinthians 15:46 KJB - Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Hail and fire mingled with blood. In the Old Testament these words are used in several historical events that resulted from God's judgment and wrath after rejecting His merciful entreaties. The cities of Sodom and Gomorrah, and other cities of the plain, during the time of Abraham and Lot, were one such example.

Genesis 13:10 KJB - And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

Genesis 19:24 KJB - Then the LORD [the Son, Jesus or JEHOVAH Jr] rained upon Sodom and upon Gomorrah brimstone and fire from the LORD [the Father, JEHOVAH the Ancient of Days] out of heaven;

Genesis 19:25 KJB - And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Genesis 18:20 KJB - And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

Isaiah 3:9 KJB - The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

Isaiah 3:11 KJB - Woe unto the wicked! *it shall be ill with him:* for the reward of his hands shall be given him.

Ezekiel 16:49 KJB - Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

Ezekiel 16:50 KJB - And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.

Lamentations 4:6 KJB - For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Amos 4:11 KJB - I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

Matthew 10:15 KJB - Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

(See also Mat. 11:23-24; Mar. 6:11; Luk. 10:12 KJB)

Luke 17:29 KJB - But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

2 Peter 2:6 KJB - And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

Jude 1:7 KJB - Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The Physical (Type) & Spiritual (AntiType) – ‘Sodom’ compared to Babylon (taken captive, set free by grace, continue to sin - destroyed)	
In Sodom (Natural)	In ‘Sodom’ (Babylon; Spiritual)
<p>Genesis 14:11 KJB - And <u>they took all the goods of Sodom and Gomorrah</u>, and all their victuals, and went their way.</p> <p>Genesis 14:12 KJB - <u>And they took Lot, Abram’s brother’s son</u>, who dwelt in Sodom, <u>and his goods</u>, and departed.</p>	<p>Acts 7:43 KJB - Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and <u>I will carry you away beyond Babylon.</u></p> <p>Esther 2:6 KJB - <u>Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.</u></p>
<p>Genesis 14:16 KJB - And <u>he brought back all the goods</u>, and <u>also brought again his brother Lot</u>, and <u>his goods</u>, and <u>the women also</u>, and <u>the people</u>.</p>	<p>Ezra 2:1 KJB - Now <u>these are the children of the province that went up out of the captivity, of those which had been carried away</u>, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and <u>came again unto Jerusalem and Judah, every one unto his city;</u></p>
<p>Genesis 18:20 KJB - And the LORD said, Because <u>the cry of Sodom and Gomorrah is great, and because their sin is very grievous;</u></p> <p>Genesis 19:24 KJB - Then <u>the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;</u></p>	<p>Isaiah 13:19 KJB - And <u>Babylon</u>, the glory of kingdoms, the beauty of the Chaldees' excellency, <u>shall be as when God overthrew Sodom and Gomorrah.</u></p> <p>Romans 6:20 KJB - For when <u>ye were the servants of sin</u>, ye were free from righteousness.</p> <p>Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and <u>the hail shall sweep away the refuge of lies</u>, and the waters shall overflow the hiding place.</p>
<p>Though Babylon was a natural city and kingdom, it had become spiritually like the historical natural Sodom in its pride, lack of righteousness, and so God destroyed Babylon with an overthrow for her sins reached unto heaven (Dan. 4:11,20 KJB). Now in the last days, there is a greater world-wide spiritual Babylon (Rev. 17:1-18 KJB), that has far greater sins, that have reached unto heaven (Rev. 18:5 KJB) as the sins of natural Sodom had done before so long ago (Gen. 18:20-21 KJB).</p>	

There is another typological example found in the Old Testament scriptures in the time of Moses, with the Exodus from out of Egypt:

Exodus 9:18 KJB - Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Exodus 9:19 KJB - Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for* upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

Exodus 9:20 KJB - He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

Exodus 9:21 KJB - And he that regarded not the word of the LORD left his servants and his cattle in the field.

Exodus 9:22 KJB - And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be **hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.**

Exodus 9:23 KJB - And Moses stretched forth his rod toward heaven: and the LORD sent **thunder and hail, and the fire ran along upon the ground;** and **the LORD rained hail upon the land of Egypt.**

Exodus 9:24 KJB - So there was **hail, and fire mingled with the hail,** very grievous, such as there was none like it **in all the land of Egypt** since it became a nation.

Exodus 9:25 KJB - And **the hail smote throughout all the land of Egypt all that was in the field, both man and beast;** and **the hail smote every herb of the field, and brake every tree of the field.**

Exodus 9:26 KJB - Only **in the land of Goshen, where the children of Israel were, was there no hail.**

Exodus 9:27 KJB - And Pharaoh sent, and called for Moses and Aaron, and said unto them, **I have sinned this time: the LORD is righteous, and I and my people are wicked.**

Exodus 9:28 KJB - Intreat the LORD (for *it is* enough) that there be no *more* **mighty thunderings and hail;** and I will let you go, and ye shall stay no longer.

Exodus 9:29 KJB - And **Moses** said unto him, **As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail;** that thou mayest know how that **the earth is the LORD'S.**

Exodus 9:30 KJB - But **as for thee and thy servants, I know that ye will not yet fear the LORD God.**

Exodus 9:31 KJB - And **the flax and the barley was smitten:** for the barley *was* in the ear, and the flax *was* bolled.

Exodus 9:32 KJB - But **the wheat and the rie were not smitten: for they were not grown up.**

Exodus 9:33 KJB - And **Moses went out of the city** from Pharaoh, and **spread abroad his hands unto the LORD;** and **the thunders and hail ceased,** and the rain was not poured upon the earth.

Exodus 9:34 KJB - And when Pharaoh saw that **the rain and the hail and the thunders were ceased,** **he sinned yet more, and hardened his heart, he and his servants.**

Exodus 9:35 KJB - And **the heart of Pharaoh was hardened,** neither would he let the children of Israel go; as the LORD had spoken by Moses.

Psalms 78:47 KJB - **He destroyed their vines with hail, and their sycomore trees with frost.**

Psalms 78:48 KJB - **He gave up their cattle also to the hail, and their flocks to hot thunderbolts.**

Psalms 105:32 KJB - **He gave them hail for rain, and flaming fire in their land.**

Psalms 105:33 KJB - **He smote their vines also and their fig trees; and brake the trees of their coasts.**

The Hail & Fire (Lightning causing fire) were only partial in judgment from God, as God was merciful in allowing a period of probation or time to repent, and would not yet destroy everything.

Exodus 10:5 KJB - And they shall cover the face of the earth, that one cannot be able to see the earth: and **they shall eat the residue of that which is escaped, which remaineth unto you from the hail,** and shall eat every tree which groweth for you out of the field:

Exodus 10:12 KJB - And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon **the land of Egypt,** and **eat every herb of the land, even all that the hail hath left.**

Exodus 10:15 KJB - For they covered the face of the whole earth, so that the land was darkened; and **they did eat every herb of the land, and all the fruit of the trees which the hail had left:** and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Psalms 148:8 KJB - **Fire, and hail; snow, and vapour; stormy wind fulfilling his word:**

The Physical (Type) & Spiritual (AntiType) – natural Egypt compared to spiritual Worldliness (sin) (out of sinful bondage of the worldliness)		
Bondage	In Bondage (Natural) Physical Slavery (Pharoah)	In Bondage (Spiritual) Spiritual Slavery (Satan, Sin, Selfishness)
Periods	In the Old Testament Period: Circa ‘400 years’ “from the time of Joseph to Moses”	Intertestamental Period: Circa ‘400 years’ “Malachi (c. 420 BC) to John Baptist (AD 26)”
Transition	In the Old Testament Period: 30 ish Years with Joseph (transition in)	In the New Testament Period: 30 ish Years with Jesus (transition out)
Texts	<p>Genesis 15:13 KJB - And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land <i>that is</i> not theirs, and shall serve them; and they shall afflict them four hundred years;</p> <p>Acts 7:6 KJB - And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them <u>into bondage,</u> and entreat <i>them</i> evil four hundred years.</p>	<p>John 8:31 KJB - Then said Jesus to those Jews which believed on him, If ye continue in my word, <i>then</i> are ye my disciples indeed;</p> <p>John 8:32 KJB - And ye shall know the truth, and the truth shall make you free.</p> <p>John 8:33 KJB - They answered him, We be Abraham’s seed, and were never <u>in bondage</u> to any man: how sayest thou, Ye shall be made free?</p> <p>John 8:34 KJB - Jesus answered them, Verily, verily, I say unto you, <u>Whosoever committeth sin is the servant of sin.</u></p>

The Physical (Type) & Spiritual (AntiType) – natural Egypt compared to spiritual Worldliness (sin) (out of sinful bondage of the worldliness) (continued)	
In Bondage (Natural) Physical Slavery (Pharoah)	In Bondage (Spiritual) Spiritual Slavery (Satan, Sin, Selfishness)
<p>God sent ‘that prophet’ unto the people</p> <p>Deuteronomy 34:10 KJB - And there arose not <u>a prophet</u> since in Israel <u>like unto Moses</u>, whom the LORD knew face to face,</p>	<p>God sent ‘that prophet’ unto the people</p> <p>John 6:14 KJB - Then those men, when they had seen the miracle that <u>Jesus</u> did, said, <u>This is of a truth that prophet that should come into the world.</u> (See also Deu. 18:15,18; Act. 3:22, 7:37 KJB)</p>
<p>A Rod of God is Transformed, Rod to Serpent to Rod</p> <p>Exodus 4:2 KJB - And the LORD said unto him, What <i>is</i> that in thine hand? And he said, <u>A rod.</u></p> <p>Exodus 4:3 KJB - And he said, <u>Cast it on the ground.</u> And <u>he cast it on the ground, and it became a serpent</u>; and Moses fled from before it.</p> <p>Exodus 4:4 KJB - And the LORD said unto Moses, <u>Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:</u></p> <p>Exodus 4:20 KJB - And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and <u>Moses took the rod of God in his hand.</u></p>	<p>A Rod of God is Transformed, Rod to Serpent to Rod</p> <p>Isaiah 11:1 KJB - And <u>there shall come forth a rod out of the stem of Jesse</u>, and <u>a Branch</u> shall grow out of his roots:</p> <p>John 3:14 KJB - And <u>as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</u></p> <p>2 Corinthians 5:21 KJB - <u>For he hath made him to be sin for us, who knew no sin</u>; that we might be made the righteousness of God in him.</p> <p>Zechariah 6:12 KJB - And speak unto him, saying, Thus speaketh the LORD of hosts, saying, <u>Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:</u></p>
<p>Leprosy healed in faith and obedience to God</p> <p>Exodus 4:6 KJB - And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, <u>his hand was leprous as snow.</u></p> <p>Exodus 4:7 KJB - And he said, <u>Put thine hand into thy bosom again.</u> And <u>he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.</u></p> <p>Exodus 4:8 KJB - And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that <u>they will believe the voice of the latter sign.</u></p>	<p>Leprosy healed in faith and obedience to God</p> <p>Matthew 8:3 KJB - And <u>Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.</u></p> <p>Mark 1:42 KJB - And as soon as he had spoken, <u>immediately the leprosy departed from him, and he was cleansed.</u></p> <p>Luke 5:13 KJB - And <u>he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.</u></p>
<p>Passover</p> <p>Exodus 12:11 KJB - And thus shall ye eat it [your lamb; vs. 5]; <i>with</i> your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: <u>it is the LORD’S passover.</u></p>	<p>Passover</p> <p>1 Corinthians 5:7 KJB - Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For <u>even Christ our passover is sacrificed for us:</u></p>

The Physical (Type) & Spiritual (AntiType) – natural Egypt compared to spiritual Worldliness (sin) (out of sinful bondage of the worldliness) (continued)	
In Bondage (Natural) Physical Slavery (Pharaoh)	In Bondage (Spiritual) Spiritual Slavery (Satan, Sin, Selfishness)
<p>Moses's Rod, being Transformed, devours other serpents</p> <p>Exodus 7:10 KJB - And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and <u>Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.</u></p> <p>Exodus 7:12 KJB - For they cast down every man his rod, and <u>they became serpents: but Aaron's rod swallowed up their rods.</u></p>	<p>Jesus, as human, devours with "rod of his mouth" (Isa. 11:4 KJB)</p> <p>Isaiah 11:4 KJB - But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and <u>he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.</u></p> <p>Matthew 12:34 KJB - <u>O generation of vipers, how can ye, being evil, speak good things?</u> for out of the abundance of the heart the mouth speaketh. (See also Mat. 3:7; Luk. 3:7 KJB)</p>
<p>Call to repentance & to obey God, God's Law, Sabbath / Rest</p> <p>Exodus 5:4 KJB - And the king of Egypt said unto them, <u>Wherefore do ye, Moses and Aaron, let the people from their works?</u> get you unto your burdens.</p> <p>Exodus 5:5 KJB - And Pharaoh said, Behold, the people of the land now <i>are</i> many, and <u>ye make them rest from their burdens.</u></p> <p>Exodus 5:9 KJB - <u>Let there more work be laid upon the men, that they may labour therein;</u> and <u>let them not regard vain words.</u></p>	<p>Call to repentance & to obey God, God's Law, Sabbath / Rest</p> <p>John 14:15 KJB - If ye <u>love me, keep my commandments.</u> (See also Exo. 20:6, 33:14; Mat. 11:28 KJB)</p> <p>Matthew 12:12 KJB - How much then is a man better than a sheep? <u>Wherefore it is lawful to do well on the sabbath days.</u></p> <p>Luke 11:46 KJB - And he said, <u>Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.</u></p>
<p>Rejection by Pharaoh and anger by the people</p> <p>Exodus 5:9 KJB - Let there more work be laid upon the men, that they may labour therein; and <u>let them not regard vain words.</u></p> <p>Exodus 5:21 KJB - And they said unto them, The LORD look upon you, and judge; <u>because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.</u></p>	<p>Rejection by Pharisees and anger of the people</p> <p>Matthew 11:28 KJB - <u>Come unto me, all ye that labour and are heavy laden, and I will give you rest.</u></p> <p>John 11:50 KJB - Nor consider that it is expedient for us, that <u>one man should die for the people, and that the whole nation perish not.</u></p> <p>Luke 9:22 KJB - Saying, <u>The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain,</u> and be raised the third day. (See also Mar. 8:31; Luk. 17:25 KJB)</p>
<p>Pharaoh Hardened Heart</p> <p>Exodus 8:15 KJB - But when <u>Pharaoh</u> saw that there was respite, <u>he hardened his heart, and hearkened not unto them;</u> as the LORD had said.</p>	<p>Pharisees Hardened Hearts</p> <p>John 12:40 KJB - He hath blinded their eyes, and <u>hardened their heart;</u> that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. (See also Act. 4:18; Heb. 3:13 KJB)</p>

The Physical (Type) & Spiritual (AntiType) – natural Egypt compared to spiritual Worldliness (sin) (out of sinful bondage of the worldliness) (continued)	
In Bondage (Natural) Physical Slavery (Pharaoh)	In Bondage (Spiritual) Spiritual Slavery (Satan, Sin, Selfishness)
<p>Not only Moses, but also Aaron, rejected, as Moses' mouthpiece</p> <p>Exodus 11:10 KJB - And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.</p>	<p>Jesus rejected, followed by the rejection of disciples ('brethren') by the Holy Ghost</p> <p>Acts 7:51 KJB - <u>Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.</u></p> <p>Acts 7:57 KJB - Then <u>they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,</u></p> <p>Acts 7:58 KJB - And <u>cast him out of the city, and stoned him:</u> and the witnesses laid down their clothes at a young man's feet, whose name was Saul.</p> <p>Acts 7:59 KJB - And <u>they stoned Stephen,</u> calling upon God, and saying, Lord Jesus, receive my spirit.</p>
<p>Following these events, came the merciful judgments of plagues, such as the cold hard hail (frozen water) sent in judgment by God</p> <p>Exodus 9:18 KJB - Behold, to morrow about this time <u>I will cause it to rain a very grievous hail,</u> such as hath not been in Egypt since the foundation thereof even until now.</p>	<p>Following these events, came the merciful judgments of plagues such as the cold hearts of the Romans (peoples are waters, thus stoney hard waters) sent by God</p> <p>Isaiah 28:2 KJB - Behold, the Lord hath a mighty and strong one, <u>which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.</u></p> <p>Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and <u>the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.</u></p> <p>Isaiah 30:30 KJB - And <u>the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.</u></p> <p>Isaiah 32:19 KJB - When <u>it shall hail, coming down on the forest; and the city shall be low in a low place.</u></p>
<p>The type in the Old Testament, was the natural land of Egypt, along with its ruling authority, Pharaoh, unto whom God had sent Moses and Aaron to lead God's peoples out of the land of Egypt, out of the house of bondage & the Passover sacrificed. The Anti-type to the Exodus, is the greater Exodus from out of this world, begun by Jesus Christ & the Holy Ghost (working in the disciples). The Passover was sacrificed.</p>	

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Jesus foretold a destruction from God would come upon the peoples who rejected the mercies of God in the sacrifice that Jesus would provide:

Matthew 23:33 KJB - **Ye serpents, ye generation of vipers,** how can ye escape the damnation of hell?

Matthew 23:34 KJB - Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

Matthew 23:35 KJB - **That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias**, whom ye slew between the temple and the altar.

Matthew 23:36 KJB - Verily I say unto you, **All these things shall come upon this generation.**

The 1st Trumpet (AD 31-69) – (Rejection of Jesus / Disciples leads to Judgment, beginning with the Eldest in the House of God; **Isa. 4:4-5; Jer. 29:17-18,23; Eze. 8-9; 1 Pet. 4:17** KJB):

1 Peter 4:17 KJB - **For the time is come that judgment must begin at the house of God: and if *it* first begin at us, what shall the end be of them that obey not the gospel of God?**

Ezekiel 13:11 KJB - Say unto them which daub *it* with untempered *morter*, that it shall fall: **there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.**

Ezekiel 13:12 KJB - Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

Ezekiel 13:13 KJB - Therefore thus saith the Lord GOD; **I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.**

Ezekiel 38:22 KJB - And **I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.**

Ezekiel 9:1 KJB - He cried also in mine ears with a loud voice, saying, **Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.**

Ezekiel 9:2 KJB - And, behold, **six** men came from the way of the higher gate, which lieth toward the north, and **every man a slaughter weapon in his hand**; and **one man among them** was **clothed with linen**, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Ezekiel 9:3 KJB - And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

Ezekiel 9:4 KJB - And the LORD said unto him, **Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.**

Ezekiel 9:5 KJB - And to the others he said in mine hearing, **Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:**

Ezekiel 9:6 KJB - Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

Ezekiel 9:7 KJB - And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

Ezekiel 9:8 KJB - And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Ezekiel 9:9 KJB - Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

Ezekiel 9:10 KJB - And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

Ezekiel 9:11 KJB - And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Consider the symbolism of “hail”:

“hail” (symbol) – (meaning) Hail, in scripture, is a Judgment from God, sent from Heaven, used to pummel, destroy, kill, and to sweep away lies & falsehood. Naturally, Hail is a destroying ‘cold hard rain’ that comes from a storm in the first Heaven (atmosphere), usually along with lightning (‘fire’ from the LORD out of Heaven), and wind, thunder, rain, &c. The word “Hail” is also used as a greeting by “voice” (**Psa.** 18:13 KJB), or to get the attention of others (**Mat.** 26:49, 27:29, 28:9; **Mar.** 15:18; **Luk.** 1:28; **Jhn.** 19:3 KJB).

Waters in scripture are peoples (**Rev.** 17:12; **Psa.** 93:3-4, 144:7; **Isa.** 8:7, 17:12-13 KJB).

Cold & hard demonstrates that which is firm, unyielding, with very little pity or little love or no fiery love (**Mat.** 24:12; **Rev.** 2:4-5 KJB); which is like a hard ‘stoning’ of the rebellious who transgresses God’s Law, as a warning to others to flee from sin & rebellion to God (**Hag.** 2:17 KJB).

The Romans & Gentiles were as ‘stones’ (**Mat.** 3:5,9; **Luk.** 3:8,14, 19:40 KJB; see also ‘stony’ hearts) sent from God in heaven, see **Exo.** 9:18-19,22-29,33-34, 10:5,12,15; **Jos.** 10:11; **Job** 38:22-23; **Psa.** 8:12-13; 11:6, 78:47-48, 105:32, 147:17, 148:8; **Isa.** 28:2,17, 29:6, 30:30, 32:19; **Eze.** 13:11,13, 38:22; **Hag.** 2:17; **Rev.** 8:7, 11:19, 16:21 KJB to punish the transgressors in the land, to sweep away His vineyard, the unfruitful trees and grass which bore little or no fruit of righteousness, peace and justice (equity).

Job 37:9 KJB - Out of the south cometh the whirlwind: and cold out of the north.

Psalms 147:17 KJB - He casteth forth his ice like morsels: who can stand before his cold?

Psalms 18:13 KJB - The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

Isaiah 1:7 KJB - **Your country is desolate, your cities are burned with fire:** your land, **strangers devour it in your presence,** and *it is* **desolate,** as **overthrown by strangers.**

World History (AD 66):

“... Gessius Florus ... plundered the Holy Temple to fund the cult of Caesar and erected statues of Emperor Nero and himself with the money he took. ... When Florus raided the temple and ordered the residents nearby to follow his form of polytheism around it, it was the biggest insult to the Jewish religion. ... **the Roman legion in Syria [NORTH],** backed by the neighbouring Scythica ... **took large areas of the north of Judaea and Galilee that had revolted without much effort.** ... Emperor Nero, angry at the impudence of the Jewish rebels, sent the Roman military general Vespasian to destroy the rebel armies and punish the citizens in the Judean province. Vespasian and his son Titus returned stronger to Judaea with more men and slaughtered nearly every Jewish rioter in Caesarea and northern Galilee. Around 10,000 Jewish people were either killed or sold into slavery. ...” -
<https://www.worldhistory.org/article/823/the-great-jewish-revolt-of-66-ce/>

The symbolism of fire:

“fire” (symbol) – (meaning) Lightning (‘fire from heaven’ that causes fire to ignite upon the ground), Fire, Lava, Brimstone is a Judgment / Word of fierce anger & burning wrath, from God as punishment, seen in Sodom & Gomorrah for sin & rebellion, or Nadab & Abihu, or Korah, Dathan, & Abiram or Jerusalem for playing the harlot, daughter of the Priest, cities of the wicked burned up, Jerusalem, Jericho, Ai, &c, see: **Gen.** 19:24; **Exo.** 9:23-24; **Lev.** 8:17, 9:11,24, 10:2, 13:57, 21:9; **Num.** 11:1-3, 16:35, 21:28, 26:10, 26:61, 31:10; **Deu.** 4:24, 9:3, 12:3, 13:16, 32:22; **Jos.** 6:24, 7:15,25, 8:8,19, 11:6,9,11; **Jdg.** 1:8, 9:15,20,49, 12:1, 14:15, 15:4,5,6,14, 16:9, 18:27, 20:48; **1 Sam.** 30:1,3,14; **2 Sam.** 14:30,31, 22:9,13, 23:7; **1 Kin.** 9:16, 16:18, 18:24,38; **2 Kin.** 1:10,12,14, 8:12, 23:11, 25:9; **1 Chr.** 21:26; **2 Chr.** 7:1,3, 36:19; **Neh.** 1:3, 2:3,13,17; **Job** 1:16, 15:34, 20:26, 22:20, 31:12; **Psa.** 11:6, 18:12-13, 21:9, 29:7, 46:9, 50:3, 74:7, 78:21,63, 79:5, 80:16, 83:13-18, 89:46, 97:3, 104:4, 105:32, 106:18, 118:12, 140:10, 148:8; **Pro.** 26:18,20; **Isa.** 1:7, 5:24, 7:4, 9:5, 9:18,19, 10:16,17, 26:11, 29:6, 30:27,30,33, 33:12, 45:25, 47:14, 64:2,11, 66:15,16,24; **Jer.** 4:4, 5:14, 6:1, 11:16, 15:14, 17:4,27, 20:9, 21:10,12,14, 22:7, 23:29, 29:22, 32:29, 34:2,22, 36:22-23,32, 37:8,10, 38:17-18,23, 39:8, 43:12-13, 48:45, 49:2,27, 50:32, 51:32,58, 52:13; **Lam.** 1:13, 2:3-4, 4:11; **Eze.** 1:4,13,27, 5:2,4, 10:2,6, 15:4-7, 16:41, 19:12,14, 20:47, 21:31-32, 22:20,31, 23:25,47, 24:9-10,12, 28:14,18, 30:8,14,16, 36:5, 38:19,22, 39:6,9-10; **Dan.** 3:22,24-27; **Hos.** 7:6, 8:14; **Joe.** 1:19-20, 2:3,5; **Amo.** 1:4,7,10,12,14, 2:2,5, 4:11, 5:6, 7:4; **Oba.** 1:18; **Mic.** 1:4,7; **Nah.** 1:6, 3:13,15; **Zep.** 1:18, 3:8; **Zec.** 9:4, 11:1, 12:6, 13:9; **Mal.** 3:2; **Mat.** 3:10-12, 5:22, 7:19, 13:40,42,50, 18:8-9, 25:41; **Mar.** 9:43-49; **Luk.** 3:9,16-17, 9:54, 12:49, 17:29; **Jhn.** 15:6; **Act.** 28:3,5; **Rom.** 12:20; **1 Cor.** 3:13,15; **2 Thes.** 1:8; **Heb.** 1:7, 11:34; 12:18,29; **Jam.** 3:5-6, 5:3; **2 Pet.** 3:7,12; **Jud.** 1:7,23; **Rev.** 14:10,18, 17:16, 18:8, 19:20, 20:9-10,14-15, 21:8 KJB.

Deuteronomy 32:22 KJB - For **a fire is kindled in mine anger,** and **shall burn** unto the lowest hell, and **shall consume the earth with her increase,** and **set on fire the foundations of the mountains.**

Psalms 21:9 KJB - **Thou shalt make them as a fiery oven in the time of thine anger:** the LORD shall swallow them up in **his wrath,** and **the fire shall devour them.**

Psalms 78:21 KJB - Therefore the LORD heard *this*, and was **wroth:** so **a fire was kindled against Jacob,** and **anger also came up against Israel;**

Psalms 78:22 KJB - Because they believed not in God, and trusted not in his salvation:

Isaiah 30:30 KJB - And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

Lamentations 4:11 KJB - The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

Nahum 1:6 KJB - Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The symbolism of hail and fire mingled together:

“hail and fire” (symbol) – (meaning) As like the 7th plague of Egypt, it is the wrath of the King (God), as messengers of death (**Pro. 16:14 KJB**); as the Voice of God in Judgment, see **Exo. 9:22-26**; **Psa. 18:11-14, 105:32-33, 148:8**; **Isa. 30:30**; **Eze. 20:47, 38:19,22 KJB**.

Proverbs 16:14 KJB - The wrath of a king is as messengers of death: but a wise man will pacify it.

Ezekiel 38:19 KJB - For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

Ezekiel 38:22 KJB - And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

The symbol of mingled with blood:

“mingled with blood” (symbol) – (meaning) to mix (with blood), As when Pilate (Roman) killed sinning Jews, see **Luk. 13:1-3**; also see **Exo. 9:24**; **Psa. 75:8**; **Rev. 14:10**; for they had “shed innocent blood” (of Jesus), so their blood was to be shed, see: **Gen. 9:5-6, 42:22**; **Num. 35:33**; **Deu. 19:10-13**; **2 Sam. 4:11**; **1 Kin. 2:31-33**; **2 Kin. 21:16, 24:3-4**; **Psa. 94:21, 106:38**; **Pro. 1:8-19, 6:16-17, 12:6, 28:17, 29:10**; **Isa. 1:15, 4:4, 9:5, 59:3,7**; **Jer. 2:34, 7:1-20, 9:4, 22:3,17, 26:15**; **Lam. 4:13-14**; **Eze. 5:17, 7:23, 9:9, 14:19, 16:38, 18:10-13, 21:32, 22:1-13,27, 23:37,45, 24:6-9, 28:23, 33:4-5,25, 35:3-9, 36:18,22**; **Hos. 4:2, 6:8-10**; **Joe. 2:30, 3:19**; **Jon. 1:14**; **Mic. 3:10, 7:2**; **Nah. 3:1**; **Hab. 2:8,12,17**; **Zep. 1:7**; **Mat. 23:28-32, 27:4,6,8,24-25**; **Luk. 11:50-51**; **Act. 1:18-19, 2:19, 5:28**; **Rom. 3:15**; **1 Cor. 11:27**; **Rev. 16:3,4,6, 18:24, 19:2**; see also “blood fall to the earth” (slaying a person, causes blood to fall like a rain), **1 Sam. 26:20**; “pour out their blood by the force of the sword”, **Jer. 18:21**; “water with thy blood the land”, **Eze. 32:6**; “And I will plead against him with pestilence and with blood; and I will rain upon him, ... an overflowing rain, and great hailstones, fire, and brimstone.”, **Eze. 38:22**, see also the agony of Jesus, **Luk. 22:44**, and so represents the loss of life in destruction (**Lev. 17:11 KJB**).

Luke 13:1 KJB - There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

Luke 13:2 KJB - And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

Luke 13:3 KJB - I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Ezekiel 33:1 KJB - Again the word of the LORD came unto me, saying,

Ezekiel 33:2 KJB - Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

Ezekiel 33:3 KJB - If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

Ezekiel 33:4 KJB - Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

Ezekiel 33:5 KJB - He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

Matthew 27:25 KJB - Then answered all the people, and said, His blood be on us, and on our children.

Acts 18:6 KJB - And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood be upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

Acts 20:26 KJB - Wherefore I take you to record this day, that I am pure from the blood of all men.

Romans 3:15 KJB - Their feet are swift to shed blood:

The symbol of cast upon the earth:

“**cast upon the earth**” (symbols) – (meaning) The inhabited world, the land of Judaea / Israel (Canaan), even the people therein; also those of an earthly mindset or origin, rather than heavenly; see **Psa.** 46:10; **Rom.** 10:18-19; **Col.** 3:2; **1 Cor.** 15:47; **Rev.** 13:3, also see God’s anger in ‘cast upon’, **Job** 27:22; **Psa.** 78:49; see also ‘earth’ (God’s people; **Gen.** 2:7; **Jer.** 6:19; **Isa.** 54:5; **Psa.** 16:3, 24:1, 33:5, 37:11, 47:7, 66:4, 99:1, 104:35; **Jer.** 22:29-30; **Mic.** 1:1-2; **Mat.** 5:35, 12:40), in contrast (**Rev.** 10:2,5) to ‘sea’ (Gentiles / Nations; **2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7, 17:12-13, 28:2, 59:19; **Jer.** 46:8, 47:2, 51:13,41-42; **Eze.** 31:15; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 17:1,15 KJB).

Psalms 78:47 KJB - He destroyed their vines with hail, and their sycomore trees with frost.

Psalms 78:48 KJB - He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

Psalms 78:49 KJB - He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

Psalms 78:50 KJB - He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

Several sieges were to take place upon the cities of Judaea, and even upon Jerusalem itself, and the peoples therein, because they had, in the main, rejected their King and Messiah, Jesus Christ. Revolts and rebellions among the disturbed Jews were continually taking place, angering the fierce countenances of the Romans, who in return would send the Roman general Cestius (AD 66-67) and eventually the general Titus, under the Roman Emperor Vespasian (AD 70). Machines of war would be used, sending hailstones of fire, along with the cold rain and hail of the Roman military might, who with battle-hardened hearts, would crush all beneath their storming vengeance and terrible anger. The Jews had rejected their only protection, in Christ Jesus, and even rejected the still continued offers of mercy that were sent through the disciples and apostles. The older generation would be given their chance, and once spurned, the offer would go to their children in yet another opportunity. Some would be plucked as brands from the burning to come, and become vessels of God's great grace, though most would refuse the generous gift of the Father in the Son, and so come to be broken as clay pottery and dashed to pieces, for the spot of mold of sin was upon them and would not be cleansed.

The symbol of the 1/3rd part of the Trees:

“third part of trees was burnt up” (symbol) – (meaning) There are 3 types of tree (as a symbol of 3 types of men, **Jer. 5:14; Mar. 8:24; Rom. 11:11-24 KJB**) in scripture,

[1] the Fruit bearing tree (Genuine, representing true faith & love, Christians), Gen. 1:11-12,29, 2:9; Lev. 19:23; Psa. 1:3; Pro. 11:30; Isa. 61:3; Jer. 17:8; Eze. 20:46-49; Mat. 3:8, 7:17-19, 12:33; Jhn. 1:49-50 KJB,

[2] the pretentious Fruit trees that only bear leaves making a mockery for fruit when none comes forth (**Pretentious, representing the “Lord, Lord”, but “do not the things which” God says, outwardly appearing righteous, but inwardly full of dead-men’s bones, originally Jews, Pharisees, Sadducees, Scribes, Lawyers**), **Mat. 21:19-21; Mar. 11:13-14,20-21; Luk. 13:6-9 KJB, and**

[3] the wicked tree, the green bay tree, that never proclaims to bear fruit (Evil, Wicked; those who have never professed to follow God; originally Romans, Gentiles), Psa. 37:35; or a tree dried up from the roots, Job 18:16; also see God’s anger in ‘burnt up’, Mat. 3:10,12, 22:7; Luk. 3:9, 19:27; 2 Kin. 1:14; Isa. 33:12; Jer. 15:14; Eze. 5:2, 15:6, 20:47, 23:47; Jhn. 15:4-6 KJB.

Mark 8:24 KJB - And he looked up, and said, **I see men as trees, walking.**

Mark 11:13 KJB - And seeing **a fig tree afar off having leaves**, he came, **if haply he might find any thing thereon**: and when he came to it, **he found nothing but leaves**; for the time of figs was not yet.

Mark 11:14 KJB - And Jesus answered and said unto it, **No man eat fruit of thee hereafter for ever.** And his disciples heard it.

Matthew 3:10 KJB - And now also **the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.** (See also Mat. 7:19; Luk. 3:9 KJB)

John 15:6 KJB - **If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**

Psalms 74:8 KJB - They said in their hearts, Let us **destroy them together: they have burned up all the synagogues of God in the land.**

The symbolism of the green grass:

“all green grass was burnt up” (symbol) – (meaning) as mortal men, Job 5:25; Psa. 72:16, 103:15; Isa. 40:6-8, 44:4, 51:12; Zec. 10:1; Mat. 6:28-30, 22:7; Luk. 12:27-28; Jam. 1:10-11; 1 Pet. 1:24 or the sinners and wicked men, Psa. 37:1-2, 90:3-7, 92:7, 102:4,11, 129:4-7; Isa. 37:26-27 KJB.

“green” (or “pale”; Rev. 6:8 KJB) (G5515; Chloros) (symbol) – (meaning) (Ashen, Without Life, Greenish (like gangrene; lack of blood; life of flesh is in the blood, which plants lack, Lev. 17:11 KJB), Sickly unto Death; thus lacking the Holy Ghost (Spirit, for without the Spirit the body dies), and the Life of Christ), Mar. 6:39 KJB (the people needing Jesus are associated with the pale green grass, multitudes in need of a shepherd, Mar. 6:34 KJB); see also Origen’s Hexapla: Isa. 15:6; 2 Kin. 19:26. See also Rev. 6:8 KJB - The rejection of the Gospel, led to War (rebellion against God), which led to Famine (scarcity of God’s word & people), which led to Pestilence (the plague of Death).

Psalms 72:16 KJB - There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

Isaiah 40:6 KJB - The voice said, Cry. And he said, What shall I cry? **All flesh is grass, and all the goodliness thereof is as the flower of the field:**

Isaiah 40:7 KJB - **The grass withereth, the flower fadeth:** because **the spirit of the LORD bloweth upon it: surely the people is grass.**

Isaiah 40:8 KJB - **The grass withereth, the flower fadeth:** but the word of our God shall stand for ever. (See also Jam. 1:11; 1 Pet. 1:24 KJB)

Matthew 6:30 KJB - Wherefore, if **God so clothe the grass of the field, which to day is, and to morrow is cast into the oven,** *shall he* not much more **clothe you, O ye of little faith?** (See also Luk. 12:27-28 KJB)

Psalms 37:1 KJB - *A Psalm of David.* Fret not thyself because of **evildoers,** neither be thou envious against the **workers of iniquity.**

Psalms 37:2 KJB - For **they shall soon be cut down like the grass,** and **wither as the green herb.**

Psalms 92:7 KJB - When **the wicked spring as the grass,** and when all **the workers of iniquity do flourish;** *it is that* **they shall be destroyed for ever:**

Isaiah 37:26 KJB - Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be **to lay waste defenced cities into ruinous heaps.**

Isaiah 37:27 KJB - Therefore **their inhabitants were of small power,** they were dismayed and confounded: **they were as the grass of the field,** and **as the green herb,** **as the grass on the housetops,** and **as corn blasted before it be grown up.**

At the end of Jesus' ministry, and having been rejected by the leadership in Jerusalem, and even by most of His own (**Jhn.** 1:11 KJB) people, He went out to the Mount of Olives to the East of Jerusalem, and looking over it, sat down with His precious few disciples, which could only speak of the glory of stone and mortar, while Jesus could only see the perishing people. Jesus in response to their present blindness, spake of Jerusalem's, and also of the world's, destruction to come. The disciples suddenly jolted from their dreamy state, asked Jesus, "... when shall these things be? and what shall be the sign of thy coming, and of the end of the world" (**Mat.** 24:3 KJB). In great heaviness of spirit, having a burden for the whole of His people and the world, Jesus told them the Mount of Olives prophecy.

Luke 19:41 KJB - And when he was come near, he beheld the city, and wept over it,

Luke 19:42 KJB - Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luke 19:43 KJB - For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

Luke 19:44 KJB - And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Matthew 22:7 KJB - But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Matthew 24:1 KJB - And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Matthew 24:2 KJB - And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matthew 24:3 KJB - And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Mark 13:14 KJB - But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Mark 13:15 KJB - And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

Luke 21:20 KJB - And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke 21:21 KJB - Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Luke 21:22 KJB - For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 21:23 KJB - But **woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.**

Luke 21:24 KJB - And **they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,** until the times of the Gentiles be fulfilled. (See also **Dan.** 7:25, 12:7; **Rev.** 11:2-3, 12:6,14, 13:5 KJB)

An impenitent city (Jerusalem) and populace destroyed, by their own refusal of the offer of mercy in Christ Jesus. History repeats itself, upon a grander scale, Antitype following Type at the end of time:

Ecclesiastes 1:9 KJB - The thing that hath been, *it is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

Ecclesiastes 3:15 KJB - That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

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History is to repeat	
Ecclesiastes 1:9	Ecclesiastes 3:15
The thing that hath been, (Past)	That which hath been (Past)
it [is that] which shall be; (Future, again)	is now; (Present, again)
and that which is done (Present)	and that which is to be (Future, again)
[is] that which shall be done: (Future, again)	hath already been; (Past)
and [there is] no new [thing] under the sun. (Cycle)	and God requireth (Present, Future, again, Cycle)
-----	that which is past (Past, Cycle).

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The innocent blood of Jesus is seen in contrast to the bloody city Jerusalem, for peace had been in the midst of her, but she refused peace:

Genesis 9:6 KJB - **Whoso sheddeth man's blood, by man shall his blood be shed:** for in the image of God made he man.

The Bloody City Jerusalem (Eze. 9:9, 22:2,3, 24:6,9; **Hos.** 4:2; **Nah.** 3:1; **Hab.** 2:12; **Zep.** 3:1-3 KJB)

Deuteronomy 19:10 KJB - **That innocent blood be not shed in thy land,** which the LORD thy God giveth thee *for* an inheritance, **and so blood be upon thee.**

2 Kings 24:4 KJB - And also for **the innocent blood that he shed:** for **he filled Jerusalem with innocent blood; which the LORD would not pardon.**

Jeremiah 26:15 KJB - But know ye for certain, that **if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof:** for of a truth the LORD hath sent me unto you to speak all these words in your ears.

Proverbs 1:11 KJB - If they say, Come with us, **let us lay wait for blood, let us lurk privily for the innocent without cause:**

Matthew 27:4 KJB - Saying, **I have sinned in that I have betrayed the innocent blood.** And they said, What *is that* to us? see thou *to that*.

Deuteronomy 28:45 KJB - Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

Deuteronomy 28:46 KJB - And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

Deuteronomy 28:47 KJB - Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;

Deuteronomy 28:48 KJB - Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. (For “iron” see Dan. 2:33-35, 40-43, 45, 7:7, 19 KJB)

Deuteronomy 28:49 KJB - The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

Deuteronomy 28:50 KJB - A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: (For “fierce countenance”, see Dan. 8:23 KJB)

Deuteronomy 28:51 KJB - And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

Deuteronomy 28:52 KJB - And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

Deuteronomy 28:53 KJB - And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

Deuteronomy 28:54 KJB - *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

Deuteronomy 28:55 KJB - So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

Deuteronomy 28:56 KJB - The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

Deuteronomy 28:57 KJB - And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

Deuteronomy 28:58 KJB - If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Deuteronomy 28:59 KJB - Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Deuteronomy 28:60 KJB - Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Deuteronomy 28:61 KJB - Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

Deuteronomy 28:62 KJB - And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

Deuteronomy 28:63 KJB - And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

Rome would come, and in the type, pagan Rome, and in the antitype, papal Rome:

Ezekiel 7:1 KJB - Moreover the word of the LORD came unto me, saying,

Ezekiel 7:2 KJB - Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

Ezekiel 7:3 KJB - Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

Ezekiel 7:4 KJB - And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I *am* the LORD.

Ezekiel 7:5 KJB - Thus saith the Lord GOD; An evil, an only evil, behold, is come.

Ezekiel 7:6 KJB - An end is come, the end is come: it watcheth for thee; behold, it is come.

Ezekiel 7:7 KJB - The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

Ezekiel 7:8 KJB - Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

Ezekiel 7:9 KJB - And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

Ezekiel 7:10 KJB - Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

Ezekiel 7:11 KJB - Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

Ezekiel 7:12 KJB - The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

Ezekiel 7:13 KJB - For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

Ezekiel 7:14 KJB - They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

Ezekiel 7:15 KJB - The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

Ezekiel 7:16 KJB - But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

Ezekiel 7:17 KJB - All hands shall be feeble, and all knees shall be weak as water.

Ezekiel 7:18 KJB - They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

Ezekiel 7:19 KJB - They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

Ezekiel 7:20 KJB - As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

Ezekiel 7:21 KJB - And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

Ezekiel 7:22 KJB - My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

Ezekiel 7:23 KJB - Make a chain: for the land is full of bloody crimes, and the city is full of violence.

Ezekiel 7:24 KJB - Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

Ezekiel 7:25 KJB - Destruction cometh; and they shall seek peace, and there shall be none.

Ezekiel 7:26 KJB - Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

Ezekiel 7:27 KJB - The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the LORD.

History repeats – Mat. 24; Mar. 13; Luk. 21 KJB:

The Great Controversy (1911 edition), pages 21.2, 22.1, 25.3:

“... [page 21.2] In the temporal retribution about to fall upon her [Jerusalem’s] children, He [Jesus] saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs. ...”

“... [page 22.1] Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. ...”

“... [page 25.3] The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day. ...” - <https://m.egwwritings.org/en/book/132.69>

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The Language of the 7 Trumpets (Rev. 8:2-11:19) Parallel that of the 7 Last Plagues (Rev. 15:1-19:21); short chart					
Rev. 8:1-5 (encompassing verses), Rev. 8:6 introduces the 7 Trumpets; judgments of God that have been mingled <u>with</u> mercy ; “one third”; see also GC (1911) 628.2			Rev. 15:1-16:1 introduces the 7 Last Plagues; the judgments of God that are <u>without</u> mercy; <u>unmingled wrath</u> , See also GC (1911) 627.3, 628.2		
1 st Trumpet	Rev. 8:7	“the earth”	1 st Plague	Rev. 16:2	“the earth”
2 nd Trumpet	Rev. 8:8-9	“the sea”	2 nd Plague	Rev. 16:3	“the sea”
3 rd Trumpet	Rev. 8:10-11	“the rivers”, “the fountains of waters”	3 rd Plague	Rev. 16:4-7	“the rivers”, “the fountains of waters”
4 th Trumpet	Rev. 8:12	“Sun”, “Moon”, “Stars”	4 th Plague	Rev. 16:8-9	“Sun”

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The 5 th , 6 th , & 7 th Trumpets are called the 3 Woes, Rev. 8:13, 9:12, 11:14 KJB			The 1 st , 2 nd , 3 rd , & 4 th Last Plagues are <u>not</u> universal, see also GC (1911) 627.3-628.2		
5 th Trumpet 1 st Woe	Rev. 9:1-11,12	“darkened”	5 th Plague	Rev. 16:10-11	“darkness”
6 th Trumpet 2 nd Woe	Rev. 9:12, 13-21, 11:1-14; also closing off the 5 th , entering into the 6 th is Rev. 10:1-11	“the great river Euphrates”	6 th Plague	Rev. 16:12-16	“the great river Euphrates”
7 th Trumpet 3 rd Woe	Rev. 9:12, 10:7, 11:14,15-19; 1 Thes. 4:15-17	“kingdoms”	7 th Plague	Rev. 16:17-19:21	“kingdom”, “kings of the earth”

The 7 Seals compared to the 7 Trumpets	
The First Four Seals (Rev. 6:1-8; The 4 Horsemen)	The First Four Trumpets (Rev. 8:6-12)
The Fifth & Sixth Seals (Rev. 6:9-17)	The Fifth (1st Woe) & Sixth (2nd Woe) Trumpets (Rev. 9:1-21; 11:13-14)
Interim (Rev. 7:1-17; Sealing of God's people)	Interim (Rev. 10:1-11 & 11; Little Book, Disappointment)
The Seventh Seal (Rev. 8:1; Silence, No Voices)	The Seventh Trumpet (3rd Woe) (Rev. 11:15-19; Answer, Voices)

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The Great Controversy (1911 edition), pages 36.2 - 37.1:

“... The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, [37] conflicts, and revolutions, the “battle of the warrior . . . with confused noise, and garments rolled in blood” (Isaiah 9:5),—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule. {GC 36.2}

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, everyone that shall be found written among the living. Isaiah 4:3. Christ has declared that He will come the second time to gather His faithful ones to Himself: “Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 24:30, 31. Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire. {GC 37.1} ...” - <https://m.egwwritings.org/en/book/132.69>

Beyond all these, there is another application to the texts that might be understood, and that is an application according to the Everlasting Gospel:

The Fire:

Luke 12:49 KJB - I am come to send fire on the earth; and what will I, if it be already kindled?

The Hail from Heaven:

Job 37:9 KJB - Out of the south cometh the whirlwind: and cold out of the north.

Psalms 148:8 KJB - Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

Proverbs 25:13 KJB - As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

Proverbs 25:25 KJB - As cold waters to a thirsty soul, so is good news from a far country.

The Fire (Lightning) from Heaven:

Psalms 77:18 KJB - The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

Jeremiah 5:14 KJB - Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

Jeremiah 20:9 KJB - Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

Jeremiah 23:29 KJB - Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Ezekiel 20:47 KJB - And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

Job 38:35 KJB - Canst thou send lightnings, that they may go, and say unto thee, Here we are?

Ezekiel 1:13 KJB - As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

Ezekiel 1:14 KJB - And the living creatures ran and returned as the appearance of a flash of lightning.

A great Fire from Heaven:

Acts 2:1 KJB - And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:2 KJB - And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Acts 2:3 KJB - And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Acts 2:4 KJB - And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:5 KJB - And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Acts 2:6 KJB - Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Acts 2:9 KJB - Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Acts 2:10 KJB - Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Acts 2:11 KJB - Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Mingled with blood:

Matthew 23:34 KJB - Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Acts 12:2 KJB - And he killed James the brother of John with the sword.

Acts 22:4 KJB - And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Acts 22:20 KJB - And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

Romans 8:36 KJB - As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Romans 11:3 KJB - Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Trees and Grass:

Matthew 7:17 KJB - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJB - A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Matthew 7:19 KJB - Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 7:20 KJB - Wherefore by their fruits ye shall know them.

James 1:11 KJB - For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Jude 1:12 KJB - These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

CHAPTER 5

The 2nd Trumpet - Revelation 8:8-9

Revelation 8:8 KJB - And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

Revelation 8:9 KJB - And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

As the first Trumpet (**Rev. 8:7 KJB**) utilized symbols, so too this trumpet, and this may be known by the use of the words “as it were”, and “as”. These “signify” (**Rev. 1:1 KJB**) the language of symbolism.

“as it were” – “as” - **G5613** - ὥς (hōs), this is the language of metaphor (symbolic), or “like” (see also: **Gen.** 21:16; **Exo.** 24:10, 28:32; **Lev.** 14:35, 26:37; **Num.** 9:15, 11:31, 23:22, 24:8; **1 Sam.** 14:14; **Job** 28:5; **Psa.** 17:12; **Son.** 6:13; **Isa.** 5:18, 26:18,20, 53:3; **Eze.** 1:16,27, 10:1; **Luk.** 24:44; **Jhn.** 7:10, 21:8; **Act.** 17:14; **Rom.** 9:32; **1 Cor.** 4:9; **2 Cor.** 11:17; **Phm.** 1:14; **Jam.** 5:3; **Rev.** 4:1, 6:1, 8:8,10, 9:7,9, 10:1, 13:3, 14:3, 15:2, 19:6, 21:21 KJB).

In other words, the language precludes a “natural” (**1 Cor.** 15:46 KJB) reading / understanding. The language is **not** speaking about a natural ‘meteor’ (asteroid) falling from the heavens, bringing physical destruction of life. The symbols are drawing from the natural world to explain other events. In fact, there is seen in the Old Testament, several examples in type to consider, such as in Egypt during the time of Moses and Pharaoh, as well as in the time of the Kingdom of Babylon.

The type in Egypt:

Exodus 4:9 KJB - And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and **the water which thou takest out of the river shall become blood upon the dry land.**

Exodus 7:14 KJB - And the LORD said unto Moses, **Pharaoh’s heart is hardened, he refuseth to let the people go.**

Exodus 7:15 KJB - Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river’s brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

Exodus 7:16 KJB - And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto **thou wouldst not hear.**

Exodus 7:17 KJB - Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, **I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.**

Exodus 7:18 KJB - And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

Exodus 7:19 KJB - And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

Exodus 7:20 KJB - And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

Exodus 7:21 KJB - And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Psalms 78:43 KJB - How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

Psalms 78:44 KJB - And had turned their rivers into blood; and their floods, that they could not drink.

Psalms 105:27 KJB - They shewed his signs among them, and wonders in the land of Ham.

Psalms 105:29 KJB - He turned their waters into blood, and slew their fish.

The type in Babylon:

Jeremiah 51:1 KJB - Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

Jeremiah 51:2 KJB - And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

Jeremiah 51:3 KJB - Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

Jeremiah 51:4 KJB - Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

Jeremiah 51:5 KJB - For Israel *hath not been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

Jeremiah 51:6 KJB - Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

Jeremiah 51:7 KJB - Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Jeremiah 51:8 KJB - Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

Jeremiah 51:9 KJB - We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

Jeremiah 51:25 KJB - Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

Jeremiah 51:26 KJB - And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Jeremiah 51:27 KJB - Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

Jeremiah 51:42 KJB - The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

Jeremiah 51:45 KJB - My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

Jeremiah 51:62 KJB - Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

Jeremiah 51:63 KJB - And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

Jeremiah 51:64 KJB - And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

The symbol of the great mountain:

“great” – G3173 – μέγα (mega) & “mountain” – G3735 – ορος (oros).

“great mountain” – Dan. 2:35,44-45 (everlasting kingdom of God on earth, see also as earthly kingdoms, Jer. 51:25; Isa. 2:2; Psalms. 46:2-3; Rev. 17:9-10 KJB).

“a great and high mountain” – Rev. 21:10 KJB (mountain (height of God’s Kingdom on earth) on which John stands to see New Jerusalem come down from Heaven above).

“great mountain” – Zec. 4:7 KJB (obstacle (doubt in God’s word / promises) which would be overcome (overcome the lack of faith, trials, tribulations, excuses and accomplish God’s word / prophecy), the Temple of God would be rebuilt in troublous times), see also Mat. 17:20, 21:21; Mark. 11:23 (see also Job 14:18; Psalms. 46:2-3; 1 Cor. 13:2 KJB).

Zechariah 4:7 KJB - Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone *thereof with shoutings, crying, Grace, grace unto it.*

Mountains are used for safety in times of trouble, or to hide from something – Gen. 14:10, 19:17,19,30; Jos. 2:16,22-23; 1 Sam. 23:14; Psalms. 11:1, 104:18, 121:1; Isa. 2:10,19,21; Jer. 3:23; Hos. 10:8; Mat. 24:16; Mar. 13:14; Luk. 21:21, 23:30; Heb. 11:38; Rev. 6:15-16 KJB.

Mountains associated with God (like Mt. Sinai (Horeb), or Mt. Zion on which Jerusalem sat (and in Heaven above), or Mount of Transfiguration, and righteousness) – Exo. 3:12, 4:27, 18:5, 19:2-3,11-12,14,16,18-20,23, 24:12-13,15-18, 25:40, 26:30, 27:8, 31:18, 32:1,15,19, 33:6, 34:2-4,29,32; Lev. 7:38, 25:1, 26:46, 27:34; Num. 3:1, 10:33, 23:9, 28:6; Deu. 3:25, 5:4-5,22-23, 9:9-10,21, 10:1,3-5,10, 33:19; 1 Kin. 20:23,28; Neh. 9:12-13; Psalms. 48:1-2,11, 68:16, 72:3, 74:2, 78:68, 121:1, 125:1; Isa. 4:5, 8:18, 10:12,32, 14:13, 24:23, 27:13, 29:8, 31:4, 37:32, 42:15, 54:10 (God destroying mountains); Joe. 2:32; Oba. 1:17,21; Mic. 4:7; Act. 7:30,38; Gal. 4:24-25; Heb. 8:5, 12:18-20,22; 2 Pet. 1:18; Rev. 14:1 KJB.

Mountains used for a place of worship, or altars, or prayer – Gen. 12:8, 22:14, 31:54; Num. 28:6; Deu. 12:2; Jos. 8:30; 2 Kin. 16:4, 23:13,16; 2 Chr. 28:4; Son. 4:6; Isa. 30:29, 40:9, 57:7, 65:7 (Incense (fire), unto false gods, was burned upon the mountains); Jer. 3:6, 13:27 (false worship), 16:16, 17:2-3, 19:5, 50:6; Eze. 6:3 (false worship); Hos. 4:13 (false worship); Mic. 3:12, 4:1-2; Mat. 5:1, 8:1, 14:23, 15:29, 17:1,9, 24:3, 26:30, 28:16; Mar. 3:13, 6:46, 9:2,9, 13:3, 14:26; Luk. 6:12, 9:28, 19:37, 21:37, 22:39; Jhn. 4:20, 6:3,15, 8:1; Act. 1:12, 7:30,38 KJB.

Mountains associated with God's Temple / City / Kingdom – Exo. 15:17; Jos. 11:16; 2 Kin. 19:31; 2 Chr. 33:15; Psalms. 78:54; Isa. 2:2-3, 11:9, 14:13, 16:1, 56:7, 57:13, 65:11,25, 66:20; Jer. 17:3, 26:18, 31:23; Lam. 5:18; Eze. 17:22-23, 20:40, 43:12; Dan. 9:16,20, 11:45; Joe. 2:1, 3:17; Oba. 1:16; Mic. 3:12, 4:1-2; Zep. 3:11; Hag. 1:8; Zec. 8:3; Mat. 5:14 KJB.

Some cities (like Jericho (Jos. 6:20,24), Ai, Hazor (Jos. 11:11), Samaria (Amo. 4:1, 6:1), Telabib (Eze. 3:15), Telmelah, Telharsa (Ezr. 2:59) or Jerusalem, &c. (Num. 31:10; Luk. 4:29 KJB)) were built on top of the Tels (Hills, Mountains), and when they were destroyed, they were burned with fire, so it looked like a mountain burning with fire, as a judgment from God to surrounding kingdoms. When the armies surrounded those cities, and eventually came up into them, the peoples of those nations are as the waters of the sea, swallowing up the 'mountain' or city and kingdom.

Mountain (destroying) – Babylon as a City / Kingdom of confused (false) religion – Jer. 51:25,30-58 (gates burned with fire), 59-64 (like a millstone cast into the sea), and see Babylon the Great, Rev. 18:8-10,18,21 KJB (see also the idols on the mount of corruption (destruction) that Solomon built, 2 Kin. 23:13 KJB; same words).

Mountains on fire, with smoke (of God's presence, and angels) or glory, light – Gen. 22:6-7 (a sacrifice by fire on a mountain, with Abraham and Isaac, and God's presence) Exo. 19:18, 20:18, 24:17; Deu. 5:4-5,22-23, 9:9-10,15, 10:4; 1 Kin. 19:11-12 (Elijah on a Mount Horeb (Sinai) where God was and there was a fire); 2 Kin. 6:17; 2 Chr. 36:19 (Jerusalem and temple on fire); Neh. 9:12-13; Psalms. 97:5, 104:32 (when God touches the mountains, they burn with fire and smoke); Isa. 4:5, 5:24-25 (Judgment of God upon Jerusalem); Eze. 11:23 (Mount of Olives, east of Jerusalem, blazing with God's glory), 28:14,16 (Mountain of God in Heaven, with the stones of fire); Amo. 9:13; Nah. 1:5 (mountains burning at God's presence); Zec. 14:4; Act. 1:4-5,8, 2:1-5 (Act. 2:16-19,33; Psalms. 133:1-3; 1 Pet. 1:12; Rev. 5:6; Disciples on Mount Zion, in Jerusalem, and the fire of the Holy Ghost comes down), 7:30,38 (God, Jesus, the Angel of the LORD (Father), in the bush, which burned on the mountain); Heb. 12:18-20 KJB.

Mountain is distinct from the Sea. Mountain, strength (**Psa.** 95:4 KJB), eternal (or lasting; **Gen.** 49:26; **Deu.** 33:15; **Hab.** 3:6 KJB), and a symbol of peoples, as a kingdom, or places people lived as groups (**Psa.** 98:8; **Isa.** 41:15-16; **Eze.** 35:8, 36:4,6; **Mic.** 6:1 KJB).

Mountain falling, rock removed out of his place, waves washing away the stones:

Job 14:18 KJB - And surely the mountain falling cometh to nought, and the rock is removed out of his place.

Job 14:19 KJB - The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

The symbolism of fire:

“fire” (symbol) – (meaning) Lightning (‘fire from heaven’ that causes fire to ignite upon the ground), Fire, Lava, Brimstone is a Judgment / Word of fierce anger & burning wrath, from God as punishment, seen in Sodom & Gomorrah for sin & rebellion, or Nadab & Abihu, or Korah, Dathan, & Abiram or Jerusalem for playing the harlot, daughter of the Priest, cities of the wicked burned up, Jerusalem, Jericho, Ai, &c, see: **Gen.** 19:24; **Exo.** 9:23-24; **Lev.** 8:17, 9:11,24, 10:2, 13:57, 21:9; **Num.** 11:1-3, 16:35, 21:28, 26:10, 26:61, 31:10; **Deu.** 4:24, 9:3, 12:3, 13:16, 32:22; **Jos.** 6:24, 7:15,25, 8:8,19, 11:6,9,11; **Jdg.** 1:8, 9:15,20,49, 12:1, 14:15, 15:4,5,6,14, 16:9, 18:27, 20:48; **1 Sam.** 30:1,3,14; **2 Sam.** 14:30,31, 22:9,13, 23:7; **1 Kin.** 9:16, 16:18, 18:24,38; **2 Kin.** 1:10,12,14, 8:12, 23:11, 25:9; **1 Chr.** 21:26; **2 Chr.** 7:1,3, 36:19; **Neh.** 1:3, 2:3,13,17; **Job** 1:16, 15:34, 20:26, 22:20, 31:12; **Psa.** 11:6, 18:12-13, 21:9, 29:7, 46:9, 50:3, 74:7, 78:21,63, 79:5, 80:16, 83:13-18, 89:46, 97:3, 104:4, 105:32, 106:18, 118:12, 140:10, 148:8; **Pro.** 26:18,20; **Isa.** 1:7, 5:24, 7:4, 9:5, 9:18,19, 10:16,17, 26:11, 29:6, 30:27,30,33, 33:12, 45:25, 47:14, 64:2,11, 66:15,16,24; **Jer.** 4:4, 5:14, 6:1, 11:16, 15:14, 17:4,27, 20:9, 21:10,12,14, 22:7, 23:29, 29:22, 32:29, 34:2,22, 36:22-23,32, 37:8,10, 38:17-18,23, 39:8, 43:12-13, 48:45, 49:2,27, 50:32, 51:32,58, 52:13; **Lam.** 1:13, 2:3-4, 4:11; **Eze.** 1:4,13,27, 5:2,4, 10:2,6, 15:4-7, 16:41, 19:12,14, 20:47, 21:31-32, 22:20,31, 23:25,47, 24:9-10,12, 28:14,18, 30:8,14,16, 36:5, 38:19,22, 39:6,9-10; **Dan.** 3:22,24-27; **Hos.** 7:6, 8:14; **Joe.** 1:19-20, 2:3,5; **Amo.** 1:4,7,10,12,14, 2:2,5, 4:11, 5:6, 7:4; **Oba.** 1:18; **Mic.** 1:4,7; **Nah.** 1:6, 3:13,15; **Zep.** 1:18, 3:8; **Zec.** 9:4, 11:1, 12:6, 13:9; **Mal.** 3:2; **Mat.** 3:10-12, 5:22, 7:19, 13:40,42,50, 18:8-9, 25:41; **Mar.** 9:43-49; **Luk.** 3:9,16-17, 9:54, 12:49, 17:29; **Jhn.** 15:6; **Act.** 28:3,5; **Rom.** 12:20; **1 Cor.** 3:13,15; **2 Thes.** 1:8; **Heb.** 1:7, 11:34; 12:18,29; **Jam.** 3:5-6, 5:3; **2 Pet.** 3:7,12; **Jud.** 1:7,23; **Rev.** 14:10,18, 17:16, 18:8, 19:20, 20:9-10,14-15, 21:8 KJB.

Deuteronomy 32:22 KJB - For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Psalms 21:9 KJB - Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

Psalms 78:21 KJB - Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

Psalms 78:22 KJB - Because they believed not in God, and trusted not in his salvation:

Isaiah 30:30 KJB - And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

Lamentations 4:11 KJB - The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

Nahum 1:6 KJB - Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Isaiah 4:4 KJB - When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Isaiah 30:27 KJB - Behold, the name of the LORD cometh from far, burning with his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire:

Isaiah 9:5 KJB - For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

Isaiah 9:18 KJB - For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

Isaiah 9:19 KJB - Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

Cast into the sea:

Amos 7:4 KJB - Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

The phrase “cast into the sea” exists in many of the typologies of the Old Testament events, that have their counterpart in the New Testament, and in the events found in the **Revelation** of Jesus Christ, which deals with the final moments of this present earth’s history.

A rebellious kingdom and its people “cast” completely into the Flood in the days of Noah:

Genesis 6:5 KJB - And GOD saw that the wickedness of man was great in the earth, and *that every imagination of the thoughts of his heart was only evil continually*.

Genesis 6:6 KJB - And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Genesis 6:7 KJB - And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Genesis 6:11 KJB - The earth also was corrupt before God, and the earth was filled with violence.

Genesis 6:12 KJB - And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Genesis 6:13 KJB - And God said unto Noah, **The end of all flesh is come before me; for the earth is filled with violence through them;** and, behold, **I will destroy them with the earth.**

Genesis 6:17 KJB - And, behold, **I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.**

A rebellious Kingdom and its people “cast” into the Red (as blood) Sea in the days of Moses:

Exodus 15:1 KJB - Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: **the horse and his rider hath he thrown into the sea.**

Exodus 15:4 KJB - **Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.**

Exodus 15:21 KJB - And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; **the horse and his rider hath he thrown into the sea.**

Psalms 76:6 KJB - **At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.**

Nehemiah 9:11 KJB - And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and **their persecutors thou threwest into the deeps, as a stone into the mighty waters.**

A rebellious kingdom and its peoples are “swallowed” up of the surrounding Nations (Seas / Waters) in the time of Babylon:

Jeremiah 51:42 KJB - **The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.**

Jeremiah 51:63 KJB - And it shall be, when thou hast made an end of reading this book, *that* **thou shalt bind a stone to it, and cast it into the midst of Euphrates:**

Jeremiah 51:64 KJB - And thou shalt say, **Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.** Thus far *are* the words of Jeremiah.

A rebellious Jonah (made of earth), of God’s Kingdom, “cast” into the troubled Sea and is swallowed up:

Jonah 1:9 KJB - And he said unto them, **I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.**

Jonah 1:10 KJB - Then were the men exceedingly afraid, and said unto him, **Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.**

Jonah 1:11 KJB - Then said they unto him, **What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.**

Jonah 1:12 KJB - And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Jonah 1:13 KJB - Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

Jonah 1:14 KJB - Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

Jonah 1:15 KJB - So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

A rebellious kingdom and its peoples are “swallowed” up of the Sea in the time of Tyre / Tyrus:

Isaiah 23:1 KJB - The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Isaiah 23:11 KJB - He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

Isaiah 23:14 KJB - Howl, ye ships of Tarshish: for your strength is laid waste.

Joel 3:9 KJB - Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Zechariah 9:3 KJB - And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Zechariah 9:4 KJB - Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

A rebellious kingdom and its peoples are “swallowed” up of the Waters (Euphrates – Babylonians) in the days of Jeremiah in Judaea and Jerusalem:

Jeremiah 25:9 KJB - Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Jeremiah 25:10 KJB - Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Jeremiah 25:18 KJB - *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

Jeremiah 26:7 KJB - So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

Jeremiah 26:8 KJB - Now it came to pass, when **Jeremiah** had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, **Thou shalt surely die.**

Jeremiah 26:11 KJB - **Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.**

Jeremiah 26:15 KJB - **But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof:** for of a truth the LORD hath sent me unto you to speak all these words in your ears.

Jeremiah 26:18 KJB - Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; **Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.**

The symbol of the sea / seas:

Amos 7:4 KJB - Thus hath the Lord GOD shewed unto me: and, behold, **the Lord GOD called to contend by fire,** and **it devoured the great deep, and did eat up a part.**

What is a sea? The “Sea” is the place of the “gathering together of the waters”:

Genesis 1:10 KJB - And God called the dry *land* Earth; and **the gathering together of the waters called he Seas:** and God saw that *it was* good.

Genesis 1:22 KJB - And God blessed them, saying, Be fruitful, and multiply, and **fill the waters in the seas,** and let fowl multiply in the earth.

Psalms 104:5 KJB - Who laid the foundations of the earth, that it should not be removed for ever.

Psalms 104:6 KJB - **Thou coveredst it with the deep as with a garment: the waters stood above the mountains.**

Psalms 104:7 KJB - **At thy rebuke they fled; at the voice of thy thunder they hasted away.**

Psalms 104:8 KJB - **They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.**

Psalms 104:9 KJB - **Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.**

This is important to understand, as the “waters” actually “cover” the “sea”. The “waters” which are thus “gathered together” “cover” and fill the “sea”, which is the basin / bowl / deep places of the earth (“in the water **under** the earth”; Exo. 20:4 KJB) in which the “waters” sit or fill.

Isaiah 11:9 KJB - They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, **as the waters cover the sea.**

Habakkuk 2:14 KJB - For the earth shall be filled with the knowledge of the glory of the LORD, **as the waters cover the sea.**

Yet, the “sea” is more than is revealed in **Gen. 1:10 KJB**, for the “sea” is also found in the Sanctuary of God (**Psa. 77:13 KJB**). In the Sanctuary / Tabernacle, the “sea” is also called the “laver” of brass (**Exo. 30:18,28, 31:9, 35:16, 38:8, 39:39, 40:7,11,30; Lev. 8:11; 1 Kin. 7:30,38; 2 Kin. 16:17 KJB**) in which was placed “water”:

Exodus 30:18 KJB - Thou shalt also make **a laver of brass**, and his foot *also of brass*, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and **thou shalt put water therein.**

Exodus 40:7 KJB - And thou shalt set **the laver** between the tent of the congregation and the altar, and **shalt put water therein.**

In the Temple of Solomon, there were Ten “lavenders” of brass (each containing 40 ‘baths’) and a giant central one, held up & supported by 12 oxen, called the “braser” sea, in which was placed “water” (containing, at one time “two thousand baths” (**1 Kin. 7:26 KJB**) and at another time “three thousand baths” (**2 Chr. 4:5 KJB**); see **1 Kin. 7:23,24,25,39,44; 2 Kin. 16:17, 25:13,16; 1 Chr. 18:8; 2 Chr. 4:2,3,4,6,10,15; Jer. 52:17,20 KJB**):

1 Kings 7:23 KJB - And he made **a molten sea**, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

1 Chronicles 18:8 KJB - Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made **the braser sea**, and the pillars, and the vessels of brass.

The sea, as found in the sanctuary, is the brass bowl or deep basin in which waters were to be gathered together, in which the blood of the sacrifice upon the hands of the priests would be washed into, and flow to the bottom (blood and water, like the Red Sea; **Psa. 77:19; 1 Cor. 10:2; Heb. 11:29 KJB**). This is like unto birth and rebirth (**Jhn. 3:1-21 KJB**), as well as baptism (**1 Jhn. 5:6-8 KJB**), as found in the book of **Acts** (the book of the Laver), as at the cross (**Jhn. 19:34; 1 Jhn. 5:6-8 KJB**), in the death, burial and resurrection (**Rom. 6:1-11; Gal. 3:27; 1 Pet. 3:21 KJB**), and as all the confessed sins are cast into the depth of the sea (**Mic. 7:19 KJB**).

The symbol of the “waters” which “cover the sea”, as earthly waters, are as the rushing of the nations (**2 Sam. 22:5; Psa. 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; Son. 8:7; Isa. 8:7, 17:12-13, 28:2, 59:19; Jer. 46:8, 47:2, 51:13; Eze. 31:15; Dan. 9:26, 11:22; Amo. 8:8, 9:5; Mat. 7:25,27; Jud. 1:13; Rev. 17:1,15 KJB**):

Revelation 17:15 KJB - And he saith unto me, **The waters which thou sawest**, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues.**

Psalms 65:7 KJB - Which stilleth **the noise of the seas**, **the noise of their waves**, and **the tumult of the people.**

Isaiah 17:12 KJB - **Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!**

Isaiah 17:13 KJB - **The nations shall rush like the rushing of many waters:** but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Jeremiah 51:42 KJB - **The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.**

The symbol of the $1/3^{\text{rd}}$ (with 3 being the number of sufficiency), represents a complete part (of a type) of a whole of any given thing (some examples):

01. GODHEAD – JEHOVAH Elohiym:

GOD – ELOHIYM (THREE PERSONS / BEINGS THAT WORK TOGETHER IN HARMONY, AS FAMILY, AS MARRIAGE, AS TEAM, AS CHORD). There are 3 Persons / Beings that constitute the family with singular name, as a team with unified goal, authority of “Godhead” (JEHOVAH Elohiym) as a marriage, or harmony of the chord of the eternal Heavenly Trio (**Mat.** 28:19; **1 Jhn.** 5:7,8 KJB): 1. The Father, JEHOVAH The Ancient of Days, 2. The Son, Jesus JEHOVAH or JEHOVAH E/Immanuel, and 3. The Holy Ghost / Spirit of JEHOVAH.

“**Elohiym**” (**Gen.** 1:1 HOT, etc.) x (a lot) (true plural, 3 or greater form), “**us**” x 4 (plural pronoun), “**our**” x 3 (plural pronoun): **Gen.** 1:26, 3:22, 11:7; **Isa.** 6:8; “**we**” x 3 (plural pronoun): **Jhn.** 3:11; “**Creators**” x 1 (**Ecc.** 12:1 HOT, “בִּוֹרְאֵיךְ”) (plural pronoun) (see also **Job** 33:4; **Isa.** 43:7; **Rom.** 11:36; **1 Cor.** 8:6; **Heb.** 1:2, 2:10; **Rev.** 4:11), “**Makers**” x 3 (**Job** 35:10 HOT, “עֲשִׂי”) & (**Psa.** 149:2 HOT, “בַּעֲשִׂי”) & (**Isa.** 54:5 HOT, “עֲשִׂיךְ”) (plural pronoun); “**Holy Ones**” x 1 (**Pro.** 9:10 HOT, “קִדְשִׁים”) (plural pronoun); &c; **Verbs are plural in association with Elohiym:** **Gen.** 20:13, “הִתְעַרְ” (**wander**) connected to Elohiym is plural; **Gen.** 35:7, “נִגְלוֹ” (**revealed**) connected to Elohiym is plural; **Deu.** 4:7, “קִרְבִּים” (**nigh**) connected to Elohiym is plural; **Jos.** 24:19, “קִדְשִׁים” (**Holy**) connected to Elohiym is plural; **2 Sam.** 7:23, “הִלַּכְ” (**went**) connected to Elohiym is plural; **Psa.** 58:11, “שִׁפְטִים” (**judge**) connected to Elohiym is plural; **Pro.** 30:3-4, “קִדְשִׁים” (**holy**) connected to vs 4 with the “name” (of the Father), and that of “son’s name”. **Even the word “Adonai” (“לֵאדֹנִי”) is given mostly / majority in the plural** (**Gen.** 18:30; **Exo.** 34:23; **Deu.** 10:17; **Jos.** 3:11,13; **Psa.** 45:11; 114:7; 135:5; **Mal.** 1:6).

(A.) Genesis 1:1 KJB - In the beginning **God** (H430; Elohiym, true plural, 3) created the heaven and the earth. (“**God said**”, “**God made**”, “**God saw**”)

(B.) Zechariah 3:2 KJB - “And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee ...”

(C.) 1 John 5:7 KJB - For there are **three that bear record in heaven, the Father, the Word**, and **the Holy Ghost**: and **these three** are one. (“**agree in one**”, parallel in 1 Jhn 5:8)

(D.) Ecclesiastes 4:12 KJB - And if one prevail against him, two shall withstand him; and **a threefold cord is not quickly broken.**

(1.) **The Person / Being of the Father** (**Mat.** 6:9; **Luk.** 11:2), JEHOVAH (“the LORD”, **Gen.** 19:24b; **Zec.** 3:2b), the “Ancient of Days” (**Dan.** 7:9,13,22), “the only true God” (**Jhn.** 17:3. “**τον μονον αληθινον θεον**”), “God” (**Psa.** 45:7b.; **Heb.** 1:9b.; **Jhn.** 1:1b., “**τον θεον**”), who spoke to the Son:

(A.) Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created.**

(B.) Revelation 10:6 KJB - And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

(C.) Genesis 1:6 KJB - And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

(2.) **The Person / Being of the Son, Jesus JEHOVAH** ((H3444; H3068) “לִיהוָה יְשׁוּעָה”; Gen. 49:18; Exo. 14:13; 2 Chr. 20:17; Jon. 2:10; Psa. 119:174 HOT) or **JEHOVAH Immanuel** ((Psa. 46:7,11) Psa. 46:8,12 HOT, (H3068; H5973; H430), “אלהי עמנו ... יהוה”), “**the LORD**” (Gen. 19:24a.; Zec. 3:2a.; Heb. 1:10; Psa. 102:12,25-27; Heb. 13:4-8 KJB), “**the son of man**” (Dan. 7:13 KJB), “**the only begotten**” (Jhn. 1:14,18, 3:16,18; Heb. 11:17; 1 Jhn. 4:9, is basically monogene (μονογενῆ; Jhn. 3:16; Heb. 11:17; 1 Jhn. 4:9) or monogenes (μονογενῆς; Jhn. 1:18) or monogenous (μονογενοῦς; Jhn. 1:14, 3:18)), “**the Lord Jesus Christ, the Son of the Father**” (2 Jhn. 1:3 KJB, GNT TR; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός), “**the express image of his (God, The Father’s) person**” (Heb. 1:3 KJB, GNT TR; χαρακτήρ τῆς ὑποστάσεως αὐτοῦ), **being Himself also “God”** (Jhn. 1:1c KJB, “θεος ἦν ὁ λόγος”; Jhn. 1:14,18, 3:16,18; Heb. 11:17; 1 Jhn. 4:9; Psa. 47:5a; Heb. 1:8,9a KJB), even “**O God**” (Heb. 1:9 KJB, GNT TR, “ὁ θεος”), and the “**son of man**” (Dan. 7:13 KJB), the “**fellow**” (Zec. 13:7 KJB), **who acted, “made” all things** (Jhn. 1:1-3; Eph. 3:9; Col. 1:16; Heb. 1:1-3), **on behalf of the Father’s will** (Pro. 8:22-36; Jhn. 5:30, 6:38), **though, a father in His own right** (Isa. 9:6; Heb. 2:13; Isa. 8:16,18; Jhn. 13:33), and yet also the perfect Son (Num. 19:2; “without spot, wherein is no blemish, and upon which never came yoke”), the “**Angel (Messenger)**” (Mal. 3:1b) “**of the LORD (Father)**” (Zec. 3:1); “**Michael**” (Dan. 10:13,21, 12:1; 1 Thes. 4:16; Jud. 1:9; Rev. 12:7), the great “**I am**” (Jhn. 8:58; ἐγὼ εἰμί), see also Jhn. 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:5, 10:7,9,11,14, 11:25, 14:6, 15:1,5, 18:5,6,8, 13:19 KJB:

(A.) John 1:1 KJB - In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 KJB - The same was in the beginning with God.

John 1:3 KJB - All things were made by him; and without him was not any thing made that was made.

(B.) Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

(C.) Colossians 1:16 KJB - For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(D.) Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom also he made the worlds;

(E.) Genesis 1:7 KJB - And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

(3.) The Person / Being of the Holy Ghost / Spirit, the “another Comforter” (Jhn. 14:16), the “Spirit of truth.” (Jhn. 14:17), “Comforter ... the Holy Ghost” (Jhn. 14:26), the “LORD” (Zec. 3:2c.), and a father in His own right (Mat. 1:18; Luk. 1:35; 1 Pet. 1:23; Jhn. 1:13, 3:3-8; 1 Jhn. 3:9, 4:7, 5:1,4,18 KJB), yet differing than the Father or the Son (Isa. 48:16; Jhn. 14:26 KJB):

(A.) Job 33:4 KJB - The Spirit of God hath made me, and the breath of the Almighty hath given me life.

(B.) Genesis 1:2 KJB - And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

(C.) Genesis 1:31 KJB - And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

02. There are 3 Heavens that constitute all of the Heavens:

The First Heaven where the Fowl of Earth fly (**Gen. 1:20, 7:23 KJB**),

The Second Heaven where the Sun, the Greater light, and Moon, the lesser light, and the stars, the local Sol planets (**Gen. 1:16; 2 Kin. 23:5 KJB**) reflecting the light of the Sun, dwell (**Gen. 1:14-15,17 KJB**), and

The Third Heaven of that place where JEHOVAH Elohiym dwells above (**2 Cor. 12:2,4 KJB**) known as “paradise”.

03. There are 3 Angels messages of Rev. 14:6-12 KJB:

The First Angel (**Rev. 14:6-7 KJB**),

The Second Angel (**Rev. 14:8 KJB**),

The Third Angel (**Rev. 14:9-12 KJB**), which all are merely portions of one unified message from God.

04. There are 3 parts to the irreducible Sanctuary / Tabernacle or Tent of the Congregation that Moses was commanded to make in the wilderness (Exo. 25:8, 26:1-37, 27:9-19 KJB):

Outer court / Courtyard,

Holy Place,

Most Holy Place (**Exo. 26:33 KJB**)

05. Solomon’s Temple, or House of the LORD, is divided into 3 portions, making up the whole irreducible Sanctuary:

The nethermost chamber,

The middle,

The third (**1 Kin. 6:6,8 KJB**)

06. There are 3 Woes Angels / Trumpets of the 7 Trumpets of Rev. 8:13, 9:1-21, 10:1-11, 11:1-19:

First Woe (**Rev. 9:1-12 KJB**),

Second Woe (**Rev. 9:13-21, 10:1-11, 11:1-14 KJB**),

Third Woe (**Rev. 11:15-19 KJB**), which are all merely portions of one great final Woe upon the Earth (**Rev. 8:13, 9:12, 11:14 KJB**).

07. There are 3 End-Time entities that constitute Babylon the Great, the Great City (Rev. 16:19 KJB):

The Dragon (**Rev. 12:3 KJB**),

The Beast or Beast from the Sea or Antichrist (**Rev. 13:1-10 KJB**) or Great Whore and Mother (**Rev. 17:1-5 KJB**), and

The False Prophet (**Rev. 16:13, 19:20, 20:10 KJB**), or Beast from the Earth (**Rev. 13:11-18 KJB**), or Harlot Daughters (**Rev. 17:5 KJB**).

08. There are 3 parts of the Ark that Noah was commanded to make:

(First) Lower Deck,

Second (Middle) Deck,

Third (Upper) Deck (**Gen. 6:16 KJB**).

09. Noah had three sons, constituting his whole nation of descendants:

Shem,

Ham,

Japheth (**Gen. 5:32, 6:10, 7:13, 9:18, 10:1; 1 Chr. 1:4 KJB**).

10. There are 3 parts of the hin of oil offered with sacrifice: Num. 15:6; Eze. 46:14 KJB.

11. There are 3 parts of the hin of wine (grape juice) offered with sacrifice: Num. 15:7, 28:14 KJB.

12. The young child, & later prophet, Samuel was called of God, 3 times: 1 Sam. 3:4,6,8 KJB.

13. King Saul sent messengers 3 times to take David: 1 Sam. 19:20,21a,b KJB.

14. King David divides the whole people of Israel under 3 persons:

Joab,

Abishai the son of Zeruiah, Joab's brother,

Ittai the Gittite (**2 Sam. 18:2 KJB**).

15. Elijah commands to pour water 3 times on the offering to be made by fire unto JEHOVAH:

Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. (1 Kin. 18:33 KJB),

Do it the second time. (1 Kin. 18:34a KJB),

Do it the third time. (1 Kin. 18:34b KJB).

16. The King sent unto Elijah 3 Groups of 50 men (soldiers) and a captain:

The king sent unto him a captain of fifty with his fifty. (2 Kin. 1:9 KJB),

Again, also he sent unto him another captain of fifty with his fifty (2 Kin. 1:11 KJB),

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up (2 Kin. 1:13 KJB).

17. Jehoiada, under King Joash, commands that 3 sets of guards be placed around the King at all times (2 Chr. 23:4-5 KJB):

A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; (2 Kin. 11:5 KJB),

And a third part shall be at the gate of Sur (2 Kin. 11:6a KJB),

And a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. (2 Kin. 11:6b KJB).

18. The sons of Eshek, brother of Azel, were 3, constituting his whole nation of descendants:

Ulam his firstborn,

Jehush the second,

And Eliphelet the third. (1 Chr. 8:39 KJB)

19. The 1/3rd part of the shekel for the tax of the House of the LORD / Temple: Neh. 10:32 KJB.

20. Job's second set of children had 3 daughters, represent all of his female offspring / descendants:

The first, Jemima,

And the name of the second, Kezia,

And the name of the third, Kerenhappuch. (Job 42:14 KJB).

21. Israel (Central or Middle Earth) was a third part, along with Assyria (North), and Egypt (South):

Israel,

Assyria, &

Egypt (**Isa.** 19:24 KJB).

22. God, through Isaiah, prophesied of 3 years:

Ye shall eat this year such as groweth of itself,

And the second year that which springeth of the same

And in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. (**Isa.** 37:30 KJB).

23. Zedekiah sends to take Jeremiah into the third entry of the House of the LORD:

First entry into the outer court,

Second entry into the Holy Place,

Third entry into the Most Holy Place (**Jer.** 38:14 KJB).

24. God commands the prophet Ezekiel to do certain things to his own hair as cut into parts (Eze. 5:1 KJB) which represent all the house of Israel (Eze. 5:4 KJB):

Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled & A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee,

And thou shalt take a third part, and smite about it with a knife: & and a third part shall fall by the sword round about thee,

And a third part thou shalt scatter in the wind; and I will draw out a sword after them & and I will scatter a third part into all the winds, and I will draw out a sword after them. (**Eze.** 5:2,12 KJB).

25. 3 Portions of man-kind made known to Ezekiel during the destruction of Jerusalem (Eze. 8-9 KJB):

God's professed people saved in the city,

People who professed to know God in the city destroyed,

The lost or Gentiles, outside of the city (**Eze.** 9:1-11 KJB).

26. God through Ezekiel speaks of a destruction coming upon Israel, and the “third time” to be doubled:

A sword,

A sword is sharpened & it is sharpened to make a sore slaughter,

And also furbished & it is furbished that it may glitter (**Eze.** 21:9-10,14 KJB).

27. The portion of the resurrection, after death and burial:

Death,

Burial.

Resurrection; “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” (**Hos.** 6:2; see also **Mat.** 12:40, 16:21, 17:23, 20:19, 26:61, 27:40,63-64; **Mar.** 8:31, 9:31, 10:34, 14:58, 15:29; **Luk.** 9:22, 18:33, 24:7,21,46; **Jhn.** 2:19-21; **Act.** 10:40; **1 Cor.** 15:4 KJB).

28. The portion of God’s whole people, as a remnant saved and delivered, while two parts are destroyed and not saved: Zec. 13:7-9 KJB.

29. Jesus prays three times, yet they are a single desire to do the will of His Father: Mat. 26:44; Mar. 14:41 KJB.

30. The last 3 days of Jesus’ ministry:

To day,

To tomorrow,

And the third day I shall be perfect (**Luk.** 11:32-33 KJB).

31. God the Father sends 3 messengers before He sends His son: Luk. 20:9-13 KJB

32. Jesus is declared Innocent by Pilate, three times: Luk. 23:22 KJB.

33. Jesus showed himself alive at least 3 times to His disciples: Jhn. 21:14 KJB.

34. Jesus asks Peter three times if he loved Him: Jhn. 21:17 KJB.

35. Where Paul was preaching in Troas, there were 3 stories to the single house: Act. 20:9 KJB.

36. Paul’s missionary journey took place in 3 stages: 2 Cor. 13:1 KJB.

37. Third part of the creatures (ie. Fish; representing people; Jer. 16:16; Eze. 29:4-5, 47:9-10; Mat. 4:19; Mar. 1:17 KJB) which were in the sea: Rev. 8:9a KJB.

38. Third part of the ships (representing economy / merchants (Psa. 107:23; Mat. 4:18-22; Mar. 1:16-20; Luk. 5:9-11; Jhn. 8:20 KJB) & places of worship (Mar. 4:1; Jhn. 6:22, 21:3-6 KJB): Rev. 8:9b KJB

39. Third part of the trees (Mar. 8:24 KJB):

Righteous / Good / Fruit Bearing (**Mat.** 7:17a, 13:23; **Luk.** 6:43a KJB),

Pretentious, non-good fruit bearing (**Mat.** 21:19; **Mar.** 11:13 KJB),

No intention of fruit bearing or evil tree (**Psa.** 37:35; **Rev.** 8:7 KJB).

40. Third part of the sea, or waters, representing man-kind and nations:

Believing Christians, the nation of God's kingdom,

Unbelieving and Rebellious Jews, the nation of natural Jacob / Israel,

Unbelieving and Wicked Gentiles, the nations of the world (**Rev.** 8:8 KJB).

41. Third part of the rivers: Rev. 8:10-11 KJB.

42. Third part of the Sun, Moon and Stars, and third part of the day time: Rev. 8:12 KJB.

43. Third part of men (man-kind): Rev. 9:15,18 KJB.

44. Third part of the stars of Heaven:

JEHOVAH Elohiym (**Psa.** 84:11 KJB), as the bright shining Ones (Jesus is called the day star (**2 Pet.** 1:19 KJB), the bright and Morning Star (**Rev.** 2:28, 22:16 KJB), and Star out of Jacob (**Num.** 24:17 KJB), and Sun of Righteousness (**Mal.** 4:2 KJB), and Light of the World (**Jhn.** 1:9, 3:19, 8:12, 9:5, 11:9, 12:46 KJB), etc.),

Good Angels which did not rebel (**Job** 38:7; **Isa.** 14:13 KJB),

Rebellious Angels as Lucifer and those who followed him (**Jud.** 1:13 KJB), leaving their first estate (**Jud.** 1:6 KJB) and sinned (**Job** 4:18; **2 Pet.** 2:4; **1 Jhn.** 3:8; **Rev.** 12:4 KJB).

45. Three Unclean spirits like frogs; all the satanic influences: Rev. 16:13 KJB.

So, with all these examples, from both the Old Testament and the New Testament, what is the 1/3rd part of the "sea" that would be turned to "blood" just after AD 66? Consider the 3 types of peoples, 1 group of which, the Jews, as waters, having rejected their safety, Jesus Christ (thus destroying themselves; **Dan.** 9:26-27; **Hos.** 13:9; **Mat.** 23:39; **Luk.** 13:35 KJB), would become bloodied in AD 70 in the destruction of the earthly city Jerusalem by the Roman general Titus under Roman Emperor Vespasian, unto AD 136(ish):

Jews – Kingdom (synagogue) of Judaea (were killed in the millions),

Christians – Kingdom (church) of Christ Jesus / Heaven (fled to safety because of Jesus' warnings),

Romans – Kingdom (pagan temples) of Rome / World (brought the slaughter).

1 Corinthians 10:32 KJB - Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

The symbol of “became blood”:

Micah 3:12 KJB - Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Micah 7:19 KJB - He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

God washed his hands of the sinners in the kingdom of earthly Zion, in Jerusalem's & Temple's destruction.

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Job 15:34 KJB - For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

Job 36:13 KJB - But the hypocrites in heart heap up wrath: they cry not when he bindeth them. (see “Hypocrites”; **Dan.** 11:44; **Hos.** 6:9; **Mat.** 6:2,5,16, 7:5, 15:7, 16:3, 22:18, 23:13,14,15,23,25,27,29, 24:51; **Mar.** 7:6; **Luk.** 6:42, 11:44, 12:56, 13:15; **Jhn.** 10:8 KJB)

Leviticus 17:11 KJB - For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

Leviticus 17:14 KJB - For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

Psalms 79:1 KJB - A Psalm of Asaph. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

Psalms 79:2 KJB - The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

Psalms 79:3 KJB - Their blood have they shed like water round about Jerusalem; and there was none to bury them. (See “the carcase”, “the eagles” **Mat.** 24:28; “the body”, “the eagles” **Luk.** 17:37 KJB)

Ezekiel 32:6 KJB - I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

Isaiah 5:1 KJB - Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

Isaiah 5:2 KJB - And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

Isaiah 5:3 KJB - And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

Isaiah 5:4 KJB - What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Isaiah 5:5 KJB - And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

Isaiah 5:6 KJB - And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

Isaiah 5:7 KJB - For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Isaiah 63:3 KJB - I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Lamentations 1:15 KJB - The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. (a winepress is as the colour of blood and water)

Jesus, drawing from these words of the Old Testament, gives a parable of the Vineyard in the New Testament gospel of **Matthew**:

Matthew 21:33 KJB - Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: (The “far country” is the end of heaven; Isa. 13:5 KJB)

Matthew 21:34 KJB - And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

Matthew 21:35 KJB - And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Matthew 21:36 KJB - Again, he sent other servants more than the first: and they did unto them likewise.

Matthew 21:37 KJB - But last of all he sent unto them his son, saying, They will reverence my son.

Matthew 21:38 KJB - But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Matthew 21:39 KJB - And they caught him, and cast him out of the vineyard, and slew him.

Matthew 21:40 KJB - When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Matthew 21:41 KJB - They say unto him, **He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.**

Matthew 21:42 KJB - Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? (See also **Psa.** 118:22-23; **Isa.** 8:13-15 KJB)

Matthew 21:43 KJB - Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

Matthew 21:44 KJB - And whosoever shall fall on this stone shall be broken: but **on whomsoever it shall fall, it will grind him to powder.**

Matthew 21:45 KJB - And **when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.**

Matthew 21:46 KJB - But when they sought to lay hands on him, they feared the multitude, because they took him for **a prophet.** (See also **Rev.** 14:20 KJB)

The symbols of “and the third part of the creatures which were in the sea”:

Men (mankind) are compared to fish: **Jer.** 16:16; **Hab.** 1:14-17; **Ecc.** 9:12; **Eze.** 29:3-5, 47:1-12; **Mat.** 4:19-20; **Mar.** 13:47-50; **Luk.** 5:10 (see also “creature”: **Gen.** 1:20-21; **Psa.** 105:29; **Eze.** 1:5; **Mar.** 16:15; **2 Cor.** 5:17; **Gal.** 6:15; **Col.** 1:15,23; **Jam.** 1:18; **Rev.** 5:13 KJB).

Habakkuk 1:14 KJB - And **makest men as the fishes of the sea,** as the creeping things, that have no ruler over them?

Ecclesiastes 9:12 KJB - For man also knoweth not his time: **as the fishes that are taken in an evil net,** and as the birds that are caught in the snare; **so are the sons of men snared in an evil time, when it falleth suddenly upon them.**

Matthew 4:19 KJB - And he saith unto them, Follow me, and **I will make you fishers of men.**

Luke 5:10 KJB - And so *was* also James, and John, the sons of Zebedee, which were **partners** with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.**

The three types of fish / mankind:

1/3rd Jews (who rejected Jesus) – Bad / Common.

1/3rd Christians (Jews & Gentiles who accepted Jesus) – Good / Clean.

1/3rd Gentiles (who rejected Jesus) – Abomination / Unclean.

1 Corinthians 10:32 KJB - Give none offence, neither to **the Jews,** nor to **the Gentiles,** nor to **the church of God:**

The symbol of “and had life, died”, from the natural to the spiritual:

1/3rd Jewish non-believers, whom once had life in the faith in the OT types that pointed to Jesus, but by rejecting Jesus, their substance, they spiritually died (and so would die in the siege to come):

Psalms 105:29 KJB - **He turned their waters into blood, and slew their fish.**

John 6:53 KJB - Then Jesus said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

Galatians 3:12 KJB - And the law is not of faith: but, **The man that doeth them shall live in them.** (See also Lev. 18:5; Deu. 8:1; Neh. 9:29; Eze. 20:11,13,21, 33:19 KJB)

Acts 7:53 KJB - Who have received **the law** by the disposition of angels, **and have not kept it.**

Mark 8:35 KJB - For **whosoever will save his life shall lose it;** but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (See also Mat. 10:39, 16:25, 19:29; Luk. 9:24, 17:33; Jhn. 12:25 KJB)

Acts 3:14 KJB - But **ye denied the Holy One and the Just, and desired a murderer to be granted unto you;** (See also Jhn. 3:36, 5:39-40 KJB)

Acts 3:15 KJB - **And killed the Prince of life,** whom God hath raised from the dead; whereof we are witnesses.

Acts 13:46 KJB - Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life,** lo, we turn to the Gentiles.

1/3rd Jewish believers, who continued in life, by accepting Jesus Christ (Jhn. 1:4, 6:51,57-58, 11:25-26, 14:6,19 KJB).

John 3:36 KJB - **He that believeth on the Son hath everlasting life;** and **he that believeth not the Son shall not see life; but the wrath of God abideth on him.** (See also Jhn. 1:4, 3:15-16, 4:14, 14:6 KJB)

Romans 1:16 KJB - For **I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

John 5:24 KJB - Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

1/3rd Gentile believer, who gained life, by accepting Jesus Christ as their Lord and Saviour, from already being dead in trespasses and in sins (Eph. 2:1; Col. 2:13 KJB).

Romans 2:26 KJB - Therefore **if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?**

Romans 9:26 KJB - And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there **shall they be called the children of the living God.**

Romans 1:16 KJB - For **I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

Acts 11:18 KJB - When they heard these things, they held their peace, and glorified God, saying, Then **hath God also to the Gentiles granted repentance unto life.**

Acts 13:48 KJB - And when **the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.**

The symbol of “and the third part of the ships”:

The “ships” are those ‘houses’ which carry cargo, driven by the winds and even fierce winds (war; **Dan.** 2:35; **Jer.** 4:11-13, 25:31-33, 49:32, 51:1; **Eze.** 5:2; **Zec.** 6:5, 7:14; **Mat.** 7:25,27; **Jhn.** 6:18; **Rev.** 7:1 KJB, making entrepreneurs wealth who sell to all), which trade upon the “seas” (naturally, and spiritually; Seas are “gathering together of the waters”: **Gen.** 1:10,22, see also **2 Thes.** 2:1 KJB, and waters are peoples: **Psa.** 65:7; **Isa.** 17:12-13; **Jer.** 51:42; **Rev.** 17:15 KJB see also: **2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7, 17:12-13, 28:2, 59:19; **Jer.** 46:8, 47:2, 51:13; **Eze.** 31:15; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 17:1,15 KJB), and are, as such, economic and financial entities.

There is also a connection to the Laver (Sea) in the sanctuary; **Exo.** 30:18,28, 31:9, 35:16, 38:8, 39:39, 40:7,11,30; **Lev.** 8:11; **1 Kin.** 7:30,38; **2 Kin.** 16:17) KJB.

These deal in and with trade, money markets, banks, money monopolies (*), and they are also used for war upon the waters (**1 Kin.** 9:26-28; **2 Chr.** 8:18, 9:20-22; **Psa.** 104:25-26, 107:23; **Pro.** 31:14; **Isa.** 60:9; **Jer.** 50:37; **Eze.** 27:9,12-36, 30:9; **Dan.** 11:30; **Luk.** 5:7; **Jam.** 3:4; **Rev.** 18:3,11-19,23 KJB).

The boat or ship, is also the place in which “fishes” (mankind; **Mat.** 4:19; **Mar.** 1:17) are brought into (**Mat.** 13:47-50; **Jhn.** 21:6), as a “catch” (the “labour” (**Psa.** 104:23) and “profit” (**Pro.** 14:23) of the Great Fisherman – God / Jesus (**Eze.** 29:3-5)), and thus represents also the ‘housing’ / vessel of precious cargo – a church (**Mat.** 13:2-3,47-48; **Mar.** 4:1-2; **Luk.** 5:3 KJB), as well as **the economy of religion**, whether true or false (**Luk.** 21:1; **Act.** 19:24,27; **Heb.** 7:8 KJB). Parishes, Dioceses and Cathedrals (**Mat.** 23:27 KJB) of Rome would spread like a plague over the land.

(*ie, like in the present times, are the “Federal Reserve System” (AD December 23, 1913) a Central banking cartel (like J.P. Morgan, John D. Rockefeller, Warburgs, Goldman Sachs, Lehman, Kuhn, Loeb & Co, Lazard, Israel Moses Seif, the Jekyll island club, & the Rothschilds, or ‘Red Shields’ Jewish banking under Jesuit (& Knights of Malta) control since the French Revolution and Napoleonic Wars, “... **the Roths-childs** that **at the present time** the latter **are the guardians of the papal treasure.**” - <https://jewishencyclopedia.com/articles/12909-rothschild>), business partners (**Luk.** 5:7,10 KJB), and the merchants of the earth, being masters of the Gold, the Silver, the Brass, Iron, Tin and precious metals / jewels and valuable things of the earth, animals and even people as slaves (and now in the present times are the CBDC - Central Banking Digital Currency, along with the Block-Chain, Social Credit system, and UBI (Universal Basic Income), or UBW (Universal Basic Wage))

“... The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force. **In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men.**—Letter 26, 1903. {CL 10.3} ...” - **Country Living (1946), Section II - Avoiding Labor Conflicts, page 10.3** - <https://m.egwwritings.org/en/book/25.70>

“... The Lord would place a check upon **the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God’s sight, would be regarded and treated as inferior to their more prosperous brethren.** The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation. {PP 534.3} ...” - **Patriarchs and Prophets (1890), Chapter 51, God’s Care for the Poor, pages 534.3-534.4** - <https://m.egwwritings.org/en/book/84.2461>)

Psalms 107:23 KJB - **They that go down to the sea in ships, that do business in great waters;**

Luke 5:7 KJB - And they beckoned unto *their* **partners, which were in the other ship,** that they should come and help them. And they came, and **filled both the ships,** so that they began to sink.

Isaiah 60:9 KJB - Surely **the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.**

Ezekiel 27:9 KJB - The **ancients** of Gebal and **the wise men** thereof were in thee **thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.** (Ships are piloted by Captains, and the church is piloted by the Captain of their Salvation – Jesus Christ, which also has first mates and crew, like the Apostles, elders & deacons, servants in the church; **Jos. 5:13-15; Heb. 2:10** KJB)

This means that not only are ships a symbol of worldly economy, but they are also a symbol of the religious economy within the church of God, as the Boat or Ship, is also the place in which “fishes” (mankind; **Mat. 4:19; Mar. 1:17** KJB) are brought into (**Mat. 13:47-50; Jhn. 21:6** KJB), as a “catch” (the “labour” (**Psa. 104:23** KJB) and “profit” (**Pro. 14:23** KJB) of the Great Fisherman – God / Jesus (**Eze. 29:3-5** KJB)), and thus represents also the ‘housing’ / vessel of precious cargo – a church wherein the gospel economy is heard and shared amongst the believers:

Matthew 13:1 KJB - The same day went Jesus out of the house, and sat **by the sea side.**

Matthew 13:2 KJB - And **great multitudes were gathered together unto him,** so that **he went into a ship, and sat;** and **the whole multitude stood on the shore.**

Matthew 13:3 KJB - And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Mark 4:1 KJB - And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

Mark 4:2 KJB - And he taught them many things by parables, and said unto them in his doctrine,

Luke 5:1 KJB - And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

Luke 5:2 KJB - And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

Luke 5:3 KJB - And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Luke 5:4 KJB - Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

Luke 5:5 KJB - And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

Luke 5:6 KJB - And when they had this done, they inclosed a great multitude of fishes: and their net brake.

Luke 5:7 KJB - And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

Luke 5:8 KJB - When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Luke 5:9 KJB - For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

Luke 5:10 KJB - And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

Luke 5:11 KJB - And when they had brought their ships to land, they forsook all, and followed him.

Matthew 13:47 KJB - Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Matthew 13:48 KJB - Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Matthew 13:49 KJB - So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Matthew 13:50 KJB - And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

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The 1/3 rd s of the Worldly & Religious Economies; 1 Cor. 10:32 KJB		
Jews	Christians	Romans / Gentiles
Sanctuary Shadow Services: Col. 2:16; Heb. 9:9 KJB	Jesus the Substance: Jhn. 5:39; Col. 2:17 KJB	Corrupted sacrifices: Deu. 18:9-10; 2 Chr. 28:3 KJB
Levitical priesthood: Exo. 29:24,29 KJB	Melchizedek priesthood: Gen. 14:18; Psa. 110:4; Heb. 5:6,10, 6:20, 7:1,10-11,15,17,21 KJB	Pagan priesthood ('father'): 2 Kin. 10:19, 23:5; Zep. 1:4 KJB
Blood of Bulls & Goats: Heb. 9:13, 10:4 KJB	Blood of Jesus: Eph. 2:13; Heb. 10:19, 12:24 KJB	Blood of various beasts & man: 1 Kin. 18:23,28 KJB
Temple in Jerusalem on earth: Exo. 25:8,40 KJB	Temple of God (Jesus) & Heaven: Heb. 8:2 KJB	Pagan Temples on earth: Act. 9:24-27 KJB
Economy (natural): Luke 21:1 KJB - And he looked up, and <u>saw the rich men casting their gifts into the treasury.</u> Luke 21:2 KJB - And <u>he saw also a certain poor widow casting in thither two mites.</u>	Economy (natural): Hebrews 8:2 KJB - <u>A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.</u> Hebrews 7:8 KJB - And here men that die receive tithes; but <u>there he receiveth them, of whom it is witnessed that he liveth.</u>	Economy (natural): Acts 19:24 KJB - For a certain man named Demetrius, a silversmith, which <u>made silver shrines for Diana, brought no small gain unto the craftsmen;</u> Acts 19:25 KJB - <u>Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.</u>
Earthly Temple Jewish Economy (spiritual) Destroyed (AD 70): Mark 13:2 KJB - And Jesus answering said unto him, <u>Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.</u>	Temple in Heaven open for Business (spiritual): Revelation 4:1 KJB - After this I looked, and, behold, <u>a door was opened in heaven:</u> and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.	Pagan Temples / Economy (spiritual) still going yet: Acts 19:27 KJB - So that not only this our craft is in danger to be set at nought; but also that the temple of <u>the great goddess Diana</u> should be despised, and her magnificence should be destroyed, <u>whom all Asia and the world worshippeth.</u>

~

History repeated itself in Jerusalem and its peoples [brackets added for this repeated use in AD 70]:

Psalms 78:49 KJB - He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels [false prophets, hypocritical leaders, false messiahs] among them.

Psalms 78:50 KJB - He made a way to his anger; he spared not their soul from death [millions of Jews perished in the siege of AD 70], but gave their life over to the pestilence;

Psalms 78:51 KJB - And smote all the firstborn in Egypt [**deniers of the word of God – Jesus; Exo. 5:2; Job 41:24; Jhn. 1:1 KJB**]; the chief of *their* strength in the tabernacles of Ham [**disrespected & dishonoured the Father; Gen. 9:22 KJB**]:

Psalms 78:52 KJB - But made his own people [**Christians**] to go forth like sheep, and guided them in the wilderness like a flock.

Psalms 78:53 KJB - And he [**Jesus**] led them on safely [**out of Jerusalem, between AD 67-69**], so that they feared not: but the sea [**Roman armies**] overwhelmed their [**Christians**] enemies [**unbelieving Jews**].

Matthew 3:12 KJB - **Whose fan is in his hand, and he will thoroughly purge his floor,** and gather his wheat into the garner; **but he will burn up the chaff with unquenchable fire.** (See also Luk. 3:17 KJB)

Matthew 23:37 KJB - **O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,** even as a hen gathereth her chickens under her wings, and **ye would not!**

Matthew 23:38 KJB - **Behold, your house is left unto you desolate.** (See also Luk. 13:34-35 KJB)

Jeremiah 15:1 KJB - Then said the LORD unto me, **Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.**

Jeremiah 15:2 KJB - And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; **Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.**

Jeremiah 15:3 KJB - And I will appoint over them four kinds, saith the LORD: **the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.**

Jeremiah 15:4 KJB - **And I will cause them to be removed into all kingdoms of the earth,** because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

Jeremiah 15:5 KJB - For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

Jeremiah 15:6 KJB - **Thou hast forsaken me,** saith the LORD, **thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.**

Jeremiah 15:7 KJB - And **I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.**

Jeremiah 15:8 KJB - Their widows are increased to me above the sand of the seas: **I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.**

Jeremiah 15:9 KJB - She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

Isaiah 9:14 KJB - Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

Isaiah 9:15 KJB - The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

Isaiah 9:16 KJB - For the leaders of this people cause them to err; and they that are led of them are destroyed.

Isaiah 9:17 KJB - Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

Isaiah 9:18 KJB - For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

Isaiah 9:19 KJB - Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

Luke 21:20 KJB - And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke 21:21 KJB - Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. (See also **Mat.** 24:16; **Mar.** 13:14 KJB, the “abomination of desolation”)

Luke 21:22 KJB - For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 21:23 KJB - But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Luke 21:24 KJB - And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Judaea / Jerusalem & Temple are the stubborn and rebellious unfaithful Mountain, thrown (cast) into the Sea, removed by God’s word / Word:

Matthew 21:21 KJB - Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Mark 11:23 KJB - For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

The same problems exist in this modern era as in that era. Many read and study, but only know symbols and meanings, rather than the giver of those meanings and symbols. It is not enough to read the word of God, or understand prophetic symbols, for all must have Jesus Christ – The Word of God (His Father) to live, or the same things will happen to all, who like they of old, rejected the Person (**Luk. 13:3,5 KJB**) and change of life.

1 John 5:11 KJB - And this is the record, that **God hath given to us eternal life**, and **this life is in his Son**.

1 John 5:12 KJB - **He that hath the Son hath life**; and **he that hath not the Son of God hath not life**.

John 5:39 KJB - Search the scriptures; for in them ye think ye have **eternal life**: and they are they which testify of **me**.

Therefore, anyone who desires to live, must live by all of the life of Christ by the faith of Jesus, for He is the Word of God given unto mankind to live by:

Deuteronomy 8:3 KJB - And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; **that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live**.

Matthew 4:4 KJB - But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God**.

Luke 4:4 KJB - And Jesus answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God**.

Acts 7:38 KJB - This is he, that was in the church in the wilderness with **the angel which spake to him in the mount Sina, and with our fathers**: who received the lively oracles to give unto us:

John 6:57 KJB - As the living Father hath sent me, and I live by the Father: **so he that eateth me, even he shall live by me**.

John 1:1 KJB - **In the beginning was the Word**, and the Word was with God, and the Word was God.

Here is a well put together summary of the events just covered from a scriptural basis:

The Desire of Ages, page 33.2:

“... [page 33.2] The Jews were scattered everywhere, and their expectation of the Messiah’s coming was to some extent shared by the Gentiles. Among those whom the Jews styled heathen were men who had a better understanding of the Scripture prophecies concerning the Messiah than had the teachers in Israel. There were some who hoped for His coming as a deliverer from sin. Philosophers endeavored to study into the mystery of **the Hebrew economy**. But the bigotry of the Jews hindered the spread of the light. Intent on maintaining the separation between themselves and other nations, they were unwilling to impart the knowledge they still possessed concerning **the symbolic service**. The true Interpreter must come. The One whom all these **types prefigured** must explain their significance. {DA 33.2} ...” - <https://m.egwwritings.org/en/book/130.82>

The Great Controversy (1911 edition), pgs 27.2, 28.1, 29.1-2, 30.2, 32.2, 32.3, 33.1, 34.1, 35.1-3

“... [page 27.2] Thus the Jewish leaders had built up “Zion with blood, and Jerusalem with iniquity.” Micah 3:10. And yet, while they slew their Saviour because He reproved their sins, such was their self-righteousness that they regarded themselves as God’s favored people and expected the Lord to deliver them from their enemies. “Therefore,” continued the prophet, “shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” Verse 12. {GC 27.2} ...” - <https://m.egwwritings.org/en/book/132.69>

“... [page 28.1] The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus they rejected the last offer of mercy. **Then God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason—controlled by impulse and blind rage. They became satanic in their cruelty.** In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying: “Cause the Holy One of Israel to cease from before us.” Isaiah 30:11. Now their desire was granted. The fear of God no longer disturbed them. Satan was at the head of the nation, and the highest civil and religious authorities were under his sway. {GC 28.1} ...”

“... [page 29.1] The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other's forces and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God’s own city. To establish their power more firmly, they bribed false prophets to proclaim, even while Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another's hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war! {GC 29.1}

[page 29.2] **All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter.** The Jews experienced the truth of His words of warning: “With what measure ye mete, it shall be measured to you again.” Matthew 7:2. {GC 29.2} ...” - <https://m.egwwritings.org/en/book/132.69>

“... [page 30.2] Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. “When ye shall see Jerusalem compassed with armies,” said Jesus, “then know that the

desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.” Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God’s merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour’s warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan. {GC 30.2} ...” - <https://m.egwwritings.org/en/book/132.69>

“... [page 32.2] The Roman leaders endeavored to strike terror to the Jews and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. **Hundreds were daily put to death in this manner,** and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, **crosses were erected in so great numbers that there was scarcely room to move among them.** So terribly was visited that awful imprecation uttered before the judgment seat of Pilate: “His blood be on us, and on our children.” Matthew 27:25. {GC 32.2} ...” - <https://m.egwwritings.org/en/book/132.69>

“... [page 32.3] Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another. {GC 32.3} ...”

“... [page 33.1] The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and **Titus at last decided to take the temple by storm.** He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, **a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze.** Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. **In their fury the soldiers hurled blazing brands into the chambers adjoining the temple,** and **then with their swords they slaughtered in great**

numbers those who had found shelter there. **Blood flowed down the temple steps like water.** Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: “Ichabod!”—the glory is departed. {GC 33.1} ...” - <https://m.egwwritings.org/en/book/132.69>

“... [page 34.1] “It was an appalling spectacle to the Roman—what was it to the Jew? **The whole summit of the hill which commanded the city, blazed like a volcano.** One after another the buildings fell in, with a tremendous crash, and **were swallowed up in the fiery abyss.** **The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke.** The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. **The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers.** The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation. {GC 34.1} ...” - <https://m.egwwritings.org/en/book/132.69>

“... [page 35.1] “The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination.”—Milman, The History of the Jews, book 16. {GC 35.1}

[page 35.2] **After the destruction of the temple, the whole city soon fell into the hands of the Romans.** The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. **Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was “plowed like a field.”** **Jeremiah 26:18. In the siege and the slaughter that followed, more than a million of the people perished;** the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror’s triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth. {GC 35.2}

[page 35.3] The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: “O Israel, thou hast destroyed thyself;” “for thou hast fallen by thine iniquity.” Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan’s vindictive power over those who yield to his control. {GC 35.3} ...” - <https://m.egwwritings.org/en/book/132.69>

Just as the earthly city of Jerusalem, along with its Temple and peoples (kingdom), was swallowed up by the raging sea of Roman humanity and burned like a blazing mountain, so that the obstacle to God's purposes and will were over-thrown, history would repeat one more time at the end of all things after a similar fashion but on a global scale.

Revelation 18:21 KJB - And **a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.**

Revelation 18:22 KJB - And **the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;**

It is summarized as follows:

The Great Controversy (1911 edition), pages 20.2-21.1

“... [page 20.2] Though rewarded with evil for good, and hatred for His love (Psalm 109:5), He had steadfastly pursued His mission of mercy. Never were those repelled that sought His grace. A homeless wanderer, reproach and penury His daily lot, He lived to minister to the needs and lighten the woes of men, to plead with them to accept the gift of life. The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed. ...”

“... [page 20.3] The hour of hope and pardon was fast passing; the cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him—that city, that nation, which had once been the chosen of God, His peculiar treasure. ...”

“... [page 21.1] Prophets had wept over the apostasy of Israel and the terrible desolations by which their sins were visited. Jeremiah wished that his eyes were a fountain of tears, that he might weep day and night for the slain of the daughter of his people, for the Lord's flock that was carried away captive. Jeremiah 9:1; 13:17. What, then, was the grief of Him whose prophetic glance took in, not years, but ages! He beheld the destroying angel with sword uplifted against the city which had so long been Jehovah's dwelling place. From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins. ...” -
<https://m.egwwritings.org/en/book/132.69>

History itself, as second witness to the Bible, attests to the events:

Jerusalem (AD 70)

“... **19 AD** - Roman Emperor Tiberius expels Jews from Rome. Their expulsion is recorded by the Roman historical writers Suetonius, Josephus, and Cassius Dio.

38 AD - Thousands of Jews killed by mobs in the Alexandrian pogrom, as recounted by Philo of Alexandria in Flaccus. Synagogues are defiled, Jewish leaders are publicly scourged, and the Jewish population is confined to one quarter of the city.[8]

50 AD - Jews are ordered by Roman Emperor Claudius “not to hold meetings”, in the words of Cassius Dio (Roman History, 60.6.6). Claudius later expelled Jews from Rome, according to both Suetonius (“Lives of the Twelve Caesars”, Claudius, Section 25.4) and Acts 18:2.

66 AD - Under the command of Tiberius Julius Alexander, Roman soldiers killed about 50,000 Jews in the Alexandria riot.

66–73 AD - The First Jewish–Roman War against the Romans is crushed by Vespasian and Titus. Titus refuses to accept a wreath of victory, because there is “no merit in vanquishing people forsaken by their own God.” (Philostratus, Vita Apollonii). The events of this period were recorded in detail by the Jewish–Roman historian Josephus. His record is largely sympathetic to the Roman point of view and it was written in Rome under Roman protection; hence it is considered a controversial source. Josephus describes the Jewish revolt as being led by “tyrants,” to the detriment of the city, and he describes Titus as having “moderation” in his escalation of the Siege of Jerusalem (70).

70 AD - Over 1,000,000 Jews perish and 97,000 are taken as slaves following the destruction of the Second Temple.[9] ...”

Masada (AD 72-73)

“... **73 AD** - Almost all historical information on Masada is from first-century Jewish Roman historian Josephus.[10][11] A Roman governor had a legion lay siege to Masada, a mountain fortress.[11] They built a 114 m (375 ft) high assault ramp, during probably two to three months of siege, and then breached the fortress with a battering ram on 16 April.[12] According to Josephus, presumably based upon Roman commander commentaries accessible to him, when Romans entered the fortress they found its defendants had set all buildings but food storerooms ablaze and committed mass suicide or killed each other, 960 men, women, and children in total.[11]

94 AD - Fabrications of Apion in Alexandria, Egypt, including the first recorded case of blood libel. Juvenal writes anti-Jewish poetry. Josephus picks apart contemporary and old antisemitic myths in his work Against Apion.[13]

96 AD - Titus Flavius Clemens, nephew of the Roman Emperor Vespasian and supposed convert to Judaism is put to death on charges of atheism.

100 AD - Tacitus writes anti-Jewish polemic in his *Histories* (book 5). He reports on several old myths of ancient antisemitism (including that of the donkey's head in the Holy of Holies), but the key to his view that Jews “regard the rest of mankind with all the hatred of enemies” is his analysis of the extreme differences between monotheistic Judaism and the polytheism common throughout the Roman world. ...”

Emperor Hadrian (AD 117-138)

“... **115–117 AD** - Thousands of Jews are killed during civil unrest in Egypt, Cyprus, and Cyrenaica, as recounted by Cassius Dio.

119 AD - Roman Emperor Hadrian bans circumcision, making Judaism de facto illegal.

132–135 AD - Crushing of the Bar Kokhba revolt. According to Cassius Dio 580,000 Jews are killed. Hadrian orders the expulsion of Jews from Judea, which is merged with Galilee in order to form the province of Syria Palaestina. Although large Jewish populations remain in Samaria and Galilee, with Tiberias as the headquarters of exiled Jewish patriarchs, this is the start of the Jewish diaspora. Hadrian constructs a pagan temple to Jupiter at the site of the Temple in Jerusalem, builds Aelia Capitolina among the ruins of Jerusalem.[14]

136 AD - Hadrian renames Jerusalem to Aelia Capitolina and builds a Roman monument over the site of the Temple Mount. Jews are banned from visiting. Judea is renamed to Syria Palestina, referring to the Greek words for both the Levant as well as the region at the time. ...” - https://en.wikipedia.org/wiki/Timeline_of_antisemitism

CHAPTER 6

The 3rd Trumpet part 01 - Revelation 8:10

Revelation 8:10 KJB - And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

As the 1st and 2nd Trumpet (**Rev. 8:7 KJB**) utilized symbols, so too this 3rd trumpet, and this may be known by the use of the words “as it were”, and “as”. These “signify” (**Rev. 1:1 KJB**) the language of symbolism. This “great star” is not a natural ‘meteor’ (asteroid) falling from the heavens bringing physical destruction of life.

“as it were” – G5613 - ὥς (hōs), this is the language of metaphor (symbolic), or “like” (see also: **Gen. 21:16; Exo. 24:10, 28:32; Lev. 14:35, 26:37; Num. 9:15, 11:31, 23:22, 24:8; 1 Sam. 14:14; Job 28:5; Psalms 17:12; Song 6:13; Isa. 5:18, 26:18,20, 53:3; Eze. 1:16,27, 10:1; Luk. 24:44; Jhn. 7:10, 21:8; Act. 17:14; Rom. 9:32; 1 Cor. 4:9; 2 Cor. 11:17; Phm. 1:14; Jam. 5:3; Rev. 4:1, 6:1, 8:8,10, 9:7,9, 10:1, 13:3, 14:3, 15:2, 19:6, 21:21 KJB**).

After a rebellious kingdom (Judaea, symbolized by a Mountain) and its peoples (symbolized by fish, or creatures of the sea) were attacked and placed under siege (so burned with fire), it is as though they were “cast” into the depths of a Red (blood) Sea (raging Romans), and so all their economy (monies & temple services) was completely destroyed in AD 70. This history was shown in type in the **Exodus** from Egypt:

Exodus 15:1 KJB - Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: **the horse and his rider hath he thrown into the sea.**

Exodus 15:4 KJB - **Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.**

Exodus 15:21 KJB - And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; **the horse and his rider hath he thrown into the sea.**

Psalms 76:6 KJB - **At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.**

Nehemiah 9:11 KJB - And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and **their persecutors thou throwest into the deeps, as a stone into the mighty waters.**

After the great **Exodus**, in the ancient history of Moses and the peoples Israel, they then came to the waters of Marah, and were tested by the bitter waters.

Exodus 15:22 KJB - So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

Exodus 15:23 KJB - And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the na+me of it was called Marah.

Exodus 15:24 KJB - And the people murmured against Moses, saying, What shall we drink?

Exodus 15:25 KJB - And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

Exodus 15:26 KJB - And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

Bitterness of “waters” (peoples) in the wilderness of the world, represent the heart of mankind, without the sweetness of the “BRANCH”, Jesus Christ. When Christ Jesus is accepted into the inmost soul, that person goes from angry, bitter, sour, puckered and death, to sweet, joyful, hopeful, refreshing to others and lifegiving.

Isaiah 11:1 KJB - And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Jeremiah 23:5 KJB - Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 33:15 KJB - In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Zechariah 3:8 KJB - Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

Zechariah 6:12 KJB - And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Song of Solomon 2:3 KJB - As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

People who listen to God’s command, and obey it, become saved by the BRANCH; they become a sweet well(ing up) of the waters of life of God, and all bitterness is cast out.

Song of Solomon 4:12 KJB - A garden inclosed *is* my sister, my spouse; a spring shut up, a fountain sealed.

Song of Solomon 4:13 KJB - Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

Song of Solomon 4:14 KJB - Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

Song of Solomon 4:15 KJB - A fountain of gardens, a well of living waters, and streams from Lebanon.

Proverbs 10:11 KJB - The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

Proverbs 18:4 KJB - The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

Isaiah 12:2 KJB - Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Isaiah 12:3 KJB - Therefore with joy shall ye draw water out of the wells of salvation.

Isaiah 58:11 KJB - And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

John 4:10 KJB - Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 4:11 KJB - The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 4:12 KJB - Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John 4:13 KJB - Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14 KJB - But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 7:37 KJB - In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

John 7:38 KJB - He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 7:39 KJB - (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (See also Jer. 2:3, 17:13; Zec. 14:8; Rev. 7:17; see also Gen. 2:10-14; Eze. 47:1-12 KJB)

The imagery with which this 3rd trumpet shows, is a reversal of the process just witnessed in the past events. Instead of making the waters sweet with Jesus Christ, the fallen “star” makes men’s lives bitter.

The symbolism and meaning of the word “fell”:

To “fall” (falling, fell, felled, fallen, falls, &c) means to go from a higher position to a lower position, such as in bowing down, or being killed in a battle, or cut down. It also means to ‘come upon’, as in sickness or illness, or during an attack of some kind. As in the natural, so also in the spiritual application, as to ‘fall’ from faith and righteousness, into doubt and sin. Keep in mind that the symbolism is not referring to a natural ‘star’ falling unto the earth, but to something much more important that took place within the churches of Jesus Christ. What does the Bible (KJB) describe happens before a “fall” takes place? Pride, which is the trusting in self-sufficiency, as though the riches that were given by God, originated from, or were earned by merit, of self, instead of God’s gracious gift through His word, promise or covenant:



Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isaiah 14:14 KJB - I will ascend above the heights of the clouds; I will be like the most High.

Proverbs 11:5 KJB - The righteousness of the perfect shall direct his way: but **the wicked shall fall by his own wickedness.**

Proverbs 11:14 KJB - **Where no counsel is, the people fall:** but in the multitude of counsellors *there is safety.*

Proverbs 11:28 KJB - **He that trusteth in his riches shall fall:** but the righteous shall flourish as a branch.

Proverbs 16:18 KJB - **Pride goeth before destruction,** and **an haughty spirit before a fall.**

Fallen from God's grace, relying upon self-law, self-righteousness, self-works:

Galatians 5:4 KJB - Christ is become of no effect unto you, whosoever of you are justified by the law; **ye are fallen from grace.**

Fallen into sin (1 Jhn. 3:4 KJB, transgress against God & His Law), not righteous:

Psalms 36:11 KJB - Let not **the foot of pride** come against me, and let not **the hand of the wicked** remove me.

Psalms 36:12 KJB - **There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.**

Hosea 14:1 KJB - O Israel, return unto the LORD thy God; **for thou hast fallen by thine iniquity.**

Proverbs 24:16 KJB - For **a just man falleth seven times, and riseth up again:** but **the wicked shall fall into mischief.**

Proverbs 24:17 KJB - Rejoice not **when thine enemy falleth**, and let not thine heart be glad **when he stumbleth:**

Ecclesiastes 4:10 KJB - For **if they fall**, the one will lift up his fellow: but **woe to him that is alone when he falleth; for he hath not another to help him up.**

Fallen from first love of Christ Jesus, having left his right-hand of favour (grace):

Revelation 2:1 KJB - Unto **the angel of the church of Ephesus** write; These things saith **he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;**

Revelation 2:2 KJB - I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and **thou hast tried them which say they are apostles, and are not, and hast found them liars:** (See also 2 Cor. 11:13-15 KJB)

Revelation 2:3 KJB - And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Revelation 2:4 KJB - Nevertheless I have *somewhat* against thee, because **thou hast left thy first love.**

Revelation 2:5 KJB - **Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.**

Fallen from first love of Christ Jesus, falling backwards into sinful life:

Jeremiah 2:1 KJB - Moreover the word of the LORD came to me, saying,

Jeremiah 2:2 KJB - Go and cry in the ears of Jerusalem, saying, **Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.**

Jeremiah 2:3 KJB - Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

Jeremiah 2:4 KJB - Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

Jeremiah 2:5 KJB - Thus saith the LORD, **What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?**

Jeremiah 2:6 KJB - **Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?**

Fallen from first love of Christ Jesus, choosing to leave Jesus:

Matthew 24:12 KJB - And because **iniquity shall abound, the love of many shall wax cold.**

John 14:15 KJB - If ye **love me, keep my commandments.** (See also Exo. 20:6 KJB, "**love me, and keep my commandments**")

Mark 12:30 KJB - And **thou shalt love the Lord thy God with all thy heart,** and with all thy soul, and with all thy mind, and with all thy strength: *this is* the first commandment.

Mark 12:31 KJB - And the second *is* like, *namely* this, **Thou shalt love thy neighbour as thyself.** There is none other commandment greater than these. (See also Deu. 6:5; Lev. 19:17-18 KJB)

Romans 8:38 KJB - For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Romans 8:39 KJB - Nor height, nor depth, nor any **other** creature, **shall be able to separate us from the love of God,** which is in Christ Jesus our Lord. (**self can still choose to leave Jesus**)

Fallen from Heaven (Heavenly mind/heart) to earthly (carnal) thoughts:

Isaiah 14:12 KJB - How art thou **fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!**

Philippians 3:19 KJB - **Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.**)

Philippians 3:20 KJB - **For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:**

John 3:12 KJB - If I have told you earthly things, and ye believe not, how shall ye believe, if **I tell you of heavenly things?**

John 3:13 KJB - And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. (While Jesus was physically on the earth, sitting next to Nicodemus, Jesus' mind / heart was always focused upon His Father in Heaven even while talking to the Sanhedrin member)

Colossians 3:1 KJB - If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Colossians 3:2 KJB - Set your affection on things above, not on things on the earth.

Fallen from the Heavenly Sanctuary, as Lucifer, no longer dwelling above by faith:

Hebrews 8:1 KJB - Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 8:2 KJB - A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Revelation 1:12 KJB - And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Revelation 1:13 KJB - And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:16 KJB - And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

Revelation 1:20 KJB - The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Ezekiel 28:12 KJB - Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13 KJB - Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Ezekiel 28:14 KJB - Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 KJB - Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Ezekiel 28:16 KJB - By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Ezekiel 28:17 KJB - Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Ezekiel 28:18 KJB - Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Fallen away, abandoned, left first estate (position), no longer part of the constellation (group), for they did not have the “patience of the saints” (Rev. 13:10, 14:12 KJB):

John 6:66 KJB - From that time many of his disciples went back, and walked no more with him.

Jude 1:6 KJB - And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Jude 1:13 KJB - Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. (Constellations: **2 Kin.** 23:5 (**Gen.** 1:16); **Job** 9:9, 38:31-32; **Isa.** 4:1, 13:10; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 (see also **Rev.** 12:1 KJB))

2 Timothy 4:10 KJB - For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

1 John 2:19 KJB - They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but they went out, that they might be made manifest that they were not all of us.

1 Timothy 4:1 KJB - Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Acts 20:28 KJB - Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Acts 20:29 KJB - For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Acts 20:30 KJB - Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (See also **3 Jhn.** 1:9-10 KJB)

Fallen away from truth, as in apostasy, apostates, just before the “antichrist” (koine Greek: αντιχριστος; Latin: vicarius christi) fully arises, churches relying on the state or political authority:

2 Thessalonians 2:2 KJB - That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 Thessalonians 2:3 KJB - **Let no man deceive you by any means:** for *that day shall not come, except there come a falling away first*, and that **man of sin** be revealed, **the son of perdition**;

2 Thessalonians 2:3 GNT TR - μη τις υμας εξαπατηση κατα μηδενα τροπον οτι εαν μη ελθη η **αποστασια** πρωτον και αποκαλυφθη ο ανθρωπος της αμαρτιας ο υιος της απωλειας (**“αποστασια”**, **“apostasia”** – apostasy, or falling away from)

2 Thessalonians 2:4 KJB - Who **opposeth** and **exalteth himself above all that is called God**, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (the koine Greek **“αντι”**, **“anti”**, has two meanings, or definitions, **“opposeth”** (against), and **“exalteth himself [to]”** (in the place of, in the stead of, or instead of, vicarious))

2 Timothy 3:1 KJB - This know also, that **in the last days perilous times shall come**.

2 Timothy 3:2 KJB - **For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**

2 Timothy 3:3 KJB - **Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**

2 Timothy 3:4 KJB - **Traitors, heady, highminded, lovers of pleasures more than lovers of God;**

2 Timothy 3:5 KJB - **Having a form of godliness, but denying the power thereof: from such turn away.**

2 Timothy 3:6 KJB - **For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**

2 Timothy 3:7 KJB - Ever learning, and never able to come to the knowledge of the truth.

2 Timothy 3:8 KJB - Now **as Jannes and Jambres withstood Moses, so do these also resist the truth**: men of corrupt minds, **reprobate concerning the faith**.

2 Timothy 3:9 KJB - But **they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.**

2 Timothy 4:3 KJB - For **the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;**

2 Timothy 4:4 KJB - And **they shall turn away their ears from the truth, and shall be turned unto fables.**

Fallen by trusting in earthly military (state, or political authority), rather than in JEHOVAH Elohiym:

Psalms 20:7 KJB - **Some trust in chariots**, and **some in horses**: but we will remember the name of the LORD our God.

Psalms 20:8 KJB - **They are brought down and fallen**: but we are risen, and stand upright.

The symbolism of the “star”:

A star is a “sign” (**Gen.** 1:14; **Isa.** 8:18 KJB) or messenger, leading to, pointing to, something (like the holy child Jesus), **Num.** 24:17; **Isa.** 9:2; **Mat.** 4:16, 6:23, 24:24; **Luk.** 21:11; **Rev.** 12:1, 13:13, 15:1 KJB.

Numbers 24:17 KJB - I shall see him, but not now: I shall behold him, but not nigh: **there shall come a Star out of Jacob**, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Stars are proclaiming citizens of Heaven; some to remain and stay, some to be shaken out and fall [Lucifer himself was once actually a citizen of Heaven, a member of the Heavenly congregation, but fell and was cast out] (**Gen.** 1:14-18, “signs”; **Isa.** 8:18, “signs”; **Jdg.** 5:20; **Dan.** 12:3; **Gal.** 4:26 (see also **Exo.** 20:12); **Heb.** 11:10,16,22-28, 13:14 KJB).

Genesis 1:14 KJB - And God said, Let there be **lights in the firmament of the heaven** to divide the day from the night; and **let them be for signs**, and for seasons, and for days, and years:

Genesis 1:16 KJB - And God made two great lights; the greater light to rule the day, and the lesser **light to rule the night**: *he made **the stars also***.

Daniel 12:3 KJB - And **they that be wise shall shine as the brightness of the firmament**; and **they that turn many to righteousness as the stars for ever and ever**.

Isaiah 8:18 KJB - Behold, **I and the children whom the LORD hath given me are for signs** and for wonders **in Israel** from the LORD of hosts, which dwelleth in mount Zion.

According to **Genesis** 1, “stars” naturally, are Heavenly bodies, that particularly shine at night (**Neh.** 4:21; **Job** 3:9 KJB), that are to give light upon the earth, see **Gen.** 1:14-18 (Compare also: **2 Kin.** 23:5, “planets” (reflecting the light of the sun), **Psa.** 136:9; **Jer.** 31:35 KJB and see that “the stars also”, means that they are to “rule the night” also along with the “lesser light”, being the “moon”); **Job** 9:7-9, 22:12, 25:5; **Psa.** 8:3, 136:9, 147:4, 148:3; **Ecc.** 12:2; **Isa.** 13:10; **Jer.** 31:35,36; **Eze.** 32:7,8; **Dan.** 12:3; **Joe.** 2:10, 3:15; **Amo.** 5:8; **Oba.** 1:4; **Nah.** 3:16; **Mat.** 24:29; **Mar.** 13:25; **Luk.** 21:25; **Act.** 27:20; **1 Cor.** 15:40,41; **Rev.** 6:13 KJB. The “stars” referred to in **Gen.** 1:16, primarily address the local Sol system (2nd Heaven) “planets” (**2 Kin.** 23:5; heavenly, or celestial, bodies; **1 Cor.** 15:40-41 KJB) as they reflect the light of the “greater light”, or Sun (Sol) in the local Sol system, & not those that already existed (by creation of JEHOVAH Elohiym at some point in eternity past, see **Job** 38:7) before the earth was created (**Gen.** 1 KJB).

Genesis 1:16 KJB - And God made two great lights; **the greater light** to rule the day, and **the lesser light to rule the night**: *he made **the stars also***.

2 Kings 23:5 KJB - And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to **the sun**, and to **the moon**, and to **the planets**, and to all the host of heaven.

1 Corinthians 15:40 KJB - **There are also celestial bodies**, and bodies terrestrial: but **the glory of the celestial is one**, and the *glory* of the terrestrial *is* another.

1 Corinthians 15:41 KJB - *There is* **one glory of the sun**, and **another glory of the moon**, and **another glory of the stars**: **for one star differeth from another star in glory**.

“Stars”, in the positive and goodly sense, are symbolical of the children, even faithful children, of Abraham. As such, they are those who profess Jesus Christ, see **Gen.** 15:5, 22:17, 26:4, 37:9; **Exo.** 32:13; **Deu.** 1:10, 10:22, 28:62; **Jdg.** 5:20; **1 Chr.** 27:23; **Neh.** 9:23; **Psa.** 148:3; **Isa.** 8:18, 60:1-4; **Dan.** 12:3; **Heb.** 11:12; **Rev.** 8:12, 12:1 KJB.

“Stars” are also a symbol of the heavenly-minded “angels [messengers] of the churches”, in **Rev.** 1:16,20, 2:1, 3:1 KJB. An example of a group of “stars” working in unison or harmony, are the seven sisters (stars, Pleiades, a constellation, or group of stars working together forming something greater) in the hand of Christ Jesus (**Job** 9:9, 38:31; **Isa.** 4:1; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 KJB).

“Stars” are also a symbolic reference to the unfallen leader beings of the other unfallen worlds that were long ago created before the earth came into existence by the word of God (**Job** 38:7; **Isa.** 14:13 KJB).

“Stars”, in the negative & wicked sense, can also represent false gods, or devils [like the so-called ‘star of David’, the wicked six-pointed star, that David never worshipped - Gershom Scholem has written an article about the history - <https://www.commentary.org/articles/gershom-scholem/the-curious-history-of-the-six-pointed-starhow-the-magen-david-became-the-jewish-symbol/>] (**Amo.** 5:26; **Act.** 7:43, 19:35 KJB). The Devil drew away a ‘third’, so again in humanity (**Act.** 20:28-30 KJB).

Amos 5:26 KJB - But ye have borne the tabernacle of your Moloch and **Chiun** your images, **the star of your god**, which ye made to yourselves.

Acts 7:43 KJB - Yea, ye took up the tabernacle of Moloch, and **the star of your god Remphan**, figures which ye made to worship them: and I will carry you away beyond Babylon.

Acts 19:35 KJB - And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of **the great goddess Diana, and of the image which fell down from Jupiter?**

“Stars”, when fallen from Heaven, are also representative of those who once served God in love, but have become apostate, and even Lucifer [Satan] himself (**Psa.** 147:4,6; **Isa.** 14:12-15; **Jud.** 1:13; **Rev.** 12:4 KJB).

Physical stars falling, as in the natural, so too the spiritual (as per **1 Cor.** 15:46 KJB). A falling star burns bright against the surrounding atmosphere of air (against the Holy Spirit), having a “tail” (**Isa.** 9:14,15; **Rev.** 12:4 KJB), falling to the earth, but soon goes out into darkness. Such a “star” is transitory, non-lasting, fleeting, momentary, a vapour, even vanity (for without Christ, all that was done, is done, and will be done, was nothing, is nothing and therefore comes to nothing - vanity; **Isa.** 41:29; **Jhn.** 15:5 KJB, for without Jesus Christ, who is Life, it is dead, and that which is dead can accomplish nothing; **Ecc.** 9:10 KJB), and the wicked “star” strikes the earth (throwing up all manner of earthliness by upheaval and overturning) and so digs its own pit, falling into it (**Isa.** 34:4; **Rev.** 6:13 KJB).

Fallen (the opposite of standing, or upright, sinless, even by Faith and Grace of God; **Psa.** 24:3,4; **Ecc.** 7:29; **Luk.** 21:36; **Rom.** 5:2, 14:4; **2 Cor.** 1:24; **Eph.** 6:13; **Rev.** 6:17, 15:2 KJB, etc.) means to be brought down, fallen from grace, no longer in faith, sinful and apostate, a persecutor who thinketh they do God service, even representing the mystery of iniquity. Such “fallen” “stars” are **apostate ministers**, false teachers and prophets of the church, corrupt church persons, which proclaim to serve God, as “apostles” and “Jews”, but are of “the synagogue of Satan” (**Gen.** 4:6; **1 Jhn.** 3:12; **Rev.** 12:12-13,17; **Job** 4:4; **Psa.** 1:5, 5:10, 7:14-15, 20:8; **Pro.** 11:5,14,28, 16:18, 36:12; **Isa.** 8:15, 14:12; **Lam.** 5:16; **Dan.** 8:10; **Hos.** 4:14, 5:5,

14:1; **Luk.** 2:34, 10:18; **Act.** 1:18, 9:4-5, 22:7-8, 26:14-15; **1 Cor.** 10:12; **Gal.** 5:4; **2 Thes.** 2:3; **1 Tim.** 3:6-7; **Jud.** 1:13,24; **Rev.** 2:1-5,9 (see also **2 Cor.** 11:13-15), 3:9, 12:4 KJB).

The “great star” “fell” “from Heaven”, “burning as it were” “a lamp”, but it is not a true lamp (**Rev.** 1:11-13,20 KJB) any more. The “great star” of **Rev.** 8:10-11 KJB is not merely an “angel - messenger”, but the King James Bible is specific, that this “great star” “fell” “from Heaven”, “burning as it were a lamp”, and the stars “are the angels of the seven churches”. That which is as it were a “lamp” are related to “the seven candlesticks which thou sawest are the seven churches”, and therefore, must be professing believers, even if, as fallen or apostate peoples, proclaiming to be the “great church” of God.

“Stars” are therefore God’s proclaiming Ministers, Messengers & “angels of the seven churches” (**Rev.** 1:16,20, 2:1, 3:1, 12:1 KJB), and this star fell from Heaven, even from out of the very right hand of the faith, grace, love and righteousness of Jesus. This was rightly noted by the wise and Holy Spirit-filled author, as already mentioned before:

Pamphlets 028, Elder Daniels and the Fresno Church, page 5.1:

“... [page 5.1] The Christ of Patmos had in his right hand seven stars. This assures us that no church faithful to their trust need fear of coming to naught; for not a star that has the protection of Omnipotence can be plucked from the hand of Christ. If a star separates itself from God, and falls from its setting, another will take its place. There will never be less than seven, this number being God’s symbol of completeness. {PH028 5.1} ...” -
<https://m.egwwritings.org/en/book/363.2>

Acts of the Apostles, pages 586.2-587.1 [Bold Brackets added by this author]:

“... [page 586.2] Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ. {AA 586.2}

[page 586.3] “These things saith He that holdeth the seven stars in His right hand.” Revelation 2:1. These words are spoken to the teachers in the church--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God’s ministers, [Job 38:31 KJB, “sweet influences”, “bands”] who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them [587] His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world. {AA 586.3}

[page 587.1] Early in the history of the church the mystery of iniquity foretold by the apostle Paul began its baleful work; and as the false teachers concerning whom Peter had warned the believers, urged their heresies, many were ensnared by false doctrines. Some faltered under trial and were tempted to give up the faith. At the time when John was given this revelation, many had lost their first love of gospel truth. But in His mercy God did not leave the church to continue in a backslidden state. In a message of infinite tenderness He revealed His love for them and His desire that they should make sure work for eternity. “Remember,” He pleaded, “from whence thou art fallen, and repent, and do the first works.” Verse 5. {AA 587.1} ...” -
<https://m.egwwritings.org/en/book/127.2541>

See also Gospel Workers, 13.1-14.1 - <https://m.egwwritings.org/en/book/35.26>

Testimonies for the Church, Volume 6 (1901), 414.1-414.2 (see also 413.3-4):

“... [page 414.1] Let those who are as stars in the hand of Christ remember that they are ever to preserve a sacred, holy dignity. They are Christ’s representatives. Simplicity in Christ is the pure, sacred dignity of the truth. {6T 414.1}

[page 414.2] God’s servants are to preach His word to the people. Under the Holy Spirit’s working they will come into order as stars in the hand of Christ, to shine forth with His brightness. Let those who claim to be Christ’s ministers arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the same work as He has done. Let them leave the churches that know the truth, and go forth to establish new churches, to present the word of truth to those who are in ignorance of God’s warning message. - {6T 414.2} ...” - <https://m.egwwritings.org/en/book/118.2253>

The Advent Review and Sabbath Herald, May 26, 1903, par. 1-13:

“... [par. 1] “Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” {RH, May 26, 1903 par. 1}

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. {RH, May 26, 1903 par. 2}

“These things saith he that holdeth the seven stars in his right hand.” The words are spoken to the teachers in the church,—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God’s ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world. {RH, May 26, 1903 par. 3}

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them. {RH, May 26, 1903 par. 4}

"I know thy works, and thy labor, and thy patience." Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, "I have graven thee upon the palms of my hands." He cherishes carefully every act of love and endurance performed by them. {RH, May 26, 1903 par. 5}

"And how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them. {RH, May 26, 1903 par. 6}

"Nevertheless I have somewhat against thee, **because thou hast left thy first love.**" **At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity.** An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,—peace on earth and good will toward men,—they called upon all to come to Christ. {RH, May 26, 1903 par. 7}

Visiting the fatherless and the widow was part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer. {RH, May 26, 1903 par. 8}

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error. {RH, May 26, 1903 par. 9}

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. **Their love for one another began to wane.** The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned. {RH, May 26, 1903 par. 10}

How is it with the church of today, which has received such great light? **God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race.** Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God. {RH, May 26, 1903 par. 11}

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth. {RH, May 26, 1903 par. 12}

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or **he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus**, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." **The work that God desires to see done by Seventh-day Adventists is not done**. Unless there is a decided change, the people will accept as truth that which is not truth. {RH, May 26, 1903 par. 13} ... - <https://m.egwwritings.org/en/book/821.22876>

The symbolism of the word "great" in the phrase "great star", and how it relates to the events between AD 136(ish) to AD 380(ish):

Great – koine Greek [G3173] "μεγας", "megas", meaning, great, greatest, loud (strong voice, as opposed to small; weak / meek; **Mat.** 12:19 KJB) voice, so a loud / boisterous (**Pro.** 7:11; **Jer.** 51:55; **Dan.** 7:8,11,20,25; **Luk.** 1:42, 4:33, 8:28, 23:23; **Act.** 7:57, 8:7; **Jam.** 3:5; **2 Pet.** 2:18; **Jud.** 1:16; **Rev.** 13:5 KJB) message / messenger (star), high (high (great of authority) priest), large (large room), exceedingly, mighty, sore (greatly), come to years (great of age, or elder). A 'Mega' (great) 'Star', that "fell" is therefore a vast body of apostasy following their boisterous elder leader, fallen from grace.

Great in body / flesh (like pregnancy, **Psa.** 78:71; **Jer.** 20:17; **Luk.** 2:5 KJB), or many members, large amount of people: **Deu.** 26:5; **1 Kin.** 3:8-9, 5:7, 8:65, 20:13,28; **2 Kin.** 6:14, 7:6, 18:17; **1 Chr.** 12:22; **2 Chr.** 1:10, 7:8, 9:1, 13:8, 20:2,12,15, 24:24, 28:5, 30:13,24; **Neh.** 5:7, 12:31; **Job** 1:3, 5:25, 31:34; **Psa.** 22:25, 35:18, 40:9,10, 68:11, 77:13, 135:10; **Pro.** 26:10; **Isa.** 13:4, 16:14, 36:2; **Jer.** 6:22, 28:8, 31:8, 44:15, 50:9,41; **Lam.** 1:1; **Eze.** 16:26, 17:17, 29:3, 31:6, 37:10, 38:4,15, 47:9; **Dan.** 2:35, 4:30, 7:3,17, 8:4,8,9,10, 11:3,5,10,11,13,25; **Joe.** 2:2,11,25; **Amo.** 6:2; **Jon.** 1:2, 3:2,3, 4:11; **Nah.** 3:3; **Mat.** 4:25, 6:23, 8:1,18, 12:15, 13:2, 14:14, 15:30,33, 19:2, 20:29, 21:8, 26:47; **Mar.** 3:7,8, 4:1, 5:11, 8:1, 9:14, 10:46, 13:2, 14:43; **Luk.** 5:6,15,29, 6:17, 10:2, 13:19, 14:25, 23:27; **Jhn.** 5:3, 6:2,5, 21:11; **Act.** 6:7, 11:21, 14:1, 17:4; **Heb.** 12:1; **Rev.** 7:9, 11:8, 12:3,9, 14:8, 16:19, 17:1,5,18, 18:2,10,16,18,19,21, 19:2,6, 21:10; see also **Gen.** 1:16 (great lights), **Psa.** 136:7 (created by God, for a purpose, set in a specific place), **Act.** 22:6, 26:22 KJB.

1 Corinthians 12:18 KJB - But now hath **God set the members every one of them in the body**, as it hath pleased him.

1 Corinthians 15:38 KJB - But **God giveth it a body** as it hath pleased him, and **to every seed his own body**.

1 Corinthians 15:39 KJB - All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

1 Corinthians 15:40 KJB - **There are also celestial bodies**, and **bodies terrestrial**: but **the glory of the celestial is one**, and **the glory of the terrestrial is another**.

1 Corinthians 15:41 KJB - There is one glory of the sun, and another glory of the moon, and **another glory of the stars**: for **one star differeth from another star in glory**.

Great, as in leadership or ruling position whether political and / or religious, or aged, as an elder (**Job** 38:21), opposite of “small” (common or young people), see **Gen.** 19:11; **Deu.** 1:17; **1 Sam.** 5:9, 30:2; **1 Kin.** 22:31; **2 Kin.** 4:8, 5:1, 10:6,11, 18:19, 23:2, 25:9,26; **1 Chr.** 17:8, 25:8, 26:13; **2 Chr.** 15:13, 18:30, 31:15, 34:30, 36:18; **Ezr.** 4:10, 5:8,11; **Neh.** 1:5, 4:14, 8:6, 9:32, 11:14; **Est.** 1:5,20, 9:4, 10:3; **Job** 3:19, 32:9, 36:26; **Psa.** 47:2, 48:1,2, 86:10, 95:3, 96:4, 99:2, 104:1, 115:13, 135:5, 145:3, 147:5; **Pro.** 18:16, 25:6; **Ecc.** 1:16, 2:7,9, 9:14; **Isa.** 2:9, 12:6, 19:20, 36:4,13, 53:12; **Jer.** 5:5,27, 10:6, 16:6, 25:14, 27:7, 32:18, 52:13; **Eze.** 21:14, 23:23; **Dan.** 2:45,48, 8:8,21, 9:4, 12:1; **Joe.** 1:6; **Amo.** 3:15, 6:11; **Mic.** 5:4, 7:3; **Nah.** 3:10; **Mal.** 1:14; **Mat.** 5:19,35, 20:25,26; **Mar.** 10:42,43; **Luk.** 1:15,32, 2:36, 7:16, 9:48; **Act.** 8:9,27, 19:27,28,34,35; **2 Tim.** 2:20; **Tit.** 2:13; **Heb.** 4:14, 7:4, 13:20; **Rev.** 6:15, 11:18, 13:16, 18:23, 19:5,17,18, 20:12 KJB.

This points to a large body of religious persons amongst mankind seeking to make their own ‘name’ “great” (**Gen.** 11:4 KJB), and so fell from grace. They ended up trusting in the means of a massive political structure and military might for refuge (**Psa.** 20:7-8 KJB), as opposed to allowing JEHOVAH Elohiym to make the name great (**Gen.** 12:2 KJB) through faith in God as their sustainer and protector. This, then, is a “great church” of religio-political leaders and elders who have apostatized, beginning what will eventually become known as the Roman Catholic Church, which would eventually seek to become a “great” “god” upon the earth (**Eze.** 28:2,9; **Dan.** 11:36-39; **2 Thes.** 2:4 KJB) in the place of the True Lights of Heaven (**Deu.** 10:17 KJB).

A ‘Mega’ ‘Star’, prominent in leadership, riches, prestige, notoriety, peoples – “The Great Church”:

“The Great Church” from wikipedia:

“... The term “**Great Church**” (Latin: **ecclesia magna**) [**Rev. 8:10 Latin Vulgate, “stella magna”, see also Rev. 1:20 Latin Vulgate, “stellae”, “ecclesiae”**] **is used in the historiography of early Christianity to mean the period of about 180 to 313**, between that of primitive Christianity and that of **the legalization of the Christian religion in the Roman Empire, corresponding closely to what is called the Ante-Nicene Period**. **“It has rightly been called the period of the Great Church**, in view of **its numerical growth**, its constitutional development and its intense theological activity.”[1]

The Great Church, also called the catholic (i.e., universal) Church,[2] has been defined also as meaning “the Church as defended by such as Ignatius of Antioch, Irenaeus of Lyons, Cyprian of Carthage, and Origen of Alexandria and characterized as possessing a single teaching and communion over and against the division of the sects, e.g., gnosticism, and the heresies”.[3]

By the beginning of the fourth century, the Great Church already formed about 15% of the population of the Roman Empire and was ready, both numerically and structurally, for its role as the church of the empire, becoming the state religion of the Roman Empire in 380.[4]

However, it would be wrong “to over-emphasize the new externals of the Church at the expense of historical continuity”.[5] ...”

“... Roger F. Olson says: “According to **the Roman Catholic account of the history** of Christian theology, **the Great Church catholic** and orthodox lived on from the apostles to today in the West and **all bishops that remained in fellowship with the bishop of Rome have constituted its hierarchy**”.[6] or, as the Catholic Church itself has expressed it, “This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure.”[7] Thus, **the Roman Catholic**

Church identifies itself as the continuation of the Great Church, which in turn was the same as the early Church founded by Jesus Christ. Because of this, it identifies itself as the “one true church”.

The unbroken continuity of **the Great Church is affirmed also by the Eastern Orthodox Church**: “Orthodoxy regards the Great Church in antiquity (for most of the first millennium) as comprising, on one side, the Eastern Orthodox world (the Byzantine patriarchates presided over by the hierarchy of the Church of Constantinople together with the Slavic Orthodox churches); and, on the other side, the Western Catholic Church, presided over by the hierarchy of the Church of Rome.”[8] ...”

“... **In 313, the Edict of Milan** ended the persecution of Christians, and **by 380 the Great Church had gathered enough followers to become the State church of the Roman Empire by virtue of the Edict of Thessalonica.**”[1]

In Contra Celsum 5.59 and 5.61 the Church Father Origen mentions Celsus’ late 2nd century use of the terms “church of the multitudes” or “great church” to refer to the emerging consensus traditions among Christians at the time, as Christianity was taking shape.[13][14]

In the 4th century, as Saint Augustine commented on Psalm XXII, he interpreted the term to mean the whole world, writing: “**The great Church**, Brethren, what is it? Is a scanty portion of the earth the great Church? **The great Church means the whole world.**”[15] **Augustine** continued to expound on how various churches all considered themselves “**the great Church,**” but that only the whole world could be seen as the great Church.[15]

Around 213 AD in Adversus Praxeas (chapter 3) **Tertullian provided a formal representation of the concept of the Trinity, i.e., that God exists as one “substance” but three “Persons”**: The Father, the Son and the Holy Spirit.[18][19] Tertullian also discussed how the Holy Spirit proceeds from the Father and the Son.[18] **The First Council of Nicaea in 325 and later the First Council of Constantinople in 381 then formalized these elements.**[20] ...” - https://en.wikipedia.org/wiki/Great_Church

It was during this period of time (AD 136 – AD 380) that a slow and gradual “change” (**Dan.** 7:25; **Pro.** 24:21; **Eze.** 8:16 KJB) from the truth of God’s Law (**Psa.** 119:142,151; **Exo.** 20:1-17; **Jhn.** 14:15, 17:17 KJB), to a replacement, or substitute, of man-made laws happened through this “great” apostasy. The 7th day, the sabbath, of the 4th Commandment (**Exo.** 20:8-11 KJB) in its solemnity, was eventually usurped by the 1st day of the week, in Rome and Alexandria, and eventually throughout the whole (catholic) world.

Eusebius (c. 260-339); Patrologiae, Cursus Completus ... Series Graeca ... J. P. Migne ... Tomus XXIII. Eusebius Pamphili Caesariensis Episcopus (1857), col. 1171A; Left

[Latin] “... [Column 1171A, Left] in summa quot-quot alia in Sabbato peragere sancitum erat, ea nos in Dominicam transtulimus, utpote quae magis ido-nea et propria, ac prima item sit et agmen ducat, et Judaico Sabbato pretiosior. ... Quare ut ea die conveniamus tradi-tum nobis est, et ea quae in psalmo jubentur nobis exsequi praeceptum est; ...” – <https://books.google.as/books?id=yQlpwqdK-B4C&pg=pa1171>

The Christian Sabbath, considered in its various aspects by Ministers of Different Denominations, with Preface by the Hon. And Rev. Baptist W. Noel (Noel, Baptist Wriothsley), Johnstone and hunter, Princes Street, Edinburgh; and Paternoster Row, London, M.DCCC.L. (1850), page 264

[English] "... [page 264] Eusebius ... "All things whatever that it was the duty to do on the Sabbath, these we have trans-ferred to the Lord's Day, as more appropriately belong-ing to it, because it has a precedence, and is first in rank, and more honourable than the Jewish Sabbath. It is delivered to us that we should meet together on this day, and it is ordered that we should do those things announced in this Psalm." – Comment on Ps. xcii. ..." —

<https://archive.org/details/christiansabbath00noel/page/264/mode/1up>

‘Pope’ Sylvester I (AD 314 – AD 335), Beati Rabani Mauri, Fuldensis Abbatis et Moguntini Archiepiscopi, de Clericorum Institutione, ad Heistulphum Archiepiscopum; Libri Tres. (Anno 819.) Ad Fratres Fuldenses Epigramma Ejusdem; Liber Secundus, Caput XLVI [46]. Column 361 (Left; PDF page 35)

[Latin] "... Similiter et feriae a fando dicuntur, ob quam causam **Silvester papa primus apud Romanos** constituit ut dierum nomina quae antea secundum nomina deorum suorum vocabant, id est, Solis, Lunae, Martis, Mercurii, Veneris, Saturni, feria deinceps vocarent, id est, prima feria, secunda feria, tertia feria, quarta feria, quinta feria, sexta feria, quia in principio Genesis scriptum est quod Deus per singulos dies dixerit : prima, Fiat Lux; secunda, Fiat firmamentum; tertia, Producat terra herbam virentem, similiter, etc. Sabbatum autem antiquo legis vocabulo vocare praecepit, et primam feriam diem Dominicam, eo quod Dominus in illa resurrexit. **Statuit autem idem papa ut otium sabbati magis in diem Dominicam transferretur, ut ea die a terrenis operibus ad laudandum Deum vacaremus, iusta illud quod scriptum est : Vacate et videte, quoniam ego sum Deus (Psal. XLV).** ..." - http://www.documentacatholicaomnia.eu/02m/0788-0856,_Rabanus_Maurus,_De_Clericorum_Institutione_Ad_Heistulphum_Archiepiscopum_Libri_Tres,_MLT.pdf

[English] "... **Pope Sylvester, first among the Romans**, ordered that the names of the days [of the week], which they previously called after the name of their gods, that is, [the day] of the Sun, [the day] of the Moon, [the day] of Mars, [the day] of Mercury, [the day] of Jupiter, [the day] of Venus, [the day] of Saturn, they should call feriae thereafter, that is the first feria, the second feria, the third feria, the fourth feria, the fifth feria, the sixth feria, because that in the beginning of Genesis it is written that God said concerning each day: on the first, "Let there be light"; on the second, "Let there be a firmament"; on the third, "Let the earth bring forth verdure"; etc. **But he ordered [them] to call the Sabbath by the ancient term of the law, [to call] the first feria the "Lord's day," because on it the Lord rose [from the dead], Moreover, the same pope decreed that the rest of the Sabbath should be transferred rather to the Lord's day, in order that on that day we should rest from worldly works for the praise of God.**⁷ ..." -

<https://web.archive.org/web/20190423191208/http://www.aloha.net/~mikesch/sylvester-I.htm>

The real, original, and continuing "Lord's day" is, has been, and always will be, the 7th day the sabbath of the LORD God (**Gen.** 2:1-3; **Exo.** 20:8-11; **Isa.** 58:13; **Mar.** 2:27; **Rev.** 1:10 KJB). More on this subject will be provided in the further study of the 7 Trumpets, along with their historical events. This author also has a book, which is recommended for further reading, that covers the subject in depth, entitled, **"The 7th Day the Sabbath – The Rest of His Eternal Story"**.

The symbol of "heaven":

"Heaven" represents that which is above, or the abode of the stars and God, and representing the spiritual Kingdom of God (**Dan.** 2:44, 7:27; **Mat.** 3:2, 4:17, 5:3,10,19,20, 6:10, 7:21, 8:11, 10:7, 11:11,12, 13:11,24,31,33,44,45,47,52, 16:19, 18:1,3,4,23, 19:12,14,23, 20:1, 22:2, 23:13, 25:1,14; **Luk.** 11:2; **Jhn.** 3:3,5,13; **Col.** 3:1-2 KJB; &c.):

Matthew 4:17 KJB - From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

Matthew 5:19 KJB - Whosoever therefore shall break one of **these least commandments**, and shall teach men so, he shall be called the least in **the kingdom of heaven**: but whosoever shall do and teach *them*, the same shall be called great in **the kingdom of heaven**.

Matthew 6:10 KJB - **Thy kingdom come. Thy will be done in earth, as it is in heaven.**

Matthew 7:21 KJB - Not every one that saith unto me, Lord, Lord, shall enter into **the kingdom of heaven**; but **he that doeth the will of my Father which is in heaven.**

Matthew 11:11 KJB - Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding **he that is least in the kingdom of heaven is greater than he.**

Matthew 11:12 KJB - And from the days of John the Baptist until now **the kingdom of heaven** suffereth violence, and the violent take it by force.

Matthew 18:3 KJB - And said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**

John 3:3 KJB - Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

John 3:5 KJB - Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

John 3:13 KJB - And no man hath ascended up to heaven, but he that came down from heaven, **even the Son of man which is in heaven.**

Falling from Heaven, by pride, is leaving the Heavenly Eden (Paradise) mind, for earthly (carnal) inheritance (as the devil, **Eze. 28:12-18 KJB**):

1 Timothy 3:6 KJB - Not a novice, **lest being lifted up with pride he fall into the condemnation of the devil.**

1 Corinthians 10:12 KJB - Wherefore **let him that thinketh he standeth take heed lest he fall.**

The symbol of “burning as it were a lamp”:

The phrase “as it were” – **G5613** - ὥς (hōs), is the language of metaphor (symbolic), or “like” (**Gen. 21:16; Exo. 24:10, 28:32; Lev. 14:35, 26:37; Num. 9:15, 11:31, 23:22, 24:8; 1 Sam. 14:14; Job 28:5; Psa. 17:12; Son. 6:13; Isa. 5:18, 26:18,20, 53:3; Eze. 1:16,27, 10:1; Luk. 24:44; Jhn. 7:10, 21:8; Act. 17:14; Rom. 9:32; 1 Cor. 4:9; 2 Cor. 11:17; Phm. 1:14; Jam. 5:3; Rev. 4:1, 6:1, 8:8,10, 9:7,9, 10:1, 13:3, 14:3, 15:2, 19:6, 21:21 KJB**).

So, this “lamp” that is “burning” is not a genuine or true and faithful Lamp (Church), amongst the 7 Lampstands (**Rev. 1:12,13,20, 2:1, 4:5 KJB**) any more, since it “fell” away from the Hand of Jesus (who is in “Heaven”) down to earth.

It is instead, since that time, now apostate, hypocritical and false, presenting itself (or masquerading) as a true church, yet completely devoid (desolate) of the Heavenly Sanctuary & High Priest thereof. This “great star ... as a lamp”, fell from God’s grace, became internally sinful, while outwardly it still looks beautiful, glorious & seemingly gives off light (but no longer reflective of God’s glory, but kindles its own sparks and fire; **Job 5:7, 41:19; Isa. 50:11 KJB**); yet this light will go out into darkness at the last.

Matthew 23:27 KJB - Woe unto you, **scribes and Pharisees, hypocrites!** for ye are **like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.**

Consider the “great” buildings and structures of the “cathedrals” (place of the thrones) of the “Catholic” churches, which outwardly are massive in structure, gilded with gold, silver and precious stones and metals, ornate in their frame and accoutrements, gorgeous in their stained-glass windows, vaulted ceilings, mighty pillars, polished marble floors, and often placed upon the “high places” of the earth, yet consider more carefully their internal items, such as relics (fragments of bone, blood, pieces of body of the deceased), bones, and tombs for the bodies of their deceased. They, as Jesus had said, “appear beautiful outward”, but are literally “within full of dead *men*’s bones, and of all uncleanness.” Even moreover, the Catholic church, through its various dogmas (Original Sin, &c), teaches that mankind cannot over their sinfulness while living upon this earth.

The symbol of “burning”:

Burning is that which gives off light, is consuming, is on fire, and bearing a witness (whether true or false), has consuming desires (love or lusts), and spirit (good / bad) (**Jhn. 15:6; Heb. 12:8; Rev. 19:20, 21:8** (See also, eating up: **Psa. 14:4, 35:25, 53:4; Isa. 49:19; Jer. 10:25, 51:34,44; Lam. 2:2,5,16; Eze. 36:3; Hos. 8:8; Amo. 8:4; Mic. 3:2-3; 2 Cor. 2:7; Gal. 5:15 KJB**)), as the churches, and the people therein were to give off such light (**Rev. 1:12-13,20, 4:5 KJB**):

Matthew 5:15 KJB - Neither do **men light a candle**, and put it under a bushel, but **on a candlestick**; and **it giveth light unto all that are in the house.**

Luke 24:32 KJB - And they said one to another, Did not **our heart burn within us**, while he talked with us by the way, and **while he opened to us the scriptures?**

John 5:35 KJB - **He [John the Baptist] was a burning and a shining light**; and **ye were willing for a season to rejoice in his light.**

John 5:36 KJB - But **I have greater witness than that of John**; for the works which the Father hath given me to finish, **the same works that I do, bear witness of me**, that the Father hath sent me.

John 15:6 KJB - **If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**

1 Corinthians 13:3 KJB - And **though I bestow all my goods to feed the poor**, and **though I give my body to be burned, and have not charity, it profiteth me nothing.**

Revelation 4:5 KJB - And out of the throne proceeded lightnings and thunderings and voices: and **there were seven lamps of fire burning before the throne, which are the seven Spirits of God.**

Matthew 25:1 KJB - Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:2 KJB - And five of them were wise, and five *were* foolish.

Matthew 25:3 KJB - They that *were* foolish took their lamps, and took no oil with them:

Matthew 25:4 KJB - But the wise took oil in their vessels with their lamps.

Matthew 25:5 KJB - While the bridegroom tarried, they all slumbered and slept.

Matthew 25:6 KJB - And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Matthew 25:7 KJB - Then all those virgins arose, and trimmed their lamps.

Matthew 25:8 KJB - And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Matthew 25:9 KJB - But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Matthew 25:10 KJB - And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Matthew 25:11 KJB - Afterward came also the other virgins, saying, Lord, Lord, open to us.

Matthew 25:12 KJB - But he answered and said, Verily I say unto you, I know you not.

Matthew 25:13 KJB - Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

While the parable of **Mat. 25** KJB with the “ten” are about the pure churches, or “virgins” (see **Rev. 12:1-17** KJB), in contrast to those, a great body of persons who claimed to believe, fell away, and would eventually become adulterous, and join with the kings of the earth (**1 Cor. 6:16** KJB), rather than their true King in Heaven. This body eventually becomes the “great whore” (**Rev. 17:1** KJB), having the name in her forehead (thinking and heart), “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (**Rev. 17:5** KJB), and would have many “harlot” daughters that issued forth from her ‘womb’, resultant of her great “fornication”.

As a false light & witness, it is a counterfeit religion, both gaudy & Godless. This “great star”, or “great Church”, was the sign (of great apostasy) that “fell” from “Heaven”, and indicative of more evil to follow – the fullness of the anti-Christ (koine Greek: “αντιχριστος”; Latin: “vicarius christi”).

In the scriptural type, John the Baptist was the preceding “star”, or magnificent and glorious portent (**Luk. 1:67-80**; **Jhn. 5:35** KJB), that foretold the arrival of the greater star and light (**Luk. 2:32**; **Jhn. 1:4-9** KJB), that Star out of Jacob (**Num. 24:17** KJB), the Sun of Righteousness (**Mal. 4:2**; **Luk. 1:78**; **2 Pet. 1:19**; **Rev. 22:16** KJB) – Jesus the Christ. In a counterfeit parallel, the “great star” that fell (the great apostate church, a false herald & witness) precedes the arrival of the great antichrist that was to fully manifest in the world for over a thousand years, counterfeiting below, the life and ministry of Jesus Christ in heaven above.

Further consideration leads to the knowledge that John the Baptist came as a burning and shining light sent from Heaven as a heralding witness of the Christ / Messiah (Jesus) to come, and stood in the waters of the river Jordan (**Mat.** 3:13; **Mar.** 1:9; **Jhn.** 1:28, 3:26, 10:40 KJB), turning many to Righteousness. The counterfeit herald that precedes the antichrist would also fall (come down) upon the “waters” (peoples) and making them “bitter” (poisoning them) against the sweet truth.

Jesus is also a super star (**Psa.** 84:11; **Isa.** 4:12, “morning” (ie. Sun), 9:2; **Mal.** 4:2; **Mat.** 4:16; **2 Pet.** 2:19; **Rev.** 1:14, 2:28, 10:1, 22:16 KJB) that came down from Heaven (**Jhn.** 3:13, 6:33,38,41,42,50,51,58 KJB), and came upon many waters (peoples), blessing them, making them pure and sweet (**Job** 38:31; **Ecc.** 11:7; **Isa.** 5:20; **Jam.** 3:11 KJB), as the Branch of old (**Exo.** 15:22-27 KJB; see also **Isa.** 11:1; **Jer.** 23:5, 33:15; **Zec.** 3:8, 6:12; **Son.** 2:3 KJB). The counterfeit ‘christ’, or antichrist, too would likewise sit upon the many “waters” (**Rev.** 17:1 KJB).

Additionally, the sign of a star (**Num.** 24:17; **Mat.** 2:2,7,9-10 KJB) in the Heavens (which came down as angels as messengers) preceded the birth of Jesus Christ. Counter anti-typically, so there would be a sign of a falling star (**Rev.** 8:10-11 KJB) with a counterfeit message preceding the birth of the great anti-christ (vicarius christi) (**Rev.** 9:1-21, 13:1-10, 17:1-6 KJB).

Understanding the symbol of “and it fell upon the third part of the rivers”:

The rivers and their symbolism:

Rivers are made up of running, flowing or moving waters (**Gen.** 2:10; **Deu.** 10:7; **2 Kin.** 5:12, 19:24; **Psa.** 74:15, 78:16, 89:25, 105:41; **Son.** 5:12; **Isa.** 23:10, 41:18, 43:2,20; **Jer.** 31:9, 46:7; **Joe.** 3:18; **Rev.** 8:10, 16:4 KJB), or as tears (from the heart) (**Psa.** 119:136; **Lam.** 2:18, 3:48 KJB), or oil, and / or honey (**Job** 20:17, 29:6; **Eze.** 32:14; **Mic.** 6:7 KJB), or blood (**Exo.** 7:17,20,21 KJB), or pleasures (**Psa.** 36:8, 46:4, 65:9 KJB), or peace / gospel (**Isa.** 33:21, 48:18, 66:12; **Jhn.** 7:38; **Act.** 16:13 KJB).

Rivers can flow from Mountains (**Isa.** 30:25, 41:18 KJB).

Rivers can flow from springs, wells or fountains of waters (**Psa.** 78:16, 105:41; **Isa.** 43:19 KJB).

Rivers separate lands & kingdoms (**Gen.** 2:10-14; **Deu.** 2:36, 11:24; **Jos.** 1:4, 12:2, 13:9,16, 18:7,12,19,20, 19:11,22,33,34, 22:4,7,10,11,25; **2 Sam.** 8:3; **2 Kin.** 10:33; **Job** 28:10; **Psa.** 72:8; **Eze.** 47:18 KJB).

Rivers support the roots & branches of Trees (**Num.** 24:6; **Psa.** 1:3, 80:11; **Jer.** 17:8 KJB).

Rivers can be deep (**Isa.** 44:27; **Eze.** 32:14, 47:5; **Zec.** 10:11 KJB) or shallow (**Isa.** 47:2 KJB).

Rivers can be drunk from (**Exo.** 7:18,24; **Job** 40:23; **Psa.** 36:8, 78:44 KJB).

Rivers bring life, quench thirst, refresh (**Isa.** 32:2; **Eze.** 47:9; **Jhn.** 7:38 KJB).

Rivers are a defense (**Isa.** 19:6 KJB).

Rivers run into the Sea (**Num.** 34:5; **Deu.** 11:24; **Jos.** 1:4, 15:4, 16:18, 17:9; **Ecc.** 1:7; **Eze.** 47:19, 48:28 KJB).

Rivers are as a King’s heart in the hand of the LORD (**Pro.** 21:1 KJB).

Rivers are as children springing from a Father and Mother (**Pro.** 5:16 KJB).

Rivers contain life, as fish, frogs, etc. (**Exo.** 7:18,21, 8:3,9,11; **Lev.** 11:9,10 KJB).

Rivers can be dried up (**Psa.** 107:33, 114:3,5; **Isa.** 19:5, 37:25, 42:15, 44:27, 50:2; **Joe.** 1:20; **Nah.** 1:4; **Zec.** 10:11 KJB).

Rivers can be used for travel (**Isa.** 18:2,7 KJB).

Rivers can be blocked or accessed by gates (**Nah.** 2:6 KJB).

Rivers can be ancient (**Jdg.** 5:21 KJB).

Rivers can swell or overflow (**Jer.** 12:5, 49:19, 50:44 KJB).

Rivers can be washed in (**2 Kin.** 5:10,14 KJB).

There are various specific “rivers” which are mentioned by name in scripture (KJB):

River of Eden (**Gen.** 2:10 KJB),

First Pison (**Gen.** 2:11 KJB),

Second Gihon (**Gen.** 2:13 KJB),

Third Hiddekel (**Gen.** 2:14 KJB),

Fourth Euphrates (**Gen.** 2:14 KJB),

Rivers of Damascus – Abana and Pharpar (**2 Kin.** 5:12 KJB),

Rivers of besieged places (**2 Kin.** 19:24 KJB),

Rivers of Ethiopia (**Isa.** 18:1; **Zep.** 3:10 KJB),

Rivers of Assyria (**Eze.** 31:4,12 KJB),

Rivers of Mt. Seir (**Eze.** 35:8 KJB),

River of Moab / Amorites – Arnon (**Deu.** 2:24,36, 3:8,12,16, 4:48; **Jos.** 12:1,2, 13:9,16; **2 Kin.** 10:33 KJB),

River of Ammon – Jabok (**Deu.** 2:37, 3:16; **Jos.** 12:2 KJB),

Rivers of Canaan –

Kanah (**Jos.** 16:8, 17:9 KJB),

Kishon (**Jdg.** 4:7,13, 5:21 KJB),

River of Gad (**2 Sam.** 24:5 KJB),

River of Gozan (**2 Kin.** 17:6, 18:11; **1 Chr.** 5:26 KJB),

River of God (**Psa.** 65:9; **Eze.** 47:5,6,7,9,12; **Rev.** 22:1,2 KJB),

Rivers of Chaldea –

Chebar (**Eze.** 1:1,3, 3:15,23, 10:15,20,22, 43:3, 47:5 KJB),

Ulai (**Dan.** 8:2,3,6 KJB),

Hiddekel (**Dan.** 10:4,5,6,7 KJB),

River of the wilderness (**Amo.** 6:14 KJB).

Rivers are flowing, moving “waters” that flow into the “seas”:

The symbol of the “waters”, originating from a source (as ground or mountain) points to the rushing of the nations and populace of the earth (**2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7, 17:12-13, 28:2, 59:19; **Jer.** 46:8, 47:2, 51:13; **Eze.** 31:15; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 17:1,15 KJB):

Revelation 17:15 KJB - And he saith unto me, **The waters which thou sawest**, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues**.

Psalms 65:7 KJB - Which stilleth **the noise of the seas**, **the noise of their waves**, and **the tumult of the people**.

Isaiah 17:12 KJB - **Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!**

Isaiah 17:13 KJB - **The nations shall rush like the rushing of many waters**: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Jeremiah 51:42 KJB - **The sea is come up upon Babylon: she is covered with the multitude of the waves thereof**.

More than any other “river” in scripture (KJB), there are 3 main rivers mentioned above all the rest – the Euphrates (of Babylon, North), the Nile (of Egypt, South), the Jordan (of Canaan, Middle Earth).

~

Euphrates (of Babylon, North)	Jordan (of Canaan, middle earth)	Nile (of Egypt, South)
Gen. 15:18, 31:21, 36:37; Exo. 23:31; Num. 22:5; Deu. 1:7, 11:24; Jos. 1:4; 2 Sam. 8:3, 10:16; 1 Kin. 4:21,24, 14:15; 2 Kin. 23:29, 24:7; 1 Chr. 1:48, 5:9, 18:3, 19:16; 2 Chr. 9:26, 35:20; Eze. 4:10,11,16,17,20, 5:3,6, 6:6,8,13, 7:21,25, 8:15,21,31,36; Neh. 2:7,9, 3:7; Psal. 72:8, 137:1; Isa. 7:20, 8:7, 27:12; Jer. 2:18, 13:4,5,6,7, 46:2,6,10, 51:63; Mic. 7:12; Zec. 9:10; Rev. 9:14, 16:12 KJB	Gen. 13:10,11, 32:10, 50:10,11; Num. 13:29, 22:1, 26:3,63, 31:12, 32:5,19,21,29,32, 33:48,49,50,51, 34:12,15, 35:1,10,14, 36:13; Deu. 1:1,5, 2:29, 3:8,17,20,25,27, 4:21,22,26,41,46,47, 9:1, 11:30,31, 12:10, 27:2,4,12, 30:18, 31:2,13, 32:47; Jos. 1:2,11,14,15, 2:7,10, 3:1,8,11,13,14,15,17, 4:1,3,5,7,8,9,10,16,17,18,19,20,22,23, 5:1, 7:7, 9:1,10, 12:1,7, 13:8,23,27,32, 14:3, 15:5,7, 16:1,7, 17:5, 18:7,12,19,20, 19:11,22,33,34, 20:8, 22:4,7,10,11,25, 23:4, 24:8,11; Jdg. 3:28, 5:17, 7:24,25, 8:4, 10:8,9, 11:13,22; 1 Sam. 13:7, 31:7; 2 Sam. 2:29, 10:17, 17:22,24, 19:15,17,18,31,36,39,41, 20:2, 24:5; 1 Kin. 2:8, 7:46, 17:3,5; 2 Kin. 2:6,7,13, 5:10,14, 6:2,4, 7:15, 10:33; 1 Chr. 6:78, 12:15,37, 19:17, 26:30; 2 Chr. 4:17; Job 40:23; Psal. 114:3,5; Isa. 9:1; Jer. 12:5, 49:19, 50:44; Eze. 6:3, 34:13, 36:4,6, 47:18; Joe. 3:18; Hab. 3:8-9; Mat. 3:13, 4:15,25, 19:1; Mar. 1:5,9, 3:8, 10:1; Luk. 3:3, 4:1; Jhn. 1:28, 3:26, 10:40 KJB	Gen. 15:18, 41:1,2,3,17,18; Exo. 1:22, 2:3,5, 4:9, 7:15, 18, 19, 20, 21, 24, 25, 8:3,5,6,9,11, 17:5; Num. 34:5; Jos. 15:4, 15:47; 1 Kin. 8:65; 2 Kin. 24:7; 2 Chr. 7:8; Isa. 7:18, 11:15, 19:5, 23:3, 27:12; Jer. 2:18, 46:8; Eze. 29:3,4,5,9,10, 30:12, 32:2,6, 47:19, 48:28; Nah. 3:8; Hab. 3:8-9 KJB; Selfish river (Eze. 29:3,9 KJB)
Apostate Christianity, Religious Humanism, professing God, but disobey Apostate Church & State – Man’s Authority Filling up to overflowing	Christianity, the acceptance of God’s saving Grace to Keep His Law (Commandments) The True Church – Christ’s Authority Fountains of living waters	Secular Humanism, the outright and open denial of God & His Law Atheistic State – Man’s Authority Drying up by the “Sun”

Isaiah 19:24 KJB - In that day shall **Israel be the third** with **Egypt** and with **Assyria**, even a blessing in the midst of the land:

The Bible therefore identifies 3 main “bodies” of river waters, as types of peoples. What was happening to the rivers of peoples at around this time period (AD 136 – AD 380)?

[1] EGYPT – NILE (South) (Denial of Truth) (State) (Secular Humanism): The rivers of the peoples of Egypt (Nile) were drying up due to the Sun of Righteousness (Jesus Christ; **Mal. 4:2 KJB**) now blazing, along with the miracles of converted lives and healings and the mass Exodus (from worldliness, Godlessness, and open denial of Truth) was ongoing.

[2] CANAAN – JORDAN (Middle Earth) (Love of Truth) (Church) (Christianity): The rivers of the peoples of Heavenly Canaan (Jordan), since Calvary (AD 31) & the surrounding events with Jesus Christ, were flowing ever onward into the wildernesses of the world, bringing the water of everlasting life to all who would freely drink, ever being replenished from the Throne of God’s grace above as the springing fountains of Living Waters (Truth & Love), & all who would continue to drink of them, would never die (**Jhn. 11:26 KJB**).

[3] BABYLON – EUPHRATES (North) (Confusion of Truth) (Union of State & Church) (Religious Humanism): The rivers of the peoples of Babylon (Euphrates) begin to gain more & more volume & momentum as floods of peoples enter into its onward & meandering rushing, as they find no quenching in the Nile’s evaporation, & the Jordan’s waters being too straight for them, & so swells to flooding over its borders.

The “great star from heaven, burning as it were a lamp” (“great [apostate] church”), a “messenger” (**Gal. 1:8,9 KJB**) that “fell” (**Rev. 2:4,5 KJB**) from God’s grace in Christ Jesus, brings all manner of false doctrine & practices, spreading as a bitter (no longer sweet, lacking Christ Jesus – the true BRANCH), alcoholic & poisonous stupor. This causes all manner of mankind to spiritually die, for its waters cannot truly quench thirst for faith, truth, love, righteousness & eternal life, but only brings the addiction of the appearance of satisfying such thirst, while at the same time brings a desolation & dehydration of heart.

The peoples (as waters, rivers) flowing from various mountains (kingdoms), are fleeing Egypt (open handed denial of God) in the mass spiritual Exodus, and either going to heavenly Canaan (the grace of Heavenly Truth in Christ Jesus), or seeking respite among the Babylonians (Confusion) as it appeals to their worldliness and yet has the trappings of heavenliness about it. This brings a great apostasy from the truth, & settles in a ‘great church’ passing itself off as the truth, which eventually brings about the rise of the antichrist (vicarius christi) officially, which is found in the later trumpets.

The symbol of the “fountains of waters”:

A fountain is a spring(ing) (issue, issuing forth, as children, or flowing, etc.) of (welling up, well, pit, cistern) water coming up from the darkness of the ground (earth) to be exposed to the light of the day, and is the origin (source) of many waters upon the earth as provided from God’s grace:

Fountains come from a great deep in the earth (**Gen. 7:11, 8:2; Deu. 8:7; Pro. 8:24**), even from a deep place in the heart of mankind, as wells of tears springing (**Jer. 9:1; Jhn. 4:14; Rev. 7:17 KJB**).

Fountains are as a well (like Jacob’s well, **Deu. 33:28; Jhn. 4:6 KJB**) of springing water in a dry and thirsty place (**Gen. 29:2,3,6; Num. 21:17-18 KJB**), an oasis in a wilderness (**Gen. 16:7,14, 21:19,25,30, 24:62, 25:11, 26:19,20,32; Jhn. 4:14 KJB**) or even in a man’s house courtyard (**2 Sam. 17:18 KJB**).

Fountains are associated with worship to JEHOVAH Elohiym (LORD God) (**Gen.** 26:25; **Num.** 21:17-18 KJB).

Fountains are like a natural well (of water) or pit (**Lev.** 11:36 KJB) or man-made (**Gen.** 21:19,25,30; 24:11,13,16,20, 24:29,30,37,42,43,45, 26:15,18,21,25; **Deu.** 6:11; **2 Chr.** 26:10; **Neh.** 9:25 KJB) as a cistern (**2 Kin.** 18:31; **Pro.** 5:15; **Ecc.** 12:6; **Isa.** 36:16; **Jer.** 2:13 KJB).

There are fountains of water (**Num.** 33:9; **Rev.** 8:10, 16:4 KJB), and fountains of blood (**Lev.** 20:18; **Mar.** 5:29; **Rev.** 16:4 KJB).

Fountains are found in a good & fruitful land (**Deu.** 8:7 KJB).

Fountains can sometimes come from a rock (**Psa.** 114:8; **1 Cor.** 10:4 KJB).

Fountains are symbolic of the children (and especially as the children of Israel), or offspring, or issue, of a father and mother (**Deu.** 33:28; **Psa.** 68:26; **Pro.** 5:16,18; **Isa.** 48:1; **Rev.** 8:10 KJB) or coming up out of a well (naturally) (**2 Sam.** 17:21 KJB).

Fountains are found in the humble hills and lowly valleys, and not so much in the proud and high mountains (**Deu.** 8:7; **Isa.** 41:18 KJB).

Fountains can also be houses for “dragon[s]” (**Neh.** 2:13 KJB) from which they come up at night.

Fountains are as a landmark, and boundary between borders of nations (**Jos.** 15:9, 18:15; **Jdg.** 7:1; **1 Sam.** 19:22, 29:1; **2 Sam.** 3:26 KJB).

Fountains provide water for life, such as grass (**1 Kin.** 18:5 KJB), or gardens (**Gen.** 49:22; **Son.** 4:15 KJB) and as pools of water to drink from and be refreshed (**Exo.** 2:10, 15:27; **Num.** 20:17, 21:16,22; **Neh.** 2:14; **Pro.** 5:15 KJB).

Fountains can be stopped, or dammed, or closed up (**Gen.** 26:15,18; **2 Chr.** 32:2,4; **2 Kin.** 3:19,25; **Son.** 4:12 KJB) or dried up (**Hos.** 13:15 KJB), or gated and protected (**Neh.** 2:14, 3:15, 12:37; **2 Sam.** 23:15,16; **1 Chr.** 11:17,18 KJB), or opened (**Zec.** 13:1 KJB), or covered (**Gen.** 29:2,3,8,10; **2 Sam.** 17:19 KJB).

Fountains are also symbolic for the eternal life of JEHOVAH Elohiym (LORD God) (**Psa.** 36:9 KJB).

Fountains are sources of some rivers of waters (**Psa.** 74:15 KJB).

Truth is as a fountain springing out of the earth (**Psa.** 85:11 KJB).

Jesus existed before all the fountains of waters (**Pro.** 8:24 KJB), and is their source (**Gen.** 1:1-31, 2:1-3; **Exo.** 20:8-11; **Pro.** 8:22-31; **Jhn.** 1:1-18; **Col.** 1:16; **Eph.** 3:9; **Heb.** 1:1-3,8-14, 13:5-8; **1 Jhn.** 1:1-3; **Rev.** 14:7 KJB), and is as the fountain (**Joe.** 3:18; **Zec.** 13:1 KJB).

The Law of the Wise (God) is as a “fountain of life” (**Pro.** 13:14 KJB), and so also is “understanding” (**Pro.** 16:22 KJB).

The fear of the LORD (JEHOVAH Elohiym), being love for God, obeying His law, is as a “fountain of life” (**Pro.** 14:27 KJB).

A righteous man, falling into sin, is as a “troubled fountain” and “corrupt spring” (**Pro.** 25:26 KJB) or as one without water (**2 Pet.** 2:17 KJB), but the mouth of a righteous man is as a “well of life” (**Pro.** 10:11, 18:4; **Jhn.** 4:14 KJB).

Fountains are likened unto a faithful “sister, a spouse (wife)” (**Son.** 4:12,15 KJB), and also an adulterous woman (even City of Jerusalem) in her wickedness (**Jer.** 6:2,7 KJB).

JEHOVAH Elohiym (LORD God) is the original “fountain of living waters” (**Psa.** 84:6; **Jer.** 2:13, 17:13; **Jhn.** 4:14; **Rev.** 7:17, 21:6 KJB) of salvation (**Isa.** 12:2,3 KJB), which many have forsaken for man-made cisterns (**Jer.** 2:13 KJB; man’s methods of salvation), that can hold no water.

Fountains can produce sweet (having the BRANCH - Jesus, the true Salt of self-sacrifice - **Exo.** 15:26; **2 Kin.** 2:19-22; **Psa.** 103:3, 147:3; **Isa.** 11:1, 30:26; **Jer.** 23:5, 33:15; **Zec.** 3:8, 6:12; **Son.** 2:3 KJB) or bitter waters (by the false branch of Satan / Lucifer (**Isa.** 14:19; **Mal.** 4:1; **Jhn.** 15:2,6 KJB); see **Exo.** 15:22-26; **Num.** 5:11-31; **2 Kin.** 2:19-22; **Heb.** 12:15 KJB), salt water or fresh (**Jam.** 3:11,12 KJB).

What would happen to these “fountains of waters”, once the “great star” fell upon them? What is the significance of the name (**Rev.** 8:11 KJB) of this “star”, and how do these symbols apply to the history of this time period as well as tie into the events of the past and future? These questions will be considered in the following **Chapter**, which is the continuation of the study of the 3rd Trumpet (**Rev.** 8:10-11 KJB).

Thoughts to consider:

“Are each one truly reflecting the light and glory coming from God, as the body of a “planet”, or local Sol system “star” set in the Heaven, directing mankind to JEHOVAH Elohiym? Or are each such as one fallen from grace and the love of Christ Jesus, burning with the kindling of their own sparks and fire, admiring the tail of lies and false prophets and teachers, directing men not upward, but downward to the earth, and the pit which is dug in sin?”

“Is the greatness found in Christ Jesus, and in His might, character and heart, or is any seeking their own greatness, name, and desires apart from the Saviour of mankind?”

“Does any seek the raising up of magnificent buildings, filled with dead men’s bones, and the exploits of mankind, or does any truly seek the raising up into the newness of life, that character which pleases God, built up a spiritual house, an holy Temple to the LORD God, filled with all grace, love and righteousness of Jesus Christ, and extoling His everlasting virtues?”

“Are any currently in the apostate system, that to the world seems great of flesh and members, great of prestige, worldly honour, glory and power? Or, are any seeking to be part of that small and faithful remnant that has existed in the wilderness of this world for so long, that it is poor in this world’s ‘goods’, esteemed as nothing in the eyes of the rich, wealthy and power of this present evil world?”

Read **Mar.** 13:2 KJB, and see “great”. Read **Mat.** 7:13 KJB, and see “broad” & “many”.

CHAPTER 7

The 3rd Trumpet part 02 - Revelation 8:11

Revelation 8:11 KJB - And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

The “great star” that “fell” upon the “third part of the rivers, and upon the fountains of waters” has a “name”. The “name” is “wormwood”. Yet what does a “name” signify?

The symbolism of a “name”:

A “name” is a knowing (by experience) of a thing. It is its identity, or character. In scripture the words “name”, “names”, “nameth”, “named”, “called”, “expressed” are used throughout to describe the specific nature or character of something that exists; **1 Sam.** 25:5,9,25; **Pro.** 22:1; **Ecc.** 7:1; **Rev.** 17:5, 19:12 KJB; see also God’s own Name / Character **Gen.** 32:29; **Exo.** 15:3, 33:12-23, 34:1-9,14, 20:5-7; **Lev.** 18:21, 19:12, 20:3, 21:6, 22:2,32, 24:11,16; **Deu.** 5:11, 10:8,20, 18:5,7,19,20,22, 28:58, 32:3; **Jdg.** 13:6,17,18; **1 Sam.** 12:22, 17:45, 20:42; **2 Sam.** 6:2,18, 7:13, 22:50; **1 Kin.** 18:24, 22:16; **2 Kin.** 2:4; **1 Chr.** 13:6, 16:8,10,29, 16:35, 23:13, 29:13; **2 Chr.** 6:24,26; **Neh.** 1:11, 9:5; **Job** 1:21; **Psa.** 5:11, 7:17, 8:1,9, 9:2,10, 18:49, 20:1,5,7, 22:22, 23:3, 25:11, 29:2, 31:3, 33:21, 34:3, 44:8, 48:10, 52:9, 54:1,6, 61:5,8, 63:4, 66:2,4, 68:4, 69:30,36, 72:17,19, 74:10,18,21, 75:1, 76:1, 79:6,9, 80:18, 83:16,18, 86:9,11,12, 89:12,16,24, 91:14, 92:1, 96:2,8, 99:3,6, 100:4, 102:21, 103:1, 105:3, 106:8,47, 109:21, 111:9, 113:1-3, 115:1, 116:4,13,17, 119:132, 122:4, 124:8, 135:1,3, 138:2, 139:20, 140:13, 142:7, 143:11, 148:5,13, 149:3; **Pro.** 18:10, 30:9; **Son.** 1:3; **Isa.** 4:1, 12:4, 24:15, 25:1, 26:13, 29:23, 30:27, 41:25, 42:8, 45:3, 47:4, 48:2,9,11, 50:10, 51:15, 52:5,6, 54:5, 56:6, 57:15, 59:19, 60:9, 63:16, 64:7, 66:5; **Jer.** 7:30, 10:6,16, 14:7,21, 31:35, 32:18,34, 33:2,16, 34:16, 46:18, 48:15, 50:34, 51:57; **Lam.** 3:55; **Eze.** 20:9,14,22,39,44, 36:20-23, 39:7,25, 43:7-8; **Dan.** 2:20; **Joe.** 2:26,32; **Amo.** 2:7, 4:13, 5:8,27, 6:10, 9:6; **Mic.** 6:9; **Zep.** 3:12, 13:9; **Mal.** 1:6, 2:2,5, 4:2; **Mat.** 6:9, 10:22, 18:20, 19:29, 24:9; **Mar.** 13:13; **Luk.** 1:49, 11:2, 21:12,17; **Jhn.** 2:23, 15:21, 17:11; **Act.** 2:21, 5:41, 9:16; **Rom.** 2:24; **1 Tim.** 6:1; **2 Tim.** 2:19; **Heb.** 6:10, 13:15; **Jam.** 2:7; **1 Pet.** 4:14; **1 Jhn.** 5:13; **Rev.** 2:3,13, 3:8, 11:18, 13:6, 14:1, 15:4, 16:9, 22:4 KJB.

God names a thing (**Gen.** 5:2, 17:5,15,17,19, 32:27-28, 35:10; **Exo.** 3:13-15, 6:3, 15:3; **Deu.** 26:19; **Jos.** 5:9; **2 Sam.** 12:25; **1 Kin.** 18:31; **2 Kin.** 17:34; **Neh.** 9:7; **Psa.** 147:4; **Isa.** 40:26 KJB), **it is what it is, as by Holy Ghost inspiration** (**Gen.** 11:9; **Job** 1:1; **Pro.** 16:21; **Isa.** 4:3, 7:14, 8:3, 9:6, 19:18, 35:8, 43:1,7, 45:4, 48:1, 49:1, 54:5, 56:7, 58:12, 61:6, 62:2,4,12; **Jer.** 7:32, 11:16, 19:6, 20:3, 23:6, 33:16; **Eze.** 23:4, 48:31; **Hos.** 1:4,6,9; **Mic.** 2:7; **Zec.** 6:12, 8:3; **Mat.** 1:21,23,25, 2:23, 5:9,19, 16:18, 21:13; **Mar.** 3:16,17, 11:17; **Luk.** 1:13,31,32,60,63, 2:21,23, 6:13,14, 16:20; **Rev.** 2:17, 3:12, 6:8, 8:11, 9:11, 19:13 KJB),

Adam names creatures (**Gen.** 2:19,20,23, 3:20, 4:25; **Ecc.** 6:10 KJB), **and so also mankind so name things** (**Gen.** 5:29, 10:25, 16:11,13, 19:20,22, 21:3, 22:14, 25:25,30, 26:20,21,22,33, 27:36, 28:18-19, 29:32,33,34,35, 30:6,8,11,13,18,20,21,24, 31:48, 32:2, 32:30, 33:17, 35:15,18, 38:29-30, 41:51-52, 50:11; **Exo.** 2:10,22, 16:31, 17:7,15-16, 18:3,4; **Num.** 4:32, 11:3,34, 21:3; **Jos.** 7:25-26, 22:34; **Jdg.** 2:4-5, 15:19; **1 Sam.** 1:20, 4:21, 7:12, 14:4; **2 Sam.** 5:20, 6:8, 12:24,25; **1 Kin.** 7:21; **2 Kin.** 14:7, 23:27; **1 Chr.** 1:19, 4:9, 7:23, 14:11; **2 Chr.** 3:17, 20:26; **Est.** 9:26; **Ecc.** 6:10; **Eze.** 20:29, 39:16 KJB),

or to make themselves a name to be remembered as a memorial or cursing (Gen. 11:4, 12:2, 35:8, 41:45; Exo. 9:16, 20:24, 23:13,21, 28:21,29, 39:14; Num. 17:2, 32:38,42; Deu. 3:14, 12:5,11,21, 14:23,24, 16:2,6,11, 26:2, 28:10; Jos. 9:9, 23:7; Rth. 4:14,17; 1 Sam. 18:30, 25:3,25; 2 Sam. 7:9,23,26, 8:13, 23:8,18,22; 1 Kin. 1:47, 3:2, 5:3,5, 8:16-20,29,33,35,41-44,48, 9:3,7, 10:1, 11:36, 14:21, 18:24-26,32; 2 Kin. 5:11, 21:4,7; 1 Chr. 11:20,24, 17:8,21,24, 22:7-10,19, 28:3, 29:16; 2 Chr. 2:1,4, 6:5-10,20,32-34,38, 7:16, 12:13, 20:8-9, 26:8,15, 33:4,7; Ezr. 6:12; Neh. 1:9, 9:10; Psa. 20:7, 22:22, 44:20, 45:17, 49:11, 72:17,19, 74:7, 76:1, 83:18, 102:15, 105:1, 115:1, 119:55, 135:13, 145:1-2,21; Pro. 10:7, 18:10; Isa. 18:7, 26:8,13, 55:13, 63:12,14,16, 64:2, 65:15; Jer. 3:17, 7:10-12,14, 10:6, 13:11, 16:21, 23:27, 25:29, 32:20, 33:9, 34:15, 48:17; Eze. 24:2, 39:7, 48:35; Dan. 1:7, 2:26, 4:8,19, 5:12, 9:18-19, 10:1; Hos. 2:17; Amo. 6:1; Zep. 3:20; Zec. 14:9; Mal. 1:11,14, 3:16; Mat. 12:21; Mar. 5:9, 6:14; Luk. 8:30; Jhn. 12:28, 17:6,26; Act. 9:15, 15:17, 19:17, 21:13; Rom. 15:9; 1 Cor. 1:2; 2 Thes. 1:12; Heb. 2:12; Rev. 15:4, 22:4 KJB),

and is also tied to inheritance or disinheritance or subservience (Gen. 4:17, 26:18, 48:6,16; Exo. 23:21 (Heb. 1:4); Num. 6:27, 26:53, 27:4; Deu. 6:13, 7:24, 9:14, 12:3, 25:6-7,10, 29:20; Jos. 7:9, 19:47; Jdg. 8:29,31, 18:29; Rth. 4:5,10; 1 Sam. 24:21; 2 Sam. 12:28, 14:7, 18:18; 1 Kin. 16:24, 2 Kin. 14:27, 23:34, 24:17; 1 Chr. 23:14; 2 Chr. 7:14,20, 36:4; Ezr. 2:61, 7:63; Job 18:17; Psa. 9:5, 41:5, 61:5, 83:4, 109:13; Pro. 30:4; Ecc. 6:4; Isa. 4:1, 14:22, 43:1,7, 44:5,26, 48:1,19, 56:5, 63:19, 65:1, 66:22; Jer. 10:25, 11:19, 14:9, 15:16, 44:26, 51:19; Hos. 2:17; Amo. 9:12; Mic. 4:5; Nah. 1:14; Zep. 1:4, 3:9; Mat. 27:22; Luk. 1:5,32,35,59,61, 5:27; Jhn. 1:12, 3:18, 10:3, 20:31; Act. 2:38, 13:6, 22:16, 26:9; Rom. 1:5, 9:7,17,26; Eph. 3:15; Php. 4:3; 2 Tim. 2:19; Heb. 1:4, 11:18; Rev. 3:1,5,12, 21:14, 22:4 KJB),

or with one's proper position or authority or abuse thereof (1 Kin. 21:8; 2 Kin. 2:4; 1 Chr. 4:38, 21:19; 2 Chr. 14:11, 18:15, 33:18; Ezr. 5:1; Est. 2:22, 3:12, 8:8,10; Psa. 20:5, 44:5, 118:11-12,26, 129:8; Jer. 11:21, 12:16, 14:14-15, 20:9, 23:25, 26:9,16,20, 27:15, 29:9,21,23,25, 44:16; Dan. 9:6; Mic. 4:5, 5:4; Zec. 5:4, 10:12, 13:2,3; Mat. 7:22, 10:41-42, 18:5, 21:9, 23:39, 24:5, 28:19; Mar. 9:37-39,41, 11:9-10, 13:6, 16:17; Luk. 8:30, 9:49, 10:17, 13:35, 19:38, 21:8, 24:47; Jhn. 5:43, 10:25, 12:13, 14:13-14,26, 15:16, 16:23-24,26, 17:12; Act. 2:38, 3:6,16, 4:7,10,12,17-18,30, 5:28,40, 8:12,16, 9:14,21,27,29, 10:43,48, 15:26, 16:18, 19:5,13; Rom. 10:13; 1 Cor. 1:10,13,15, 5:4, 6:11; Eph. 1:21, 5:20; Php. 2:9-10; Col. 3:17; 2 Thes. 3:6; Jam. 5:10,14; 1 Jhn. 2:12, 3:23; 3 Jhn. 1:7 KJB),

A good name (reputation or character) is better (Pro. 22:1; Ecc. 7:1; 2 Tim. 2:19 KJB) **than to have one of infamy, or evil** (Deu. 22:14,19; Psa. 16:4; Pro. 21:24, 24:8; Isa. 32:5; Mat. 10:25; Mar. 15:7; Luk. 1:26; Jhn. 1:46, 6:22; Rom. 7:3; Rev. 13:1, 17:3 KJB),

A name can be interpreted (Act. 9:36, 13:8 KJB),

A name can be counted (Rev. 13:17, 15:2 KJB), **written** (Exo. 28:9-12,21,29, 39:6,14; Ezr. 5:10; Luk. 10:20; Rev. 13:8, 14:1, 17:5,8, 19:12, 21:12 KJB), and **spoken** (Mat. 1:25 KJB, &c.).

A name is an identity (Act. 18:15; Rom. 15:20; 1 Cor. 5:1; Eph. 5:3; Rev. 3:4, 13:17, 14:11, 19:16 KJB).

Psalms 147:4 KJB - **He telleth the number of the stars; he calleth them all by their names.**

Isaiah 40:26 KJB - Lift up your eyes **on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might,** for that *he* is strong in power; not one faileth.

1 Samuel 25:25 KJB - Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for **as his name is, so is he; Nabal is his name, and folly is with him**: but I thine handmaid saw not the young men of my lord, whom thou didst send. (“Nabal” means ‘folly, foolishness, fool’)

Genesis 2:19 KJB - And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and **brought them unto Adam (the last Adam”;** 1 Cor. 15:45 KJB; **“the Lord from Heaven”;** 1 Cor. 15:47 KJB; aka “Jesus”) **to see what he would call them**: and **whatsoever Adam called every living creature, that was the name thereof**. (Therefore, Jesus would also name the “stars”)

Exodus 15:23 KJB - And when they came to **Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah**. (Exo. 15:23 KJB is an example of a thing that is named because of what it is, “Marah” means “bitter”, even as the name of the falling angels’ food (Psa. 78:25 KJB) from Heaven was called “manna” by the peoples called “Israel”, meaning “what is it?”, see Exo. 16:15,31 KJB)

The symbolic name “Wormwood”, and its meaning:

“Wormwood” is a plant, which when thrown into water, brings about bitterness and can be alcoholic and therefore dangerous, unable to quench the thirst for righteousness. It is the reversal of the process of the BRANCH (Isa. 11:1; Jer. 23:5, 33:15; Zec. 3:8, 6:12; Son. 2:3 KJB), Jesus Christ, which brought sweetness to the bitter waters at Marah.

Revelation 8:11 KJB - And the name of the star is called **Wormwood**: and the third part of the waters became **wormwood**; and many men died of the waters, because they were made bitter.

Revelation 8:11 GNT TR - και το ονομα του αστερος λεγεται **αψινθος** και γινεται το τριτον των υδατων εις **αψινθον** και πολλοι ανθρωπων απεθανον εκ των υδατων οτι επικρανθησαν

αψινθος (apsinthos) **G894** N-NSF - (Noun - Nominative - Singular - Feminine)

αψινθον (apsinthon) **G894** N-ASF - (Noun - Accusative - Singular - Feminine)

Etymology Online, “wormwood”:

“The word “wormwood”(n.), is from “the c. 1400, folk etymology of Old English wermod **“wormwood, absinthe,”** related to **vermouth**, but the ultimate etymology is unknown. Compare Old Saxon wermoda, Dutch wermoet, Old High German werimuota, German Wermut. Weekley suggests wer “man” + mod “courage,” from its early use as an aphrodisiac. Figurative use, however, is usually in reference to its proverbial **bitter** aftertaste. Perhaps because of the folk etymology, it formerly was used to protect clothes and bedding from moths and fleas. “A medecyne for an hawke that hath mites. Take the Iuce of wormewode and put it ther thay be and thei shall dye.” [“Book of St. Albans,” 1486]” - <https://www.etymonline.com/word/wormwood>

Wikipedia definition, “Wormwood”, also called “Artemisia absinthium”:

““Wormwood” itself is an alteration of Old English wermod, which is of obscure origin.[8] The German cognate Wermut is the source of the term **vermouth**, used in French and English to describe **a kind of wine** traditionally **flavoured with wormwood**.[9]” - https://en.wikipedia.org/wiki/Artemisia_absinthium

According to the same online source (Wikipedia), Wormwood's scientific name is "**Artemisia absinthium**":

"... **Wormwood herb contains bitter substances** from the group of sesquiterpene lactones; **absinthin**, at 0.20 to 0.28%, is **the main component of these bitter substances**. Essential oils make up 0.2 to 0.8% and contain (-) - thujone, (+) - isothujone, **thujyl alcohol and its esters**, chamazulene and other mono- and sesquiterpenes.[15][16] In Bailen et al 2013 and Gonzalez-Coloma et al 2013 the Gonzalez-Coloma group discovered a chemotype that does not produce β -thujone but does contain terpenoids not seen elsewhere.[17]

It is an ingredient in the spirit absinthe, and is used for flavouring in some other spirits and wines, including bitters, b  sk, vermouth, and pelinkovac. ..." -

https://en.wikipedia.org/wiki/Artemisia_absinthium

The Bible's use of the word, in several places, demonstrates that the word "wormwood's" original meaning is 'bitter', even referring to the bondage & idolatry of sin, satan & selfishness; and anger towards God, with no joy & peace with God, but only endless thirst and drunkenness, and cursing unto destruction (see also **Deu. 30:11-20 KJB**):

Deuteronomy 29:16 KJB - (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

Deuteronomy 29:17 KJB - And ye have **seen their abominations, and their idols, wood and stone, silver and gold, which were among them:**)

Deuteronomy 29:18 KJB - Lest there should be among you man, or woman, or family, or tribe, **whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;**

Deuteronomy 29:19 KJB - And it come to pass, when he heareth the words of **this curse**, that **he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:**

Deuteronomy 29:20 KJB - The LORD will not spare him, but then **the anger of the LORD and his jealousy shall smoke against that man**, and **all the curses that are written in this book shall lie upon him**, and **the LORD shall blot out his name from under heaven.**

Deuteronomy 32:31 KJB - For **their rock** (Act. 19:35; Rev. 8:10; Job 22:16; Jer. 51:26; Eze. 28:13 KJB) **is not as our Rock** (see Dan. 2:34-35,45; Mat. 21:44; Deu. 32:3-4, "the LORD ... our God"; JEHOVAH Elohiym; Isa. 8:8-20; Mat. 7:24-27, 16:16,18, 21:42; Mar. 12:10; Luk. 6:46-49, 20:17; Pro. 17:8; Eph. 2:20; 1 Pet. 2:4-8; Rev. 21:11 KJB), even our enemies themselves *being* judges.

Deuteronomy 32:32 KJB - For **their vine** (ie. Satan is their Branch / Root; Isa. 14:19; Mal. 4:1; Jhn. 15:2,6; Eph. 2:2, 5:6; Col. 3:6; Heb. 6:8; Jud. 1:2 KJB) **is of the vine** (Life & Beliefs) **of Sodom** (See Lam. 4:6; Eze. 16:49-50 KJB), and **of the fields** (kingdom / practices) **of Gomorrah: their grapes** (fruits produced) **are grapes of gall** (See Deu. 29:18; Jer. 9:15, 23:15; Lam. 3:19 KJB), **their clusters are bitter:**

Deuteronomy 32:33 KJB - **Their wine** (doctrine / life) **is the poison** (bitterness / sin) **of dragons** (satan; Rev. 12:9, 20:2 KJB), and **the cruel venom of asps** (serpent; Gen. 3:1 KJB).

Isaiah 38:17 KJB - Behold, for [in the place of] peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

Jeremiah 2:19 KJB - Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

Jeremiah 4:17 KJB - As keepers of a field, are they against her [Jerusalem] round about; because she hath been rebellious against me, saith the LORD.

Jeremiah 4:18 KJB - Thy way and thy doings have procured these *things* unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

James 3:14 KJB - But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

Jeremiah 8:14 KJB - Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

Jeremiah 9:15 KJB - Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

Jeremiah 23:15 KJB - Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

Lamentations 3:5 KJB - He hath builded against me, and compassed me with gall and travail.

Lamentations 3:15 KJB - He hath filled me with bitterness, he hath made me drunken with wormwood.

Lamentations 3:19 KJB - Remembering mine affliction and my misery, the wormwood and the gall.

Hosea 10:4 KJB - They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

Amos 5:6 KJB - Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

Amos 5:7 KJB - Ye who turn judgment to wormwood, and leave off righteousness in the earth,

Amos 5:8 KJB - Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

Acts 8:23 KJB - For I perceive that thou art in the gall of bitterness, and in the bond of iniquity (See Rom. 7:7,14; Jam. 2:8-13; 1 Jhn. 3:4 KJB).

Hebrews 12:15 KJB - Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Isaiah 5:20 KJB - Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

The taste of death & separation from Jesus Christ (“the Way, the Truth and the Life”; Jhn. 14:6 KJB):

Matthew 27:34 KJB - They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Psalms 69:21 KJB - They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

John 4:7 KJB - There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:41 KJB - And many more believed because of his own word;

John 5:24 KJB - Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 6:35 KJB - And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Matthew 5:6 KJB - Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

John 8:52 KJB - Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

John 19:28 KJB - After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. (Jesus truly thirsted for the faith of His own people in Him, and how He so desired it)

John 19:29 KJB - Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

John 19:30 KJB - When Jesus therefore had received (tasted, not drank; Mat. 27:34; Heb. 2:9 KJB) the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Hebrews 2:9 KJB - But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

A strange woman (Church), called an adulteress (idolatrous & unfaithful church) lead to wicked children, bitterness & death (Rev. 17:1-5 KJB):

Proverbs 5:1 KJB - My son, attend unto my wisdom, *and* bow thine ear to my understanding:

Proverbs 5:2 KJB - That thou mayest regard discretion, and *that* thy lips may keep knowledge.

Proverbs 5:3 KJB - For **the lips of a strange woman** drop *as* an honeycomb, and **her mouth** *is* smother than oil:

Proverbs 5:4 KJB - But **her end is bitter as wormwood**, sharp as a twoedged sword.

Proverbs 5:5 KJB - **Her feet go down to death; her steps take hold on hell.**

Proverbs 5:6 KJB - Lest thou shouldest ponder the path of life, **her ways are moveable**, *that* thou canst not know *them*.

Proverbs 5:7 KJB - Hear me now therefore, O ye children, and **depart not from the words of my mouth.**

Proverbs 5:8 KJB - **Remove thy way far from her, and come not nigh the door of her house:**

Proverbs 5:9 KJB - **Lest thou give thine honour unto others, and thy years unto the cruel:**

Proverbs 5:10 KJB - **Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;**

Proverbs 5:11 KJB - And **thou mourn at the last**, when thy flesh and thy body are consumed,

Proverbs 5:12 KJB - And say, How have **I hated instruction**, and **my heart despised reproof;**

Proverbs 5:13 KJB - And have **not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!**

Proverbs 5:14 KJB - I was almost **in all evil in the midst of the congregation and assembly.**

Proverbs 5:15 KJB - Drink waters out of thine own cistern, and running waters out of thine own well.

Proverbs 5:16 KJB - Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

Proverbs 5:17 KJB - Let them be only thine own, and **not strangers' with thee.**

Proverbs 5:18 KJB - Let thy fountain be blessed: and rejoice with the wife of thy youth.

Proverbs 5:19 KJB - *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Proverbs 5:20 KJB - And **why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?**

Proverbs 5:21 KJB - For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

Proverbs 5:22 KJB - His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

Proverbs 5:23 KJB - He shall die without instruction; and in the greatness of his folly he shall go astray.

The test (Trial) of an accused or suspected adulterous wife (woman, church), was to drink bitter waters, and to wait and see the results for judgment. If she was guilty of the sin of adultery by lying carnally with a man which was not her husband, her flesh (body) would swell, but no new birth would take place, for her loins would decay (desolate womb or housing) unto death, and so there would be no newness of character formed within by the seed of the true husband (Christ Jesus):

Numbers 5:11 KJB - And the LORD spake unto Moses, saying,

Numbers 5:12 KJB - Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

Numbers 5:13 KJB - And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

Numbers 5:14 KJB - And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

Numbers 5:15 KJB - Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Numbers 5:16 KJB - And the priest shall bring her near, and set her before the LORD:

Numbers 5:17 KJB - And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

Numbers 5:18 KJB - And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

Numbers 5:19 KJB - And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

Numbers 5:20 KJB - But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

Numbers 5:21 KJB - Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

Numbers 5:22 KJB - And **this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot:** And the woman shall say, Amen, amen.

Numbers 5:23 KJB - And **the priest shall write these curses in a book, and he shall blot them out with the bitter water:**

Numbers 5:24 KJB - And **he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.**

Numbers 5:25 KJB - Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

Numbers 5:26 KJB - And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward **shall cause the woman to drink the water.**

Numbers 5:27 KJB - And when **he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.**

Numbers 5:28 KJB - And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

Numbers 5:29 KJB - **This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;**

Numbers 5:30 KJB - Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and **the priest shall execute upon her all this law.**

Numbers 5:31 KJB - Then shall the man be guiltless from iniquity, and **this woman shall bear her iniquity.**

The Roman Catholic church, even has an image of this built into its very Vatican at “St. Peter’s Basilica”, with its large domed building (like a swollen womb jutting outward) and masses of peoples (swollen in flesh of humanity over the world), but empty of the new birth and character of the seed of the true Husband (Christ Jesus). This “woman” had joined in illegal (God’s law of marriage) union with the “state” authorities, or “kings of the earth” (rather than the King of Heaven, the LORD of Lords). It even has the stone idol of the erect phallus of an Egyptian red granite obelisk (Sun worship, as it supposedly came from Heliopolis (city of the Sun) on the Nile according to Pliny) in the midst of its great circle or Solar wheel. It was by these things that a large portion of Christianity was amalgamated with Paganism, and an apostate and unfaithful Church with the corrupt State of mankind.

In the New Testament, there is another example of a star that “fell down from Jupiter” (Act. 19:35 KJB; “διοπετους”, “diopetous”), and associated with false messages and an idol of the pagan “great goddess Diana” (“της μεγαλης θεας αρτεμιδος”, “tes megales theas artemidos”), who was also known as “Artemis” (“αρτεμιδος”, “artemidos”). Remember the scientific name for “wormwood” was “**Artemisia** absinthium”:

Acts 19:23 KJB - And the same time **there arose no small stir about that way [Christianity].**

Acts 19:24 KJB - For a certain *man* named **Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;**

Acts 19:25 KJB - Whom **he called together with the workmen of like occupation,** and said, **Sirs, ye know that by this craft we have our wealth.**

Acts 19:26 KJB - Moreover ye see and hear, that not alone at Ephesus, but **almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:**

Acts 19:27 KJB - **So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.**

Acts 19:28 KJB - And when they heard *these sayings*, **they were full of wrath,** and cried out, saying, **Great is Diana of the Ephesians.**

Act 19:29 KJB - And **the whole city was filled with confusion:** and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

Acts 19:30 KJB - And when Paul would have entered in unto the people, the disciples suffered him not.

Acts 19:31 KJB - And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

Acts 19:32 KJB - Some therefore cried one thing, and some another: for **the assembly was confused;** and the more part knew not wherefore they were come together.

Acts 19:33 KJB - And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Acts 19:34 KJB - But when they knew that he was a Jew, all with one voice about the space of two hours cried out, **Great is Diana of the Ephesians.**

Acts 19:35 KJB - And when the townclerk had appeased the people, he said, *Ye men of Ephesus,* what man is there that knoweth not how that **the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?**

Acts 19:36 KJB - Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

Acts 19:37 KJB - For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of **your goddess.**

The idol-makers earned their living and wealth by crafting images of their pagan goddess Diana (Artemis), whom they worshipped in their bitter confusion, to sell to those who visited the city of Ephesus from all over Asia. When the Gospel came there through Paul, people had begun to turn away from purchasing the dumb (non-speaking) idols, and this really angered the craftsmen, bringing persecution.

The Wikipedia article on the “Temple of Artemis” states:

“... The Temple of Artemis or Artemision (Greek: Ἀρτεμίσιον; Turkish: Artemis Tapınağı), also known as the Temple of Diana, was a Greek temple dedicated to an ancient, local form of the goddess Artemis (identified with Diana, a Roman goddess). It was located in Ephesus (near the modern town of Selçuk in present-day Turkey). **By 401 AD it had been ruined or destroyed.** ^[1] Only foundations and fragments of the last temple remain at the site. ...” - https://en.wikipedia.org/wiki/Temple_of_Artemis

“Artemis”, therefore, seems to be from two Greek words, “[H]ar” (G2022) for Mountain / Hill, and “Tithemi / Themis” (G5087, G111) [- <https://www.abarim-publications.com/DictionaryG/t/t-i-th-et-m-i.html>] (Set in place or put before / ‘Divine’ Law, or one who established order and justice), which combined would be something like: Mountain / Hill (representing a Kingdom, or governed Society) of setting forth the ‘Divine’ (godlike / heavenly, the Greeks believed that the ordered stars, planets & constellations in the Heavens was to be modelled on earth; as above, so below) Law (Instruction in order and justice; in other words the one who establishes a ‘wise society’). The Greeks were known to worship the wisdom of mankind, & the order which was observed in nature, proclaiming it as deity in various forms.

The Wikipedia article on “Artemis” states:

“... Homer calls her πότνια θηρῶν, “**the mistress of [beasts]**” ...

... Angelos, messenger, envoy, title of Artemis at Syracuse in Sicily. ^{[71][72]} ...

... Ephesia, at the city Ephesus of Minor Asia. The city was a great center of the cult of the goddess, with a magnificent temple, (Artemision). ... (Great mother, or mountain-mother). ...

... Hagemo, or Hegemone, leader, ^[115] as the leader of the nymphs. ... the commandress of the Neraiden (fairies) is called “Great lady”, “Lady Kalo” or “Queen of the mountains”. ^[61] ...

... Phosphoros, carrier of light. ... as a moon-goddess ... identified with Hecate. ^[65] ...

... Selasphoros, carrier of light, flame, as a moon-goddess identified with Hecate ...

... At Ephesus in Ionia, Turkey, her temple became one of the Seven Wonders of the World. It was probably the best-known center of her worship except for Delos. There, the Lady whom the Ionians associated with Artemis through interpretatio graeca was worshipped primarily as a mother goddess, akin to the Phrygian goddess Cybele, in an ancient sanctuary where her cult image depicted the “Lady of Ephesus” adorned with multiple large beads. Excavation at the site of the Artemision in 1987–88 identified a multitude of tear-shaped amber beads that had been hung on the original wooden statue (xoanon), ...

In Acts of the Apostles, Ephesian metalsmiths who felt threatened by Saint Paul’s preaching of Christianity, jealously rioted in her defense, shouting “Great is Artemis [Diana; Roman] of the Ephesians!” ^[323] ...

... Hecate was the goddess of crossroads, boundaries, ghosts and witchcraft. She is the queen of the witches. ^[344] Artemis absorbed the Pre-Greek goddess Potnia Theron who was closely associated with the daimons. ^[28] In the Mycenaean age daimons were lesser deities of ghosts, divine spirits and tutelary deities. ^[345] ...” - <https://en.wikipedia.org/wiki/Artemis>

In the book of **Revelation** 17-18 KJB, the same thing takes place in regards the Gospel injuring the money-making that comes through idolatry as found in the Roman religio-political system. It brings the final stages of persecution, because instead of loving Jesus, who is the Gospel of the Father, they loved money which was the root of all evil upon the earth (**1 Tim.** 6:10; **Rev.** 18:5-24 KJB). The “great star” (the “great church”) which fell to the earth, caused all manner of idolatry to spring up all over the land, and within the Christian kingdom. The people saw that they might earn their livelihood from it & grew rich in the wealth of this evil world’s goods. Any who dared to preach the true Gospel (which would put an end to idolatry and covetousness, **Exo.** 20:1-6,17 KJB) was persecuted, proscribed, blasphemed and killed. Rome still has many idols of ‘Mary’ all over the place, whom they claim is an ‘apparition of light’ that comes down from heaven to the earth as a messenger, and her symbol is the 8-pointed star, but who really is that “messenger”? It is none other than satan masquerading as he pleases to deceive (**2 Cor.** 11:13-15 KJB).

Diana (Artemis) - G735 – A Feminine Idol of Confusion, A Messenger Star Fallen from the Heavens upon the Peoples			
Texts	Name	koine Greek	koine Greek with Strong’s Numbers’s & Robinson’s Morphological Analysis Codes
Acts 19:24	<u>Diana</u>	<u>αρτεμιδος</u>	<u>αρτεμιδος</u> G735 N-GSF
Acts 19:27	the great goddess <u>Diana</u>	της μεγαλης θεας <u>αρτεμιδος</u>	της G3588 T-GSF μεγαλης G3173 A-GSF θεας G2299 N-GSF <u>αρτεμιδος</u> G735 N-GSF
Acts 19:28	Great is <u>Diana</u> of the Ephesians	μεγαλη η <u>αρτεμις</u> εφεσιων	μεγαλη G3173 A-NSF η G3588 T-NSF <u>αρτεμις</u> G735 N-NSF εφεσιων G2180 A-GPM
Acts 19:34	Great is <u>Diana</u> of the Ephesians	μεγαλη η <u>αρτεμις</u> εφεσιων	μεγαλη G3173 A-NSF η G3588 T-NSF <u>αρτεμις</u> G735 N-NSF εφεσιων G2180 A-GPM
Acts 19:35	the city of the Ephesians is a worshipper of the great goddess <u>Diana</u> , and of the <i>image</i> which fell down from Jupiter	την εφεσιων πολιν νεωκορον ουσαν της μεγαλης θεας <u>αρτεμιδος</u> και του διοπετους	την G3588 T-ASF εφεσιων G2180 A-GPM πολιν G4172 N-ASF νεωκορον G3511 A-ASF ουσαν G1510 V-PAP-ASF της G3588 T-GSF μεγαλης G3173 A-GSF θεας G2299 N-GSF <u>αρτεμιδος</u> G735 N-GSF και G2532 CONJ του G3588 T-GSM διοπετους G1356 A-GSM
Titus 3:12 KJB - When I shall send <u>Artemas</u> unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.			
Titus 3:12 GNT TR - οταν πεμψω <u>αρτεμαν</u> προς σε η τυχικον σπουδασον ελθειν προς με εις νικοπολιν εκει γαρ κεκρικα παραχειμασαι			
“Arteman” – αρτεμαν G734 N-ASM (Noun - Accusative - Singular - Masculine), meaning “gift of Artemis” (Diana)			

These things then ought to bring to mind the relationships between those events and those witnessed under the symbolism of the 3rd Trumpet. A “great star” “fell” bringing all manner of idolatry, false prophets (“tail”; **Isa.** 9:15; **Mic.** 3:11 KJB) and sin (bitterness) in its wake. A great apostasy took place coming from “Ephesus” (city of the Ephesians) where Diana, or Artemis, was worshipped by idolatry, and whom many had their living and wealth by. Jesus stated to the church at “Ephesus” that after a time they had begun to fall away from grace and their first love – Jesus Christ, and needed to repent, or their candlestick would be removed. A great many did not repent, but fell and went further into acceptance of the pagan practices of the surrounding nations. This great body of peoples would eventually become the Roman Catholic system.

Micah 3:11 KJB - **The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:** yet will they lean upon the LORD, and say, *Is not the LORD among us? none evil can come upon us.*

1 Timothy 6:10 KJB - **For the love of money is the root of all evil:** which while **some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.**

THE CATHOLIC WORLD. A MONTHLY MAGAZINE OF GENERAL LITERATURE AND SCIENCE. VOL. LVIII. (58); OCTOBER, 1893. TO MARCH, 1894; NEW YORK: THE OFFICE OF THE CATHOLIC WORLD, 120 WEST 60th STREET. 1894. Copyright, 1894, by VERY REV. A. F. HEWIT.; page 809

“... [page 809] The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan, Ro-man Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday. She took the pagan Easter and made it the feast we celebrate during this season.

Sunday and Easter day are, if we consider their derivation, much the same. In truth, all Sundays are Sundays only be-cause they are a weekly, partial recurrence of Easter day. The pagan Sunday was, in a manner, an unconscious preparation for Easter day. The sun was a foremost god with heathen-dom. Balder the beautiful, the White God, the old Scandina-vians called him. The sun has worshippers at this hour in Persia and other lands. “Some of you,” says Carlyle, “may remember that fancy of Plato’s. A man is kept in some dark, underground cave from childhood till maturity; then suddenly is carried to the upper airs. For the first time he sees the sun shining in its splendor overhead. He must fall down, says Plato, and adore it.” There is, in truth, something royal, king-ly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the church in these countries would seem to have said, “Keep that old, pagan name. It shall remain consecrated, sanctified.” And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon, the beau-tiful moon, the beautiful Mary, shedding her mild, beneficent light on the darkness and night of this world—not light of her own; no Catholic says this; but—light reflected from the sun, Jesus. ...” —

<https://books.google.com/books?id=pg4XAQAIAAJ&pg=pa809#v=onepage&q&f=false>

THE EXTERNALS OF THE CATHOLIC CHURCH, HER GOVERNMENT, CEREMONIES, FESTIVALS, SACRAMENTALS, AND DEVOTIONS BY REV. JOHN F. SULLIVAN OF THE DIOCESE OF PROVIDENCE, REVISED TO CONFORM TO THE NEW CODE OF CANON LAW, THIRD EDITION, NEW YORK: P. J. KENEDY & SONS PUBLISHERS TO THE HOLY APOSTOLIC SEE, COPYRIGHT, 1917 & 1918 BY P. J. KENEDY & SONS; page 156

“Nihil Obstat:

Arthur J. Scanlan, S.T.D.

Censor Librorum

Imprimatur:

[Maltese Cross] John Cardinal Farley, D.D.

Archbishop of New York”

“... [page 156] CHAPTER XXVII
HOLY WATER

IT is interesting to note how often our Church has availed herself of practices which were in common use among pagans, and which owed their origin to their appropriateness for express-ing something by material means. The Church and her clergy are “all things to all men, that they may gain all for Christ,” and she has often found that it was well to take what was praiseworthy in other forms of worship and adapt it to her own purposes, for the sanctification of her children.

Thus it is true, in a certain sense, **that some Catholic rites and ceremonies are a reproduction of those pagan creeds**; but they are the taking of what was best **from paganism**, the keeping of symbolical practices which express the religious instinct that is common to all races and times. ...” – <https://books.google.com/books?id=4A3AQAAMAAJ&pg=pa156#v=onepage&q&f=false>

AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE BY JOHN HENRY CARDINAL NEWMAN, THIRTEENTH IMPRESSION, LONGMANS, GREEN, AND CO., 39 PATERNOSTER ROW, LONDON, NEW YORK AND BOMBAY, 1906, page 373

“... [page 373] The example set by St. Gregory in an age of persecution was impetuously followed when a time of peace succeeded. In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. **We are told in various ways by Eusebius,⁷ that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.** It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons; use of calendars; processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison,⁸ **are all of pagan origin, and sanctified by their adoption into the Church.**

⁷ V. Const. iii. 1, iv. 23, &c.

⁸ According to Dr. E. D. Clarke, Travels, vol. i, p. 352. ...” -

<https://books.google.com/books?id=4d0P6o6FNGsC&pg=pa373#v=onepage&q&f=false>

The Roman Catholic Encyclopedia (Online), “M”, “St. Michael the Archangel”, subsection “Veneration”:

“... In Germany, after its evangelization, **St. Michael replaced for the Christians the pagan god Wotan, to whom many mountains were sacred, hence the numerous mountain chapels of St. Michael all over Germany.** ...” - <https://www.newadvent.org/cathen/10275b.htm>

The Roman Catholic Encyclopedia (Online), “E”, “The Real Presence of Christ in the Eucharist”:

“Hence Christ is present in the **sacrament** with His **Flesh and Blood, Body and Soul, Humanity and Divinity.** ...

... **In the absence of Scriptural proof**, the Church finds a warrant for, and a propriety in, **rendering Divine worship to the Blessed Sacrament in the most ancient and constant tradition** ...” - <https://www.newadvent.org/cathen/05573a.htm>

The Story of Civilization, Volume IV, The Age of Faith, by Will Durant; A History of Medieval Civilization - Christian, Islamic, and Judaic - from Constantine to Dante: AD. 325-1300; Simon and Schuster, New York: 1950, page 741

“... [page 741] **The doctrine of the Real Presence developed slowly; its first official formulation was by the Council of Nicea in 787.** In 855 a French Benedictine monk, Ratramnus, taught that the consecrated bread and wine were only spiritually, not carnally, the body and blood of Christ. **About 1045 Berengar, Archdeacon of Tours, questioned the reality of transubstantiation; he was excommunicated** ...

The doctrine was proclaimed as an essential dogma of the Church by the Lateran Council of 1215; and the Council of Trent in 1560 added that every particle of the consecrated wafer, no matter how broken, contains the whole body, blood, and soul of Jesus Christ. **Thus one of the oldest ceremonies of primitive religion – the eating of the god – is widely practiced and revered in European and American civilization today. ...**” -

<https://archive.org/stream/storyofcivilizat04dura#page/741/mode/1up>

Encyclopædia of Religion and Ethics: Volume IX, Mundas-Phrygians, section ‘NATURE (Egyptian)’; edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D. Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen and Louis H. Gray, M.A., Ph.D., sometime fellow in Indo-Iranian Languages in Columbia University, New York; Volume IX, Mundas-Phrygians, New York: Charles Scribner’s Sons; Edinburgh: T. & T. Clark, 1917, page 219 (right column)

“... [page 219; right column] In a very remarkable passage quoted by A. Erman (ZA xxxviii. [1900] 30-33) Osiris is addressed as follows:

‘When canals are dug, ... houses and temples are built, when monuments are transported, and fields are cultivated, when tomb-chapels are excavated, they rest on thee, it is thou who makest them. They are on thy back, though they are more than can be put into writing. [Thy] back hath not an empty place, for they all lie on thy back; but [thou sayest] not: “I am weighted down.” Thou art the father and mother of men, they live in thy breath, **they eat of the flesh of thy body.** The Primeval is thy name.’

The last sentences show the process by which Osiris is being gradually transformed. He is now an earth-god; the atmosphere is his also; further, **he is beginning to become a god of sustenance- ‘they eat of the flesh of thy body.’** The process takes another step, in which Osiris is identified, not only with the soil, but also with the grain and the fruit-ful plants produced by the soil, and becomes a god of corn and wine. He had already reached this stage by the date of the Pyramid texts. ...” -

<https://books.google.com/books?id=HT0TAAAAYAAJ&pg=pa219#v=onepage&q&f=false>

Encyclopedia of Ancient Deities, edited by Charles Russell Coulter, Patricia Turner, published by McFarland, December 6, 2001; page 367 (right column)

“... [page 367; right column] **“Af-Osiris, an aspect of Osiris meaning the “flesh of Osiris”. ...”** - <https://books.google.com/books?id=sEIngqiKougC&pg=pa367#v=onepage&q&f=false>

The Encyclopedia of Religions., Volume II. E-M, section "Eucharist", by John G.R. Forlong; New York, 1906, page 76

“... [page 76] Eucharist. ... **In Egypt wine and *mest* cakes** (like the Hebrew *massoth*, or unleavened cakes, whence probably the **Missa or Mass** was named), **were sacred to Osiris.** ...” - <https://books.google.com/books?id=maSQ-4Ag5qsC&pg=pa76#v=onepage&q&f=false>

THE TWO BABYLONS; OR, THE PAPAL WORSHIP PROVED TO BE THE WORSHIP OF NIMROD AND HIS WIFE. With Sixty-one Woodcut Illustrations from NINEVEH, BABYLON, EGYPT, POMPEII, &c. BY THE REV. ALEXANDER HISLOP, OF EAST FREE CHURCH, ARBROATH. Third Edition. EDINBURGH: JAMES WOOD, 130, GEORGE STREET. LONDON: HOULSTON AND WRIGHT. MDCCCLXII. (1862), page 233

“... [page 233] “The thin, round cake,” says Wilkinson, “occurs on all (Egyptian) altars.”^{*} Almost every jot or tittle in the Egyptian worship had a symbolical meaning. The round disk, so frequent in the sacred emblems of Egypt, symbolized the sun. Now, when Osiris, the sun-divinity, became incarnate, and was born, it was not merely that he should give his life as a *sacrifice* for men, but that he might also be the life and nourishment of the souls of men. ...

... * WILKINSON’S *Egyptians*, vol. v. p.353

† See *ante*, p. 146, Note, in regard to the symbolical meaning of the goose. ...” -

<https://books.google.com/books?id=GooEAAAAQAAJ&pg=pa233#v=onepage&q&f=false>

HISTORY OF THE CONQUEST OF MEXICO. WITH A PRELIMINARY VIEW OF THE ANCIENT MEXICAN CIVILIZATION. AND THE LIFE OF THE CONQUEROR, HERNANDO CORTES BY WILLIAM H. PRESCOTT, AUTHOR OF THE “HISTORY OF FERDINAND AND ISABELLA.” ... IN THREE VOLUMES. VOLUME III. (3) EIGHTH EDITION. NEW YORK: HARPER AND BROTHERS, 82, CLIFF STREET. M DCCC XLIX. (1849), pages 383-385

“... [page 383] the missionaries ... In their amazement, they did not reflect, whether these things were not the natural expres-sion of the religious feeling common to all nations who have reached even a moderate civilization. They did not inquire, whether the same things were not practised by other idolatrous people. They could not suppress their wonder, as they beheld the Cross [page 383-384], the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of the cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in ador-ation.²⁴

Their surprise was heightened, when they wit-nessed a religious rite which reminded them of the Christian [Catholic] communion. On these occasions, an im-age of the tutelary deity of the Aztecs was made of flour of maize, mixed with blood, and, after consecration by the priests, was distributed among [page 384-385] the people, who, as they ate it, “showed signs of humiliation and sorrow, declaring it was the flesh of the deity!”²⁵ How could the Roman Catholic fail to recognise the awful ceremony of the Eu-charist? ... (note 25.: “Lo recibian con gran rev-erencia, humiliacion, y lagrimas, diciendo que comian la carne de su Dios.” Veytia, Hist. Antig., lib. 1, cap. 18. - Also, Acosta, lib. 5, cap. 24.) ...” -

<https://books.google.com/books?id=IMtSBanB1GYC&pg=pa383#v=onepage&q&f=false>

<https://books.google.com/books?id=IMtSBanB1GYC&pg=pa384#v=onepage&q&f=false>

<https://books.google.com/books?id=IMtSBanB1GYC&pg=pa385#v=onepage&q&f=false>

Christian Institutions [Essays on Ecclesiastical Subjects]; Arthur Penrhyn Stanley [aka: “STANLEY’S HISTORY”], D.D.; Dean of Westminster; New York, Harper & Brothers, Franklin Square, 1881; [1.] pages 188-189, [2.] page 201; *notation added for clarification

“... [page 188] But there are others^{*} which reveal him to us in another aspect, and which have drifted down through another channel. No saying of ecclesiastical history is more pregnant than that in which Hobbes declares that “the Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.” This is the true original basis of his dig-nity and power, and it appears even in the minutest details. [^{*}context: usages of titles / relics of antiquity]

If he were to be regarded only as the successor of St. Peter, his chief original seat would, of course, be in the Basilica of St. Peter, over the Apostle’s grave. But this is not the case. ...”

“... [page 189] **The Pope’s proper see and Cathedral is the Basilica of St. John “in the Lateran”—that is, in the Lateran palace which was the real and only bequest of Constantine to the Roman Bishop. It had been the palace of the Lateran family.** From them it passed to the Imperial dynasty. In it the Empress Fausta, wife of Constantine, usually lived. In it, after Constantine’s departure to Constantinople, the Roman Bishop dwelt as a great Roman noble. In it accordingly is the true Pontifical throne, on the platform of which are written the words *Hoec est papalis sedes et pontificalis*. Over its front is inscribed the decree, Papal and Imperial, declaring it to be the mother and mistress of all churches. In it he takes possession of the See of Rome, and of the government of the Pontifical States.

Although the story of Constantine’s abdication to Pope Sylvester is one of the fables of the Papacy, yet it has in it this truth—that by the retirement of the Emperors to the East, they left Rome without a head, and that vacant place was naturally and imperceptibly filled by the chief of the rising community. **To him the splendor and the attributes, which properly belonged to the Emperor, were unconsciously transferred.**

Here, as in the case of ecclesiastical usages, we trace it in the small details which have lingered in him when they have perished elsewhere. The chair of state, the *sella gestatoria*, in which the Pope is borne aloft, is the ancient palanquin of the Roman nobles, and, of course, of the Roman Princes. The red slippers which he wears are the red shoes, *campagines*, of the Roman Emperor. ...”

“... [page 201] the Pope is the ghost of the deceased Roman Empire. ...” -

<https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa188#v=onepage&q&f=false>

<https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa189#v=onepage&q&f=false>

<https://books.google.com/books?id=ul8CAAAAYAAJ&pg=pa201#v=onepage&q&f=false>

Papal Red Shoes -

<https://duckduckgo.com/?t=ffab&q=pope+wearing+red+shoes&iax=images&ia=images>

The Roman Catholic Encyclopedia (Online), “P”, “The Pope”, subsection “Primacy of honour: titles and insignia; Titles; Pope”:

“... The most noteworthy of the titles are Papa, Summus Pontifex, **Pontifex Maximus**, Servus servorum Dei. ...” - <http://www.newadvent.org/cathen/12260a.htm>

Wikipedia; article “Pontifex Maximus”:

“The **Pontifex Maximus** (Latin, literally: “greatest bridge-maker”) **was the high priest of the College of Pontiffs (Collegium Pontificum) in ancient Rome.** This was the most important position **in the ancient Roman religion**, open only to patricians until 254 BC, when a plebeian first occupied this post. **A distinctly religious office under the early Roman Republic, it gradually became politicized until, beginning with Augustus, it was subsumed into the Imperial office.** Its last use with reference to the emperors is in inscriptions of Gratian ^[1] (reigned 375–383) who, however, then decided to omit the words “pontifex maximus” from his title. ^{[2][3]}

The word “pontifex” later became a term used for Christian bishops, ^[4] including the Bishop of Rome, ^[5] and the title of “Pontifex Maximus” was applied within the Roman Catholic Church to the Pope as its chief bishop.

It is not included in the Pope's official titles, ^[6] but appears on buildings, monuments and coins of popes of Renaissance and modern times. ... **The Collegium Pontificum (College of Pontiffs) was the most important priesthood of ancient Rome.** The foundation of this sacred college and the office of Pontifex Maximus is attributed to the second king of Rome, Numa Pompilius. ^[7] ... **In the Roman Republic, the Pontifex Maximus was the highest office in the state religion of ancient Rome and directed the College of Pontiffs.** According to Livy, after the overthrow of the monarchy, the Romans created the priesthood of the rex sacrorum, or "king of sacred rites," to carry out certain religious duties and rituals previously performed by the king. The rex sacrorum was explicitly deprived of military and political power, but the pontifices were permitted to hold both magistracies and military commands. ^[8] ... **The Pontifex was not simply a priest. He had both political and religious authority.** ... - http://en.wikipedia.org/wiki/Pontifex_Maximus

"Leviathan" [or the Matter, Forme, & Power of a Common-wealth Ecclesiasticall and Civill]; London, printed for Andrew Crooke, at the Green Dragon in St. Paul's Church-yard 1651; Thomas Hobbes [of Malm[e]sbury]; page 436

"... [page 436] And if a man consider the original of this great ecclesiastical dominion, he will easily perceive that **the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof: for so did the papacy start up on a sudden out of the ruins of that heathen power.** ..." -

<https://web.archive.org/web/20220308134528/https://socialsciences.mcmaster.ca/~econ/ugcm/3ll3/hobbes/Leviathan.pdf>

Scripture said such long before "Thomas Hobbes" did:

Revelation 13:1 KJB - And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Revelation 13:2 KJB - And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and **the dragon [Pagan Rome] gave him [Papal Rome] his power, and his seat, and great authority.**

The symbolism of "and the third part of the waters became wormwood":

While waters are a symbol for peoples (Rev. 17:12; Psa. 93:3-4, 144:7; Isa. 8:7, 17:12-13 KJB), waters also represent "faith", "belief" (in Jesus) & "spirit" (heart & words):

Nehemiah 9:20 KJB - **Thou gavest also thy good spirit to instruct them,** and withheldest not thy manna from their mouth, and **gavest them water for their thirst.**

Isaiah 44:3 KJB - For **I will pour water upon him that is thirsty,** and **floods** upon the dry ground: **I will pour my spirit** upon thy seed, and **my blessing** upon thine offspring:

John 3:5 KJB - Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water and of the Spirit,** he cannot **enter into the kingdom of God.**

1 John 5:6 KJB - This is he that came by **water and blood,** *even Jesus Christ;* **not by water only, but by water and blood.** And **it is the Spirit that beareth witness,** because the Spirit is truth.

John 4:7 KJB - There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

John 5:24 KJB - Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life,** and shall not come into condemnation; but is passed from death unto life.

John 6:35 KJB - And **Jesus** said unto them, I am the bread of life: he that cometh to me shall never hunger; and **he that believeth on me shall never thirst.**

Revelation 22:17 KJB - And **the Spirit** and the bride say, Come. And him that heareth say, Come. And **let him that is athirst come. And whosoever will, let him take the water of life freely.**

God, the Father, could still speak from heaven:

Jeremiah 10:13 KJB - **When he uttereth his voice, there is a multitude of waters in the heavens,** and he causeth the **vapours** to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

The Son, could still speak through His prophets:

Luke 11:49 KJB - Therefore also **said the wisdom of God, I will send them prophets and apostles,** and *some* of them they shall slay and persecute:

Revelation 1:1 KJB - **The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:**

Revelation 1:2 KJB - **Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.**

Revelation 1:15 KJB - And his feet like unto fine brass, as if they burned in a furnace; and **his voice as the sound of many waters.**

The Holy Ghost / Spirit, from Jesus, speaks to the Heart, and through the word of God (scriptures; Rom. 10:17 KJB):

Proverbs 1:23 KJB - Turn you at my reproof: behold, **I will pour out my spirit unto you, I will make known my words unto you.**

Ephesians 5:26 KJB - That he might sanctify and cleanse it with **the washing of water by the word,**

Romans 10:17 KJB - So **then faith cometh by hearing,** and **hearing by the word of God.**

2 Timothy 3:16 KJB - **All scripture is given by inspiration of God,** and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Timothy 3:17 KJB - That the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 1:21 KJB - For **the prophecy** came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**

The Sweet BRANCH and goodly salt of Jesus Christ, Who came down from Heaven and was in the midst & upon the waters, was not accepted into the heart, and so the waters of mankind accepted the other 'branch' (the vine of wormwood), and the salt that lost its savour (satan, Lucifer, who fell from heaven, unto the earth), instead.

The pure living waters of God's Holy Spirit, through His word / words were accepted by some unto everlasting life. However, it was ultimately rejected by the vast majority, and not being mixed with faith. Many accepted a 'false spirit / word' in the place of the Holy Spirit, and had an appearance of faith, and a mere semblance of righteousness (but practicing sin under the guise thereof), all the while professing Christianity and peace with God, yet it was all "bitterness" & the poison of "confusion" as found in the heart of the devil himself.

Deuteronomy 16:19 KJB - **Thou shalt not wrest judgment;** thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and **pervert the words of the righteous.**

Isaiah 14:19 KJB - But thou art cast out of thy grave like **an abominable branch,** and as the raiment of those that are slain, thrust through with a sword, **that go down to the** stones of the **pit;** **as a carcase trodden under feet.**

Malachi 4:1 KJB - For, behold, the day cometh, that shall burn as an oven; and **all the proud, yea, and all that do wickedly,** shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that **it shall leave them neither root nor branch.**

Matthew 5:13 KJB - Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but **to be cast out, and to be trodden under foot of men.**

John 15:2 KJB - Every **branch** in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

John 15:6 KJB - If a man abide not in me, **he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**

2 Corinthians 2:17 KJB - For we are not **as many, which corrupt the word of God:** but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Thessalonians 2:2 KJB - That ye be not soon **shaken in mind,** or be **troubled,** neither **by spirit,** nor **by word,** nor by **letter as from us,** as that the day of Christ is at hand.

Psalms 56:5 KJB - **Every day they wrest my words:** all their thoughts *are* against me for evil.

2 Peter 3:16 KJB - As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

The lives of mankind, instead of being made sweet with the life, faith and love of Jesus Christ, were made harsh and bitter, as with the bondage in sin in Egypt, because of the false and corrupt words of the counterfeit Bibles, false prophets, false teachers, false apostles, and overall counterfeit Christian religion.

Much later in history, two such counterfeit Bibles, as false prophets, and false Christs (which includes counterfeit scriptures, for the scriptures testify of Jesus, **Jhn. 5:39 KJB**), would be seen:

John 5:39 KJB - Search **the scriptures**; for in **them** ye think ye have eternal life: and **they are they which testify of me** [Jesus].

[1] Vaticanus (Codex B) in the secret chambers of the Vatican secret archives and

[2] so-called Sinaiticus (Codex **ⲁ**; *Aleph*; probably created by Constantine Simonides), from the desert monastery at Catherine's 'Sinai'; both of which are the two **most** egregiously 'emended' ('corrected', changed, altered, copied over, added to, taken away from) codices known extant.

Matthew 24:23 KJB - Then if any man shall say unto you, **Lo, here is Christ, or there; believe it not.**

Matthew 24:24 KJB - For there shall arise **false Christs**, and **false prophets**, and shall shew great signs and wonders; insomuch that, **if it were possible, they shall deceive the very elect.**

Matthew 24:25 KJB - Behold, I have told you before.

Matthew 24:26 KJB - Wherefore if they shall say unto you, **Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.**

Both of those pieces of rubbish, are claimed to be 4th century codices, but in reality they are no such thing, and are even a counterfeit in that area as well!

It is not known when it (Codex B) arrived at the Vatican, but it was included in a catalog listing in AD 1475 (also AD 1481). Desiderius Erasmus also knew of its existence, but he never says that it was 4th century, but rather that the Vatican Codex more than likely created (emended from 6th century 'Vulgate') sometime at around the Council of Florence, in the AD 1430's (15th century).

Dr. Scot McKendrick (2008 in interview at the British Library):

"... And second is that, uhm, Vaticanus, has a, now has a very strange appearance. When you look at it, as a manuscript expert, although you 'know' that people tell you that it's, it is, a fourth century manuscript, it actually looks like a fifteenth century manuscript; and there is one very simple reason for that, is that, almost the entire text has been overwritten by a fifteenth century scribe. Not only that, he's added in fifteenth century decoration, titling and so forth. So, it has a very strange appearance. ..." - <https://www.youtube.com/watch?v=MUMDfriJW4A>

The Bible as Book: The Transmission of the Greek Text; Scot McKendrick, Orlaith O'Sullivan; pg 34

"... [page 34] In short, we cannot be certain of the exact date nor the place of the origin of Codex Vaticanus, nor, in spite of scholarly efforts, can its history before the fifteenth century be traced. ..." - <https://books.google.com/books?id=Ba4lAQAAIAAJ&pg=pa34#v=onepage&q&f=false>

As for the so-called “Sinaiticus”, it too has a very spurious history involving a serious debate between Constantine von Tischendorf (thief, liar & glory-hound) who claimed to have ‘discovered’ the codex (AD 1844; at least portions thereof) and Constantine Simonides (AD 1820 – AD 1867), who, boldly claimed to have been the very author & creator of Codex ‘Sinaiticus’, with evidence, for a Russian Tzar.

Some very excellent scholarly research was done on the history of the so-called Codex ‘Sinaiticus’ by Chick Tracts Publications very own David W. Daniels (as well as Chris Pinto; “Lamp in the Dark” series; 3 Volumes at present on Youtube; &c.), and, without a doubt, demonstrates the nature of much of the serious fraud involved with it. See “The Sinaiticus Timeline Playlist” - <https://www.youtube.com/playlist?list=PLhmAbEGx-AnQH6d4TDYj71vview8QGgUpn>

So, while those two abominations could not possibly have circulated in the 4th century, there were already many corrupt texts around, such as the ‘50’, or so, ‘bibles’ ordered to be made by Eusebius at the time of Constantine the Great, and Origen’s Greek Hexapla which placed many NT textual readings back into the OT places from which the NT statements were drawn, to make it look like the authors of the NT were directly quoting, rather than summarizing those texts. There was supposedly something called “the Septuagint” as well.

“The Septuagint” [LXX., meaning “Seventy” in Roman numerals (L=50, X=10, so 50+10+10=70)] is originally pointed out in the spurious “Letter of Aristeas”, which proposes an ancient Greek translation of the Hebrew texts. However, it has been demonstrated to be based on an unfounded and mostly discredited “legend” or “myth”, and has serious internal consistency problems (ie. 72, vs 70; 12 tribes of Israel being known at the time of Ptolemy II (circa 250 BC), 72 perfect translations that all exactly matched without a single error or discrepancy, &c.). It also has connections to Origen’s Hexapla (along with Theodotion (6th column), Aquila of Sinope, & Symmachus).

“... Most of these fables focus on an infamous “book”¹⁴ called the “Letter of Aristeas”¹⁵ (hereafter called the Letter) and the alleged claims of the Letter’s documentation by authors who wrote before the first coming of our Lord Jesus Christ, and in the first few centuries following His first sojourn on earth.¹⁶ **The only extant Letter is dated from the eleventh century.** In addition, there is no pre-Christian Greek translation of the Hebrew Old Testament text, which the Letter alleges, that has been found, including the texts among the Dead Sea Scrolls. ...” - [http://www.theoldpathpublications.com/Downloads/Free/The Septuagint ebook.pdf](http://www.theoldpathpublications.com/Downloads/Free/The%20Septuagint%20ebook.pdf)

“... the story of Aristeas appears comparatively rational. Yet it has long been recognized that much of it is unhistorical, in particular the professed date and nationality of the writer. Its claims to authenticity were demolished by Dr. Hody two centuries ago (*De bibliorum textibus originalibus*, Oxon., 1705) ...” - <http://www.bible-researcher.com/isbelxx01.html>

De bibliorum textibus originalibus -

https://archive.org/stream/bub_gb_Lq6h8A9RvfwC#page/n15/mode/2up

Other sources, identifying the same - <http://www.scionofzion.com/septuagint.htm>
<https://www.scionofzion.com/septuagint2.htm>

“... Roman Catholics use the idea that Christ quoted the Septuagint to justify including the Apocrypha in their Bibles. ... Since no Hebrew Old Testament ever included the books of the Apocrypha, the Septuagint is the only source the Catholics have for justifying their canon. Many Reformers and Lutherans wrote at great length refuting the validity of the Septuagint. ...” - <http://www.wcbible.org/documents/septuagint.pdf>

The Answer Book, By Sam Gipp, page 46-47, selected portions (personal copy of this present author):

“... [page 46] Proponents of the invisible LXX will try to claim that Origen didn't translate the Hebrew into Greek, but only copied the LXX into the second column of his Hexapla. Can this argument be correct? No. If it were, then that would mean that those astute 72 Jewish scholars added the Apocryphal books to their work before they were ever written. (!) Or else, Origen took the liberty to add these spurious writings to God's Holy Word (Rev. 22:18). ...

... Is there ANY Greek manuscript of the Old Testament written BEFORE the time of Christ? Yes. There is one minute scrap dated at 150 BC, the Ryland's Papyrus, #458. It contains Deuteronomy chapters 23-28. No more. No less. If fact, it may be the existence of this fragment that led Eusebius and Philo to assume that the entire Pentateuch had been translated by some scribe in an effort to interest Gentiles in the history of the Jews. ... [page 46]”

[This present author's personal interjectional note: There are also some fragments of Greek papyri (sections from the OT, **Leviticus** 26:2-16 (4Q119), **Leviticus** 1:11, 2:3-5,7-8?, 3:4,7,9-14, 4:3-4,6-8,10-11,18-19,26-28,30, 5:6,8-10,16-24, [6:1-5] (4Q120); **Numbers** 3:40-43,50-51?, 4:1?,5-9,11-16, 3:39? (4Q121); **Deuteronomy** 11:4 (4Q122); “unidentified text” (4Q126); **Exodus** (4Q127); **Exodus** 28:4-7 (7Q1); ‘Letter of Jeremiah’ vss 43-44 (not Jeremiah scripture) (7Q2), other “unidentified texts” (7Q3, 7Q4, 7Q5, 7Q6-18, 7Q19) and from the minor prophets (Nahal Hever cave) as **Jonah** 1:14-17, 2:1-6, 3:1-10, 4:1-2; **Micah** 1:1-8, 2:7-8, 3:5-6, 4:3-10, 5:2-7; **Nahum** 1:13-14, 2:4-11, 3:3-16; **Habakkuk** 1:5-17, 2:1-8,13-20, 3:8-15; **Zephaniah** 1:1-6,13-18, 2:9-10, 3:6-7; **Zechariah** 1:1-4,8-10, 12-14,19-21, 2:3-5,7-8,12-13, 3:2-10, 4:1-4, 5:8-6:5, 8:2-4,6-7, 12:7-12 -

https://en.m.wikipedia.org/wiki/List_of_the_Dead_Sea_Scrolls) found in the caves at Qum'ran, of certain OT texts, but these have **no known connection** to anything called “LXX”, as there is **no known way to actually determine the transmission** (who / where they came from) **or actual dates of these fragments** (though large speculation exists, **based upon the pseudo-science of paleography; & any which have actually been ‘radio-carbon dated’ have about 20 unproven assumptions, & are really ‘selected dates’ based upon an already preconceived idea as to their ages in the minds of the scholars**), & could easily have been made AD, rather than BC, & placed in those locations to preserve them during the times of persecution & destruction of manuscripts by Romans, or other.]

“... [page 47] If there was an Aristeas, he was faced with two insurmountable problems.

First, how did he ever locate the twelve tribes in order to pick his six representative scholars from each. Having been thoroughly scattered by their many defeats and captivities, the tribal lines of the 12 tribes had long since dissolved into virtual non-existence. It was impossible for anyone to distinctly identify the 12 individual tribes.

Secondly, if the 12 tribes had been identified, they would not have undertaken such a translation for two compelling reasons.

(1) Every Jew knew that the official caretaker of Scripture was the tribe of Levi as evidenced in Deuteronomy 17:18, 31:25,26 and Malachi 2:7. Thus, NO Jew of any of the eleven other tribes would dare to join such a forbidden enterprise. ...”

See also “**The Mythological Septuagint**”, as well as “**The Christian's Handbook of Manuscript Evidence**”, by Peter S. Ruckman, available at Bible Baptist Bookstore.

Which Version?, by Floyd Nolen Jones, 20th edition page 129 [PDF], footnote 1

“1 Jones, The Septuagint: A Critical Analysis, op. cit., pp. 10–54. The reader should, in all fairness, be apprised of the fact that very nearly all references in the literature which allude to the Septuagint in fact pertain to Origen’s 5th column. That is, the real LXX from all citation evidence as to N.T. references – indeed, for all practical purposes – the Septuagint that we actually “see” and “use” is found to actually be only two manuscripts, Vaticanus B and Sinaiticus a. This is especially true of Vaticanus. Although this fact is difficult to ferret out from among the vast amount of literature on the subject, it may be verified by numerous sources. Among them, the reader is directed to page 1259 in The New Bible Dictionary op. cit., (Texts-Versions) where D.W. Gooding admits this when he relates that the LXX of Jer.38:40 (Jer.31:40 in the MT) as shown in figure 214 has been taken from the Codex Sinaiticus. Thomas Hartwell Horne is even more direct in An Introduction to the Critical Study and Knowledge of the Holy Scriptures, 9th ed., Vol. II, (London, Eng.: Spottiswoode and Shaw, 1846), fn. 1. p. 282 and fn. 3 p. 288. It has been established that both were produced from Origen’s 5th column. Thus, the Septuagint which we actually utilize in practical outworking, the LXX which is cited almost ninety percent of the time, is actually the LXX that was written more than 250 years after the completion of the New Testament canon – and by a “Catholicized Jehovah’s Witness” [personal note: He means ‘Origen’.] at that! Moreover, it must be seen that the testimony of these two corrupted manuscripts is almost solely responsible for the errors being foisted upon the Holy Scriptures in both Testaments by modern critics!”

Various scholarly videos about the so called “LXX” (Septuagint”), can be found produced by **David W. Daniels**, and **Dr. Phil Stringer**:

https://www.youtube.com/watch?v=ZBFXozZ_Zhc
<https://www.youtube.com/watch?v=c-LR4KkPYDo>
<https://www.youtube.com/watch?v=YjGi7w6kPSI>
https://www.youtube.com/watch?v=gaH1N5PV_7E
<https://www.youtube.com/watch?v=KNPaPX9mLAc>
https://www.youtube.com/watch?v=C1mi_RcSLQ8

Further recommended reading may be had in **Benjamin G. Wilkinson’s**, “**Truth Triumphant**”, “**Our Authorized Bible Vindicated**” and its sequel, “**Answers to Objections**”.

The word / words of God were being altered, corrupted & wrested by the unconverted & worldly religionists who professed to love God, yet did not want to obey His plain words. However, it also was the deceitful heart, as a corrupt epistle to others, that did not accept the pure truth, but rather accepted pleasing lies mixed together, into the inward parts. This caused great “bitterness” of self-deception, and remained lifted up in pride & self-righteousness all the while proclaiming a life of a powerless ‘gospel’, which relied upon the state authorities, merchants of the earth and the unsanctified collective will and compromised ‘reasoning’ of fallen man to support it. An ‘angel’ (messenger; Gal. 1:8-9 KJB) of false lie-ght that goes out into darkness.

Isaiah 48:1 KJB - Hear ye this, **O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.**

Jeremiah 2:13 KJB - For **my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.**

2 Peter 2:14 KJB - Having eyes full of adultery, and that **cannot cease from sin**; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

2 Peter 2:15 KJB - **Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;**

2 Peter 2:16 KJB - But was rebuked for **his iniquity**: the dumb ass speaking with man's voice forbad **the madness** of the prophet.

2 Peter 2:17 KJB - **These are wells without water, clouds that are carried with a tempest;** to whom **the mist of darkness** is reserved for ever.

Jeremiah 17:13 KJB - O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* **they that depart from me** shall be written in the earth, because **they have forsaken the LORD, the fountain of living waters.**

Proverbs 25:26 KJB - **A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.**

James 3:11 KJB - Doth **a fountain send forth at the same place sweet water** and **bitter**?

James 3:12 KJB - Can the fig tree, my brethren, bear olive berries? either a vine, figs? **so can no fountain both yield salt water** and **fresh**.

The pure word of God is likened unto 'breast milk' (**Heb. 5:13; 2 Pet. 2:2** KJB) of the faithful woman (church), which is watery (words) white (righteousness), given to the newly born-again, and the 'meat' (substance) is compared to deep and weightier things of God. However, those who drink the bitter wormwood of alcohol (naturally or spiritually), from the corrupt & adulterous woman, vomit it back up, being the corrupt & bitter bile of watery words, partly digested by fallen men & regurgitated from the mouth before others, who 'lap' it up.

In twisting and "abusing" (**Jdg. 19:25** KJB) the scriptures (as a "teat", should bring forth "milk" (**Job 21:24; Psalms 22:9; Isaiah 28:9, 60:16, 66:11; Joe. 2:16; 1 Cor. 3:2; Heb. 5:12-13; 1 Pet. 2:2** KJB), they instead bruise and crush (**Exo. 23:3,8,21,34** KJB), so causing "sour [**bitter**] drink" (**Isa. 28:1-8; Hos. 4:18** KJB) to spew (spue, **Jer. 25:27** KJB) forth.

Isaiah 8:6 KJB - **Forasmuch as this people refuseth the waters of Shiloah that go softly,** and rejoice in Rezin and Remaliah's son;

Isaiah 28:7 KJB - But **they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.**

Isaiah 28:8 KJB - **For all tables are full of vomit and filthiness, so that there is no place clean.**

Isaiah 28:9 KJB - Whom shall he **teach knowledge**? and whom shall he make to **understand doctrine**? *them that are* **weaned from the milk,** *and* **drawn from the breasts.**

Isaiah 28:10 KJB - For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

Isaiah 28:11 KJB - For with stammering lips and another tongue will he speak to this people.

Isaiah 28:12 KJB - To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: **yet they would not hear.**

Isaiah 28:13 KJB - But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that **they might go, and fall backward, and be broken, and snared, and taken.**

Isaiah 28:14 KJB - Wherefore hear the word of the LORD, **ye scornful men, that rule this people which is in Jerusalem.**

Isaiah 28:15 KJB - Because ye have said, **We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:**

The “great star ... burning as it were a lamp” (great church), whose very name (character) meant “bitterness” (wormwood) that “fell” from Heaven (hand of Jesus), brought about all manner of bitterness into the lives of mankind (AD 136(ish) to AD 380(ish)), and instead of bringing the sweet gospel waters of life of Jesus, brought death, physical, mental and spiritual.

The symbol, “and many men died of the waters”:

Turning (falling) away from Jesus Christ, the true source of righteousness (Melchizedek; **Psa.** 110:4; **Heb.** 5:6,10, 6:20, 7:1,10,11,15,17,21; **Rom.** 5:21; **Psa.** 98:2, 119:142 KJB) and eternal life (**Jhn.** 14:6 KJB), and turning unto the state (political) authority, and majority opinion. Those who were once alive in Christ Jesus, now being cut off from the true vine (**Jhn.** 15:1,5), wither and die in their spirituality, faith & good works, so losing eternal life, and remained in the bitter bondage of sin. They also rejected the true word / words of God, by altering them to suit their own carnal hearts, and to appease, or appeal to, the masses of the unconverted, simply to gain political influence, prestige, power, worldly wealth and notoriety.

There are 3 basic types of attitudes toward God:

Apostasy – Clandestine Denial	Faithfulness – True Obedience	Rebellion – Open-Handed Denial
Luke 6:46 KJB - And why call ye me, <u>Lord, Lord, and do not the things which I say?</u>	Luke 22:42 KJB - Saying, Father, if thou be willing, remove this cup from me: <u>nevertheless not my will, but thine, be done.</u>	Exodus 5:2 KJB - And Pharaoh said, <u>Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.</u> Exodus 5:9 KJB - <u>Let there more work be laid upon the men,</u> that they may labour therein; and <u>let them not regard vain words.</u>
Religious Humanism (Babylon, Confusion; 1 Cor. 14:33; Rev. 17:1-18 KJB)	True Christianity, Worship of God in spirit (heart) & in truth (deed) (Jhn. 4:24; Gal. 4:26 KJB)	Secular Humanism (Egypt, Atheism; Eph. 2:12; Isa. 19:3; Rev. 11:8 KJB)

The great stream of Christianity had split into two factions, two “branches” (sweet & bitter), one of which flowed into the wilderness (**Rev. 12:6,14 KJB**) becoming very small yet remain pure, and the other, would swell into a mighty polluted river of peoples engulfing all the world (**Jam. 3:10 KJB**).

Since the heart of the Christian, is to be a living epistle (**2 Cor. 3:1-3 KJB**) of Christ Jesus in faith (spirit) and action (truth, in deed), do any alter some of the words in their hearts that were inspired of the Holy Ghost, to be as a living witness to others, and so present a false Christ & Gospel; an anti-Christ, to others? What are the words that pour forth as “water” at the fountain and stream of the mouth and life, that stems from the deep well of the heart and mind? Are they rivers of living waters, streams of mercy, or are they the bitter waters of Marah, the corrupt and lifeless waters of the dead sea?

Proverbs 2:18 KJB - For her [adulterous woman, the “great whore” (Rev. 17:1, 19:2 KJB)] house inclineth unto death, and her paths unto the dead.

Proverbs 9:18 KJB - But he knoweth not that the dead are there; and that her guests are in the depths of hell [The grave, the place of the dead].

Proverbs 21:15 KJB - *It is* joy to the just to do judgment: but destruction shall be to the workers of iniquity.

Proverbs 21:16 KJB - The man that wandereth out of the way of understanding shall remain in the congregation of the dead. (a dead church)

Proverbs 23:27 KJB - For a whore (Rev. 17:1, 19:2 KJB) is a deep ditch; and a strange woman is a narrow pit.

Isaiah 26:14 KJB - They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Ezekiel 18:13 KJB - Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Ezekiel 18:18 KJB - *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

Ezekiel 18:20 KJB - The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezekiel 18:23 KJB - Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

Ezekiel 18:24 KJB - But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Ezekiel 18:26 KJB - When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Ezekiel 18:31 KJB - Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Ezekiel 33:13 KJB - When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Ezekiel 33:18 KJB - When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

Matthew 23:27 KJB - Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Romans 6:13 KJB - Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, *as* those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 7:9 KJB - For I was alive without the law once: but when the commandment came, sin revived, and I died.

Romans 8:13 KJB - For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Jude 1:12 KJB - These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

John 6:50 KJB - This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

John 11:25 KJB - Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 11:26 KJB - And whosoever liveth and believeth in me shall never die. Believest thou this?

Ephesians 5:14 KJB - Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Hebrews 6:1 KJB - Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

James 2:17 KJB - Even so faith, if it hath not works, is dead, being alone.

James 2:20 KJB - But wilt thou know, O vain man, that faith without works is dead?

James 2:26 KJB - For as the body without the spirit is dead, so faith without works is dead also.

The symbol “because they were made bitter”:

Exodus 1:14 KJB - And they **made their lives bitter with hard bondage**, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. **(They went from Grace in Jesus Christ, to self-righteous Works outside of Jesus.)**

Job 3:20 KJB - Wherefore is light given to **him that is in misery**, and life unto **the bitter in soul**; **(Only Jesus, the Branch, can take away the bitterness and misery.)**

Job 21:25 KJB - And **another dieth in the bitterness of his soul**, and **never eateth with pleasure**. **(There are those who die, thinking that they are in Christ Jesus, but never ate of the true Bread from Heaven, and never had the Joy of salvation, and freedom in Jesus, or life-giving sweet waters.)**

Ecclesiastes 7:26 KJB - And I find **more bitter than death the woman, whose heart is snares and nets**, and her hands *as* bands: whoso pleaseth God shall escape from **her; but the sinner shall be taken by her**. **(The Great Whore / Adulteress is bitter, but the one who desires not victory over sin in Jesus by faith, cannot overcome or break free from her charms.)**

Romans 3:14 KJB - Whose **mouth is full of cursing and bitterness**: **(Not only the Great Whore, but also her own children and adherents, who will never obtain the victory, since they refuse to do what Jesus told them to do.)**

That which was meant to give life, was poisoned by satan’s own sour character, & brought only bitterness & death, through a Christless ‘Gospel’, through feigned words, corrupt Bibles, false Apostles, prophets, & teachers. All of the “waters” which were made “bitter”:

The word / words of God, being corrupted, were made “bitter”.

The doctrines were made “bitter”.

The hearts of mankind were made “bitter”.

The practices were made “bitter”.

The peoples themselves were made “bitter”.

The leaders (religious & political) of those peoples were made “bitter”.

The governments & religion of those peoples were made “bitter”.

Life itself, became “bitter” unto death, & the great system of antichrist (vicarius christi) that was already in building, and growing as a child does, in the womb of evil, would then soon after, fully manifest upon the stage of history. It would be accepted by nearly all (except those faithful remnant), and many nations would drink of its bitter cup. Woe unto the world when a church falls away from Jesus Christ!

Isaiah 16:10 KJB - **And gladness is taken away, and joy out of the plentiful field**; and **in the vineyards there shall be no singing**, neither shall there be shouting: the treaders shall tread out no wine in their presses; **I have made their vintage shouting to cease**. (See also Jer. 48:33 KJB)

Consider a condensed historical picture of the events just described by the Bible's texts:

The Great Controversy (1911), by Ellen G. White, pgs. 42.3-46.1

"... [page 42.3] The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

[page 42.4] Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth. ..."

[page 43.1] Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone.

[page 43.2] There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reprove, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.

[page 44.1] The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.

[page 45.1] But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

[page 45.2] It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

[page 45.3] After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

[page 46.1] Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ. ..." - <https://m.egwwritings.org/en/book/132.160>

The Great Controversy (1911), by Ellen G. White, pgs. 49.1-50.2

“... [page 49.1] The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, “except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is

God.” And furthermore, the apostle warns his brethren that “the mystery of iniquity doth already work.” 2 Thessalonians 2:3, 4, 7. **Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.**

[page 49.2] **Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, “the mystery of iniquity” carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.**

[page 50.1] This **compromise between paganism and Christianity** resulted in the development of “the man of sin” foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion** is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

[page 50.2] Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But **Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome. ...**” - <https://m.egwwritings.org/en/book/132.200>

There could only ever be one solution to save people from their sins, and it would never be found in the corrupt system that rejected God’s prescribed answer in Christ Jesus. Look up unto Jesus, in the Heavenly sanctuary, by faith unto righteousness, calling upon His name, and He shall save! Let the great morning star, Jesus Christ, descend into the heart by the Holy Ghost, through His inspired and preserved word / words, and drink from the living waters, so receiving the true bitterness to become eternally sweet:

Zechariah 12:10 KJB - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Be saved by that true bitterness, and godly sorrow for the personal sins, and the shed blood & death of the Son of God, for each one, and so let each die the true death:

Galatians 2:20 KJB - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

The only cure, dear reader:

Isaiah 48:18 KJB - O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

2 Kings 2:19 KJB - And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: **but the water is naught, and the ground barren.**

2 Kings 2:20 KJB - And he said, **Bring me a new cruse, and put salt therein.** And they brought *it* to him.

2 Kings 2:21 KJB - And **he went forth unto the spring of the waters, and cast the salt in there,** and said, Thus saith the LORD, **I have healed these waters; there shall not be from thence any more death or barren land.**

2 Kings 2:22 KJB - So **the waters were healed unto this day,** according to the saying of Elisha which he spake.

Exodus 15:26 KJB - And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, **I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.**

Psalms 103:3 KJB - Who forgiveth all thine iniquities; who **healeth** all thy diseases;

Psalms 103:4 KJB - Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Psalms 147:3 KJB - He **healeth** the broken in heart, and bindeth up their wounds.

Isaiah 30:26 KJB - Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that **the LORD bindeth up the breach of his people, and healeth the stroke of their wound.**

Psalms 85:11 KJB - **Truth shall spring out of the earth;** and righteousness shall look down from heaven.

Isaiah 12:3 KJB - Therefore **with joy shall ye draw water out of the wells of salvation.**

Revelation 22:1 KJB - And **he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.**

CHAPTER 8

The 4th Trumpet - Revelation 8:12

Revelation 8:12 KJB - And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

This 4th Trumpet strikes at the very Light that God had put into place to shed forth his glory upon the earth and to those in a land of darkness. Darkness would increase in strength, but it still could not completely shut out the light of the Gospel and God's word / Word.

The symbol, "And the third part of the sun was smitten":

The Sun can be "eclipsed" (over shadowed with darkness) when the "moon" (representing the church & God's word / words) comes between the earth (representing the peoples of the world) and the Sun (representing God & Godhead), leaving only darkness. The Godhead – The Person / Being of the Father, the Person / Being of the Son, and the Person / Being of the Holy Ghost are likened unto the Sun in scripture, and 1/3rd would be affected:

Acts 17:29 KJB - Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Romans 1:20 KJB - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Colossians 2:9 KJB - For in him dwelleth all the fulness of the Godhead bodily.

The Father in Heaven	The Son, Jesus, in His Heavenly Ministry	The Holy Spirit in the people of the Church
Psalms 84:11 KJB - For <u>the LORD God is a sun</u> and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.	Malachi 4:2 KJB - But unto you that fear my name shall <u>the Sun of righteousness arise with healing in his wings</u> ; and ye shall go forth, and grow up as calves of the stall.	Daniel 5:11 KJB - "There is <u>a man</u> in thy kingdom, <u>in whom is the spirit of the holy gods</u> ; and in the days of thy father <u>light and understanding and wisdom, like the wisdom of the gods</u> , was found in him; ..."
See also Gen. 37:9; Num. 6:25; Psa. 31:16, 67:1, 72:17, 80:3,7,19, 119:135; Isa. 2:5, 50:10, 60:19-20; Dan. 9:17; Mic. 7:8; 1 Tim. 6:16; 1 Pet. 2:9; 1 Jhn. 1:5,7 KJB	See also Psa. 72:17, 80:1; Isa. 9:2, 10:17; Mic. 7:9; Hab. 3:4; Mat. 4:16, 17:2; Luk. 1:79, 2:32; Jhn. 1:4,5,7-9, 3:19-21, 8:12, 9:5, 11:9, 12:35-36,46; Act. 22:6,9,11, 26:13,18,23; Eph. 5:14; 2 Pet. 1:19; Rev. 1:16, 10:1, 21:23, 22:5 KJB	Daniel 5:14 KJB - I have even heard of thee, that <u>the spirit of the gods is in thee</u> , and <u>that light and understanding and excellent wisdom is found in thee</u> .
		See also (oil) Psa. 104:15; (wisdom) Ecc. 8:1 (Isa. 11:2); Isa. 60:19-20; (manifest) Eph. 5:13; & the Holy Spirit working in men / church: Job 11:17; Pro. 4:18; Son. 6:10; Isa. 42:6, 58:8,10, 60:1,3; Dan. 12:3; Mat. 5:14,16, 13:43; Jhn. 5:35; Act. 13:47; Php. 2:15; Col. 1:2; 1 Thes. 5:5; Rev. 12:1 KJB

Jesus' (as the light of the Sun) Heavenly Priestly Ministry begins to be obscured by an earthly priestly ministry:

John 3:19 KJB - And **this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

Thus 1/3rd of the light of the Sun, was smitten, and darkness followed in the wake of the antichrist (vicarius christi) who stood in the place of Jesus Christ on earth, and covers a time frame of about AD 380(ish) to about AD 508 / 538. Yet, consider a bit of the background history, from the time of Babylon leading up to the events under the 4th Trumpet:

Daniel 11 begins with the continuation from Gabriel's explanation to **Daniel**, in how that he behind the scenes, as God's heaven-sent messenger, had aided king Darius the Mede [**Cyaxares II**] (**Dan.** 5:31-6:28 KJB) unto the taking over of the kingdom of Babylon (**Dan.** 2:32,35,37, 7:4,17, 8:1 KJB, 605-539 BC) by Cyrus II – the Medo-Persian (**Dan.** 1:21, 2:32,35,39, 5:28, 6:8,12,15, 7:5, 8:3-4,20, 11:2 KJB). He would be followed by three successive kings that ruled over a vast territory from Persia (who eventually became the stronger over the Medes; **Est.** 1:3,14,18,19; **Dan.** 7:5, 8:3 KJB):

[1] Ahasuerus, aka: Cambyses II (**Ezr.** 4:6 KJB) who would conquer Egypt,

[2] [**False**] Artaxerxes, aka: False Smerdis, Pseudo Bardiya, Gaumata, a usurper who read and spoke Syrian rather than Persian (**Ezr.** 4:7-24 KJB), who would give a countermanding decree (**Ezr.** 4:21-24 KJB) to that of Cyrus II's original decree (**2 Chr.** 36:22-23; **Ezr.** 1:1-11 KJB; in obedience to God's "commandment" (**Dan.** 9:25; **Ezr.** 6:14 KJB)); even though the law of the Medo-Persians was not supposed to change (**Est.** 1:19; **Dan.** 6:8,12,15 KJB),

[3] Darius I Hystaspes the Persian (**Ezr.** 4:5, 5:5,7, 6:1 KJB), who would give a second decree, to re-establish, in part, Cyrus II's original (**Ezr.** 6:1-12 KJB).

Then, after these three kings, would be a fourth successive king over Persia, that would be far richer than all of the previous before him, for he inherited their wealth and the untold riches of three major conquered kingdoms ([1] Babylon, [2] Lydia (king Croesus), [3] Egypt (**Isa.** 45:3; **Dan.** 7:5, 8:4 KJB)):

[4] Ahasuerus, aka Xerxes I, who ruled over 127 provinces (**Est.** 1:1 KJB; not the same person as in **Dan.** 9:1, neither as yet another in **Ezr.** 4:6 KJB), and who eventually married Hadassah (Esther; **Est.** 2:7 KJB). One of Xerxes I's sons, Artaxerxes I Longimanus / Macrocheir, would eventually issue the final, and third decree (**Ezr.** 6:14; 7:1-28; **Dan.** 9:25 KJB) when he came to rule. Yet, Xerxes I, "by his strength through his riches he shall stir up all against the realm of Grecia." (**Dan.** 11:2 KJB), and so "the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea." (**Est.** 10:1 KJB), which so greatly affected the Greek nations ("Javan, to the isles afar off" (**Isa.** 66:19, see also **Gen.** 10:2,4; **1 Chr.** 1:5,7; **Eze.** 27:13 KJB)), that eventually it led to a revolt of which Alexander III of Macedon (**Dan.** 7:6, 8:5,21-22, 11:3 KJB) would spearhead into an entire overthrow of the Persian-Median kingdom (539-331 BC, **Dan.** 11:3 KJB) in the time of Darius III Codomannus (331 BC).

Alexander III would eventually become a ruler over a "great dominion" (**Dan.** 11:3 KJB), "which shall bear rule over all the earth" (**Dan.** 2:32,35,39 KJB) and "do according to his will" instead of God's perfect will (**Psa.** 40:8-10; **Exo.** 20:1-17, 33:12-23, 34:1-9; **Mic.** 6:8 KJB). This would cost him dearly.

Alexander III would conquer all the way to the Indus river before his own men, weary of fighting and longing for home, nearly mutinied, which persuaded him to return back towards Egypt, and eventually back to Babylon, and yet conquering even still as he went taking a southernly route. He is never directly mentioned by name in the scripture (KJB), except for a few small references to a city (and a people therefrom) he had renamed after himself (**Act.** 6:9, 18:24, 27:6, 28:11 KJB) & some men (**Mar.** 15:21; **Act.** 4:6, 19:33; **1 Tim.** 1:20; **2 Tim.** 4:14 KJB). His life is a dire warning to all, for his manner and kingdom was after a type of satan (even having been taught by Aristotle, and his genii, or ‘genius loci’), whose light and glory, though marvelous and bright for a time, would be fleeting, and go out into obscure darkness. He would die rather young (**Dan.** 8:8 KJB), having never conquered his own vices, and his kingdom divided among several internal warring factions amongst his one-time generals (Diadochi; **Dan.** 7:6, 8:8, 11:4 KJB).

Eventually four prominent Greek generals [**out of 12 Diadochi**], that once served under Alexander III, stood out and staked their claims by might and force:

[1] Ptolemy I Soter I took control of Egypt (King of the South)

[2] Seleucus I Nicator took control of Cole-Syria, the area of Babylon, &c (King of the North), whose descendants would also bear the name “Antiochus” occasionally.

[3] Lysimachus took control of Thrace

[4] Cassander too control of Macedon

Of these four dynasties, only two, the Ptolemaic and Seleucid (& Antiochid), would become prominent in the matters dealing with God’s city, temple and people (**Dan.** 11:4-19 KJB) for quite some time (331-168 BC, Romans eventually sacking the Capital of Macedon, “Pella”, at the Battle of Pydna, and later conquering their African enemies at Carthage (Carthaginians) in the third Punic war, ending in 146 BC). Each would have 6 primary successive leaders, all taking a name to themselves that truly belongs to “Michael / Jesus”, before eventually being overpowered by the Romans:

Ptolemaic (King South)

- [1] Ptolemy I Soter [Saviour]
- [2] Ptolemy II Philadelphus [Lover of Brother]
- [3] Ptolemy III Euergetes [Benefactor, Good Worker]
- [4] Ptolemy IV Philopator [Lover of Father]
- [5] Ptolemy V Epiphanes Eukharistos [Revealer of Beneficence]
- [6] Ptolemy VI Philometor [Lover of Mother]

Seleucid / Antiochid (King North)

- [1] Seleucus I Nicator [Victor]
- [2] Antiochus I Soter [Saviour]
- [3] Antiochus II Theos [God, Divinity]
- [4] Seleucus II Callinicus [Beautiful Victor] or aka Pogon [Bearded]
- [5] Seleucus III Soter Ceraunus [Saviour Thunder (Voice of Heaven)]
- [6] Antiochus III The Great

Antiochus III resisted the Romans awhile, but was eventually defeated. He after tried to gain wealth in the east, but dies, leaving his ‘mad’ (Epimanes) son Antiochus IV ‘Epiphanes’ as a pledge at Rome.

During the days of the Grecian Empire, and even into the Roman, many of God's people would grow tired of waiting upon the promise of the Messiah (**Gen.** 3:15,21; **Isa.** 7:14, 9:6 KJB) and seek to establish the prophecy themselves (**Dan.** 9:24-27 KJB). However, they were continual breakers of God's covenant, and so were all "robbers", murders and destroyers (**Psa.** 17:4; **Isa.** 1:2,23, 10:2, 35:9; **Jer.** 7:11; **Eze.** 7:22, 18:10; **Hos.** 4:2, 7:1; **Mal.** 3:8,9 KJB), such as: Theudas, "boasting himself to be somebody" (**Act.** 5:36 KJB), Judas of Galilee (**Act.** 5:37 KJB), the Zealots (**Luk.** 6:15; **Act.** 1:13 KJB), the Egyptian (**Act.** 21:38 KJB), Barabbas (**Mat.** 27:16,17,20,21,26; **Mar.** 15:11,15; **Luk.** 23:18; **Jhn.** 18:40 KJB), Jews, like Pharisees, Sadducees, and Leaders like Annas and Caiaphas, etc. (**Mat.** 21:13; **Mar.** 11:17; **Luk.** 19:46; **Jhn.** 8:44 KJB), though, at the end, they would all fail (**Dan.** 8:23a, 11:14; **Mat.** 23:32, **Act.** 5:38 KJB).

The Romans, with their Capitoline wolf, would come with terrible strength, breaking into pieces other nations (**Dan.** 2:33,35,40, 7:7-8,17,19-20,23-24, 8:9-10,23a, 11:20; **Rev.** 12:3-4 KJB), but itself would 'shortly' (**Psa.** 109:8; **Pro.** 6:15, see also **Job** 14:1; **Heb.** 12:10; **Gen.** 24:55; **Num.** 9:20-22; **Gen.** 29:20; **Gen.** 27:44-45, 31:41; **Gen.** 47:9; **Job** 10:20 KJB) break up into pieces itself (**Dan.** 2:40-43, 7:24, 11:20b ; see also 'brake in pieces': **Exo.** 9:25, 23:24, 32:19; **Deu.** 9:17, 10:1-2; **1 Kin.** 19:11; **2 Kin.** 11:18, 18:4, 23:14; **2 Chr.** 23:17, 31:1,4; **Psa.** 48:7; **Jer.** 19:11, 52:17; **Dan.** 8:7 KJB). Yet, in its days of strength as a "king of fierce countenance" (**Dan.** 8:23a; **Deu.** 28:49,50-57 KJB), it would tax the world (**Dan.** 2:40, 11:20; **Mat.** 10:3, 22:17-21; **Mar.** 2:14, 12:14,16,17; **Luk.** 2:1,3,5, 5:27,29, 19:2, 20:22,24,25, 23:2; **Rom.** 13:7 KJB).

Out of the disharmony and fracturing of the Iron Empire of Pagan Rome into a number of individual nations (**Dan.** 2:33,41-42 KJB), would come a differing phase of the Roman element (**Dan.** 2:43 KJB), as it donned the outward clothing of the sheep (Christian; **Jhn.** 10:26; **Rev.** 2:2 KJB), and thus rule (**Dan.** 7:8,11,20b-21,24-26, 8:10-12 KJB) in apostasy (**2 Thes.** 2:3-4; **1 Tim.** 4:1-3; **Rev.** 2:20 KJB) as "a king ... understanding dark sentences" (**Dan.** 8:23b KJB), or a corruption of the mystery of the Gospel (**Psa.** 49:4, 78:2; **Pro.** 1:6; **Mat.** 13:11,34; **Mar.** 4:11,13,34; **Luk.** 8:10; **Act.** 20:28-30; **Rom.** 11:25, 16:25; **1 Cor.** 2:7, 4:1, 13:2, 14:2, 15:51; **Eph.** 1:9, 3:3,4,5,9, 5:32, 6:19; **Col.** 1:26,27, 2:2, 4:3; **2 Thes.** 2:7; **1 Tim.** 3:9,16; **Rev.** 1:20, 10:7, 17:5,7 KJB *). It would come as a "vile person" (**Dan.** 11:21 KJB; see also **1 Sam.** 3:13 'fornication', 'idolatry', 'theft', 'oppression', 15:9, "vile" beasts; **Job** 18:3, "beast", "vile"; **Psa.** 15:4; **Isa.** 32:5-6; **Jer.** 29:17, "vile", "evil"; **Nah.** 1:14, 3:6; **Rom.** 1:26 KJB), a "man of sin", a "son of perdition (destruction)" (**2 Thes.** 2:3 KJB; see also **Jhn.** 17:12; **1 Thes.** 5:3; **2 Thes.** 1:9; **1 Tim.** 6:9; **2 Pet.** 2:1, 3:16; **1 Jhn.** 3:4; **Rev.** 17:8 KJB), who would take authority deceitfully and subtly (**Gen.** 3:1 KJB) by "peace" (**Dan.** 8:25, 11:21,32,34 KJB; a perversion of the Gospel of peace; **Jer.** 6:14, 8:11, 23:17; **Eze.** 13:10,16; **Nah.** 1:15; **Luk.** 1:19, 2:14; **Rom.** 10:15 KJB) so taking upon itself the "daily" (**Act.** 2:47 KJB) of Christ's heavenly ministration (**Dan.** 8:11-13, 11:31, 12:11 KJB), obscuring the heavenly sanctuary and God's true law (**Pro.** 24:21; **Dan.** 7:25; **Heb.** 8:1-2, 9:11-12 KJB), for a very long time.

* See also "riddle" in **Num.** 12:8; **Jdg.** 14:12-19 KJB. See also "hard questions" in **1 Kin.** 10:1; **2 Chr.** 9:1 KJB. See also "... take up a parable ... a taunting proverb ..." (**Hab.** 2:6 KJB). To speak in proverbs is to speak in symbols, "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb." (**Jhn.** 16:29 KJB), thus, as it is written, "*It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*" (**Pro.** 25:2 KJB)

Taking a brief step back, into the days of natural Jerusalem and the Temple; its "daily" services suddenly ceased, being "taken away" by natural Babylon, in the time of **Jeremiah**, **Ezekiel** and **Daniel**, because Israel the peoples, had rejected God (**Jer.** 52:6-8,13-14; **Lam.** 2:6-7 KJB). The typical or natural "daily" services did not come back into practice until the time of the Medo-Persian empire (see **Ezra**, also **Isa.** 21:2,9, 25:11-12, 29:10, 51:11-12; **Dan.** 9:2; **Zec.** 1:12, 7:5 KJB). This was the type of the taking away of the "daily" as found in **Daniel**.

Once the typical “daily” services are restored in the time of **Ezra**, they would continue until the time of Jesus Christ in AD 27-31, in which “... he shall cause the sacrifice and the oblation to cease ...” (**Dan.** 9:27 KJB), He being the anti-type of the sacrifices, the “... Lamb of God, which taketh away the sin of the world.” (**Jhn.** 1:29 KJB). At this point, the typical “daily” transitions fully into the anti-typical “daily”.

History was to repeat (**Ecc.** 1:9, 3:15 KJB) upon a much grander scale, in the spiritual (**1 Cor.** 15:46 KJB). As natural Babylon [type] took away the typical “daily” of natural Jerusalem / Temple, it was Cyrus II [type of Christ Jesus], that came and took natural Babylon out of the way (just like **2 Thes.** 2:7 KJB, in type), just as later spiritual Babylon was to “take away” the “daily” of the spiritual Jerusalem, and it would be spiritual Babylon (Papacy (Papal Romanism, Babylon the Great), anti-type) that would be “taken out of the way” by Christ Jesus (anti-typical Cyrus) at His Second Advent. Type to antitype; natural to spiritual, shadow to reality.

Throughout the events of **Daniel** 11:21-40, the Papacy (Papal Rome), a unification, or amalgamation, of Churchcraft & Statecraft (**Exo.** 19:6; **Eze.** 22:27; **Dan.** 2:33-35,41-45, 7:8,11,20-21,25, 8:10-11,23,25, 11:43,45; **Mat.** 7:15; **Mar.** 4:39; **Luk.** 2:14; **Jhn.** 16:2; **Act.** 5:23, 20:28-30; **1 Thes.** 5:3; **2 Thes.** 2:4; **1 Pet.** 2:9; **Rev.** 1:6, 5:10, 9:7-9, 13:1-15, 14:9,11, 17:1-8,18 KJB), would grow from littleness into a world-wide dominating power and eventually obtain military “arms” that would fight for it (**Dan.** 11:31 KJB; through the Franks and Clovis I), persecuting all (**Dan.** 7:21,24, 8:10, 11:22; **Rev.** 12:14-15,17 KJB) who would not adhere to its dogmas and decrees. It would magnify itself above all, claiming to be a Bishop (**Psa.** 69:25, 109:9-15; **Act.** 1:20, 2:28-30 KJB), Apostle (**Rev.** 2:2 KJB) and King (**Dan.** 8:23b, 11:27 KJB), over all God’s heritage, even claiming for itself the position of God with all God’s prerogatives (**Dan.** 7:8,11,25, 8:11-12, 11:36-38; **2 Thes.** 2:4; **Rev.** 13:5, 17:1-5 KJB).

Daniel 7:8 KJB - I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Daniel 7:21 KJB - I beheld, and the same horn made war with the saints, and prevailed against them;

Daniel 7:24 KJB - And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Daniel 7:25 KJB - And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

Daniel 8:10 KJB - And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Daniel 8:11 KJB - Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Daniel 8:12 KJB - And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Daniel 11:36 KJB - And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:37 KJB - Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for **he shall magnify himself above all.**

Daniel 11:38 KJB - But **in his estate shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**

Daniel 11:39 KJB - Thus shall **he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.**

2 Thessalonians 2:3 KJB - Let no man deceive you by any means: for *that day shall not come*, except there come **a falling away first**, and **that man of sin be revealed, the son of perdition;**

2 Thessalonians 2:4 KJB - Who **opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

Joh 5:43 KJB - I am come in my Father's name, and ye receive me not: **if another shall come in his own name, him ye will receive.**

Ezekiel 8:16 KJB - And he brought me **into the inner court of the LORD'S house**, and, behold, at **the door** of the temple of the LORD, between the porch and the altar, *were* **about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.**

Not only is the Godhead Light as a Sun, but so too is the eternal law of God, The Ten Commandments, for they are a written transcript of the perfect loving character (**Exo. 33:12-23, 34:1-9, 20:5-7 KJB**) and shone with magnificent glory, even so much so, that Moses' face shone with a slightly lesser glory:

Proverbs 6:23 KJB - For **the commandment is a lamp**; and **the law is light** (connected to the light of the sun, **Ecc. 12:2 KJB**); and reproofs of instruction are the way of life:

Ecclesiastes 12:2 KJB - While **the sun, or the light**, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Isaiah 51:4 KJB - Hearken unto me, my people; and give ear unto me, O my nation: for **a law shall proceed from me**, and I will make my judgment to rest for **a light of the people.**

Hosea 6:5 KJB - Therefore have I hewed *them* by the prophets; I have slain them **by the words of my mouth**: and thy judgments *are* **as the light that goeth forth.**

2 Corinthians 3:8 KJB - How shall not **the ministration of the spirit be rather glorious?**

2 Corinthians 3:9 KJB - For if the ministration of condemnation be glory, **much more doth the ministration of righteousness exceed in glory.**

The eternal Law of God was to be written upon the heart, but instead something else began to happen:

The True Law of God in Heaven	The True Law of God in the Christian's Heart	The True Law of God in Nature
Revelation 11:19 KJB - And <u>the temple of God was opened in heaven</u> , and <u>there was seen in his temple the ark of his testament</u> : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.	Psalms 40:8 KJB - I delight <u>to do thy will</u> , O my God: yea, <u>thy law is within my heart</u> .	Romans 1:20 KJB - For <u>the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse</u> :
Revelation 15:5 KJB - And after that I looked, and, behold, <u>the temple of the tabernacle of the testimony in heaven was opened</u> :	See also Psa. 119:34; Pro. 3:1; Isa. 51:7; Jer. 31:31-34; Eze. 11:19-20, 36:24-29, 37:26-28; 2 Cor. 3:3; Heb. 8:8-13, 10:16 KJB	Romans 2:14 KJB - For <u>when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves</u> : Romans 2:15 KJB - <u>Which shew the work of the law written in their hearts</u> , their conscience also bearing witness, and <i>their</i> thoughts the mean while accusing or else excusing one another;)

The Heavenly Law of God, being Light, was obscured by an alternate earthly Law, which was a mixture of God's commands and the faulty traditions of fallen mankind and so the Law of God slowly was changed over time.

Matthew 15:9 KJB - But in vain they do worship me, teaching for doctrines the commandments of men. (See also **Deu.** 12:32; **Pro.** 30:5-6; **Isa.** 29:13; **Mat.** 15:3-9; **Mar.** 7:6-8,13; **Col.** 2:8,23,28-22; **1 Tim.** 4:1-3; **Tit.** 1:14 KJB)

Proverbs 24:21 KJB - My son, fear thou the LORD and the king: *and* meddle not with them that are given to change:

Daniel 7:25 KJB - And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Traditional Catechetical Formula of the Roman Catholic system of faith and practice	
1. I am the LORD your God: you shall not have strange Gods before me. 2. You shall not take the name of the LORD your God in vain. 3. Remember to keep holy the LORD's day.	4. Honor your father and your mother. 5. You shall not kill. 6. You shall not commit adultery. 7. You shall not steal. 8. You shall not bear false witness against your neighbor. 9. You shall not covet your neighbor's wife. 10. You shall not covet your neighbor's goods.

One might say, “I don’t see any difference.” This is because that person may not be as familiar with God’s true Law (Exo. 20:1-17 KJB) as they ought to be, and so they ought to consider the two more closely:

God’s True Law (Exo. 20:1-17 KJB)	Catholicism on Deu. 5:6-21	Catholic Catechism
<p>“(vs 1) <u>And God spake all these words, saying, (vs 2) I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (vs 3) Thou shalt have no other gods before me.</u>”</p> <p>“(vs 4) <u>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: (vs 5) Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (vs 6) And shewing mercy unto thousands of them that love me, and keep my commandments.</u>”</p> <p>“(vs 7) Thou shalt not take the name of the LORD thy God in vain; <u>for the LORD will not hold him guiltless that taketh his name in vain.</u>”</p> <p>“(vs 8) Remember <u>the sabbath day</u>, to keep <u>it</u> holy. (vs 9) <u>Six days shalt thou labour, and do all thy work: (vs 10) But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: (vs 11) For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.</u>”</p> <p>“(vs 12) Honour thy father and thy mother: <u>that thy days may be long upon the land which the LORD thy God giveth thee.</u>”</p> <p>“(vs 13) Thou shalt not kill.”</p> <p>“(vs 14) Thou shalt not commit adultery.”</p> <p>“(vs 15) Thou shalt not steal.”</p> <p>“(vs 16) Thou shalt not bear false witness against thy neighbour.”</p> <p>“(vs 17) Thou shalt not covet thy neighbour’s <u>house</u>, thou shalt not covet thy neighbour’s wife, <u>nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.</u>”</p>	<p>I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.</p> <p>You shall have no other gods before me...</p> <p>You shall not take the name of the LORD your God in vain:...</p> <p>Observe the sabbath day, to keep it holy...</p> <p>Honor your father and your mother...</p> <p>You shall not kill.</p> <p>Neither shall you commit adultery.</p> <p>Neither shall you steal.</p> <p>Neither shall you bear false witness against your neighbor.</p> <p>Neither shall you covet your neighbor’s wife...</p> <p>You shall not desire... anything that is your neighbor’s.</p>	<p>1. I am the LORD your God: you shall not have strange Gods before me.</p> <p>2. You shall not take the name of the LORD your God in vain.</p> <p>3. Remember to keep holy the LORD’s day.</p> <p>4. Honor your father and your mother.</p> <p>5. You shall not kill.</p> <p>6. You shall not commit adultery.</p> <p>7. You shall not steal.</p> <p>8. You shall not bear false witness against your neighbor.</p> <p>9. You shall not covet your neighbor’s wife.</p> <p>10. You shall not covet your neighbor’s goods.</p>

1/3rd of God's Law was altered. The 2nd commandment (on Idolatry, and thus Idolatry was 'sanctified'), the 4th commandment (on the 7th Day the Sabbath of God, and thus the 'solemnity' was changed from the 7th to the 1st day) and the 10th commandment (on Covetousness, thus of all but 'goods' was allowed to be desired) were all drastically altered. There were also partial alterations in the 1st, 3rd and 5th commandments also, which dealt with God's speaking, His judgment against misrepresenting His name or character, and His words of promise of the eternal inheritance were taken away.

The LORD God is as a "Sun":

Psalms 84:11 KJB - For **the LORD God is a sun** and shield: **the LORD will give grace and glory**: no good *thing* will he withhold from them that walk uprightly.

The Sun has "glory":

1 Corinthians 15:41 KJB - *There is* **one glory of the sun**, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

The "name" of God is God's glory and will not share it with idols:

Psalms 148:13 KJB - Let them praise **the name of the LORD**: for **his name alone is excellent**; **his glory is above the earth and heaven**.

Isaiah 42:8 KJB - **I am the LORD**: **that is my name**: and **my glory will I not give to another**, **neither my praise to graven images**.

Isaiah 48:11 KJB - For mine own sake, *even* for mine own sake, will I do *it*: for how should **my name** be polluted? and **I will not give my glory unto another**.

The appearance of the glory of God is as a rainbow of multi-coloured light:

Ezekiel 1:28 KJB - **As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about**. **This was the appearance of the likeness of the glory of the LORD**. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezekiel 10:4 KJB - Then **the glory of the LORD** went up from the cherub, *and stood* over the threshold of the house; and the house was **filled with the cloud, and the court was full of the brightness of the LORD'S glory**.

Ezekiel 43:2 KJB - And, behold, **the glory of the God of Israel came from the way of the east**: and his voice *was* like a noise of **many waters**: and **the earth shined with his glory**.

Habakkuk 3:3 KJB - God came from Teman, and the Holy One from mount Paran. Selah. **His glory covered the heavens, and the earth was full of his praise**.

Acts 22:11 KJB - And when I could not see for **the glory of that light**, being led by the hand of them that were with me, I came into Damascus.

Revelation 21:11 KJB - **Having the glory of God**: and **her light was like unto a stone most precious, even like a jasper stone, clear as crystal**;

Revelation 21:23 KJB - And the city had no need of the sun, neither of the moon, **to shine** in it: for **the glory of God did lighten it**, and **the Lamb is the light thereof**.

The Law of God is light and each commandment thereof, shining with God's resplendent glory:

Proverbs 6:23 KJB - For **the commandment is a lamp**; and **the law is light**; and reproofs of instruction *are* the way of life:

Isaiah 8:20 KJB - To **the law** and to the testimony: if they speak not according to **this word**, *it is* because *there is* no **light** in them.

Isaiah 51:4 KJB - Hearken unto me, my people; and give ear unto me, O my nation: for **a law shall proceed from me**, and I will make my judgment to rest **for a light of the people**.

Romans 3:23 KJB - For all have **sinned**, and **come short of the glory of God**;

The 4th Commandment, the 7th day the Sabbath, contains God's name, "JEHOVAH Elohiym" (LORD God):

Exodus 20:8 KJB - Remember the sabbath day, to keep it holy.

Exodus 20:9 KJB - Six days shalt thou labour, and do all thy work:

Exodus 20:10 KJB - But **the seventh day is the sabbath of the LORD thy God**: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Exodus 20:11 KJB - For *in* six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore **the LORD** blessed the sabbath day, and hallowed it.

A false sabbath was created by Romanism, when they sought to transfer the "solemnity" (holiness & sacredness) of the 7th day to that of the first day, which continued from then until the modern day:

Jeremiah 2:11 KJB - Hath a nation **changed their gods**, **which are yet no gods**? but **my people have changed their glory for that which doth not profit**.

Zephaniah 3:4 KJB - **Her prophets are light and treacherous persons**: **her priests have polluted the sanctuary**, **they have done violence to the law**.

Yet in the last days, God calls all people back to His Law, wherein is His name and Seal:

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters**.

The Catholic church, in many places, clearly admits in official documents, that they were the ones originally, altered the 'solemnity' of the Sabbath from that of the 7th day to the 1st day of the week, and gradually magnified that man-made "tradition", and slowly over time added more and more prohibitions upon the 7th day the sabbath of God, to where it was a grievous burden to be kept, and even could cost someone their life if they were taken notice of by the Magisterium of Rome. A great golden idol of the Sun (Sun's day) was thus made by the hands of apostate mankind, & turned their backs to the Law of God above.

Eusebius (c. 260-339); Patrologiae, Cursus Completus ... Series Graeca ... J. P. Migne ... Tomus XXIII. Eusebius Pamphili Caesariensis Episcopus (1857), col. 1171A; Left

[Latin] "... [Column 1171A, Left] in summa quot-quot alia in Sabbato peragere sancitum erat, ea nos in Dominicam transtulimus, utpote quae magis ido-nea et propria, ac prima item sit et agmen ducat, et Judaico Sabbato pretiosior. ... Quare ut ea die conveniamus tradi-tum nobis est, et ea quae in psalmo jubentur nobis exsequi praeceptum est; ..." - <https://books.google.as/books?id=yQlpwqdK-B4C&pg=pa1171>

The Christian Sabbath, considered in its various aspects by Ministers of Different Denominations, with Preface by the Hon. And Rev. Baptist W. Noel (Noel, Baptist Wriothsley), Johnstone and hunter, Princes Street, Edinburgh; and Paternoster Row, London, M.DCCC.L. (1850), page 264

[English] "... [page 264] Eusebius ... "All things whatever that it was the duty to do on the Sabbath, these we have trans-ferred to the Lord's Day, as more appropriately belong-ing to it, because it has a precedence, and is first in rank, and more honourable than the Jewish Sabbath. It is delivered to us that we should meet together on this day, and it is ordered that we should do those things announced in this Psalm." – Comment on Ps. xcii. ..." — <https://archive.org/details/christiansabbath00noel/page/264/mode/1up>

'Pope' Sylvester I (AD 314 – AD 335), Beati Rabani Mauri, Fuldensis Abbatis et Moguntini Archiepiscopi, de Clericorum Institutione, ad Heistulphum Archiepiscopum; Libri Tres. (Anno 819.) Ad Fratres Fuldenses Epigramma Ejusdem; Liber Secundus, Caput XLVI. Column 361 (Left; PDF page 35)

[Latin] "... Similiter et feriae a fando dicuntur, ob quam causam Silvester papa primus apud Romanos constituit ut dierum nomina quae antea secundum nomina deorum suorum vocabant, id est, Solis, Lunae, Martis, Mercurii, Veneris, Saturni, feria deinceps vocarent, id est, prima feria, secunda feria, tertia feria, quarta feria, quinta feria, sexta feria, quia in principio Genesis scriptum est quod Deus per singulos dies dixerit : prima, Fiat Lux; secunda, Fiat firmamentum; tertia, Producat terra herbam virentem, similiter, etc. Sabbatum autem antiquo legis vocabulo vocare praecepit, et primam feriam diem Dominicam, eo quod Dominus in illa resurrexit. Statuit autem idem papa ut otium sabbati magis in diem Dominicam transferretur, ut ea die a terrenis operibus ad laudandum Deum vacaremus, iusta illud quod scriptum est : Vacate et videte, quoniam ego sum Deus (Psal. XLV). ..." - http://www.documentacatholicaomnia.eu/02m/0788-0856,_Rabanus_Maurus,_De_Clericorum_Institutione_Ad_Heistulphum_Archiepiscopum_Libri_Tres,_MLT.pdf

[English] "... Pope Sylvester, first among the Romans, ordered that the names of the days [of the week], which they previously called after the name of their gods, that is, [the day] of the Sun, [the day] of the Moon, [the day] of Mars, [the day] of Mercury, [the day] of Jupiter, [the day] of Venus, [the day] of Saturn, they should call feriae thereafter, that is the first feria, the second feria, the third feria, the fourth feria, the fifth feria, the sixth feria, because that in the beginning of Genesis it is written that God said concerning each day: on the first, "Let there be light"; on the second, "Let there be a firmament"; on the third, "Let the earth bring forth verdure"; etc. But he ordered [them] to call the Sabbath by the ancient term of the law, [to call] the first feria the "Lord's day," because on it the Lord rose [from the dead], Moreover, the same pope decreed that the rest of the Sabbath should be transferred rather to the Lord's day [they mean the 1st day of the week, Sunday; though the real "Lord's day" (Rev. 1:10; Isa. 58:13 KJB) is the 7th day], in order that on that day we should rest from worldly works for the praise of God. ..." - <https://web.archive.org/web/20190423191208/http://www.aloha.net/~mikesch/sylvester-I.htm>

Roman Catholic Encyclopedia (Online), “S”, “Sunday”:

“... yet we find St. Cæsarius of Arles in the sixth century [AD 501 – AD 600] teaching that the holy Doctors of the Church had decreed that the whole glory of the Jewish Sabbath had been transferred to the Sunday, and that Christians must keep the Sunday holy in the same way as the Jews had been commanded to keep holy the Sabbath Day. ... From the eight century [AD 701 – AD 800] the law began to be formulated as it exists at the present day, and the local councils forbade servile work, public buying and selling, pleading in the law courts, and the public and solemn taking of oaths. There is a large body of civil legislation on the Sunday rest side by side with the ecclesiastical. ...” - <http://www.newadvent.org/cathen/14335a.htm>

The Catechism of the Council of Trent; On The Third Commandment; page 267:

“... [page 267] But the [Roman Catholic] Church of God has in her wisdom ordained that the celebration of the Sabbath should be transferred to “the Lord’s day:” [Counterfeit] ...” - <http://www.archive.org/stream/thecatechismofth00donouoft#page/n271/mode/2up/search/sabbath> and <http://www.archive.org/details/thecatechismofth00donouoft>

The Catechism of the Council of Trent published by command of Pope Pius The Fifth, translated into English by the Rev. J. Donovan, Professor, &c Royal College, Maynooth; Baltimore: Published by Lucas Brothers. No. 170 Market Street; Printed by James Young, Baltimore; On The Third Commandment; page 264

“... [page 264] the Sabbath ... this commandment, ... is not fixed and unalterable, but is susceptible of change ...” - <http://www.archive.org/stream/thecatechismofth00donouoft#page/n269/mode/2up/search/sabbath>

The Exposition of Daniel the Prophete Gathered oute of Philip Melanchton, Johan Ecolampadius, Chonrade Pellicane [and] out of Johan Draconite (1545); page 118-119:

[Old English] “... [page 118] But what meaneth the aungell to saye: He shall s•arle or destroye ye hyghe sayn[tis]? verely els but that with his false doctryne capciouse othes articles / & in|terrogacions he shall fraudelently delceyue and trappe the simple innocents and shed their blode tyrannously. Also he shall arrogantly take vpon him & thin|ke to change the state of tymes and la|wes. He weneth to change ye tyme which with swerde and fyer thinketh to shorten the lyfe of man and to preuent and disa|point gods infallible eternall and immu|table prouidēce wherby he hath prefied euery manis tyme & houre of deth which as noman can differre or prolong it / so cā|ne noman shorten nor preuent it / except men will make God an ignorant persone and so consequently no god at all. He chā|geth the tymes and lawes that any of the [page 118-119] sixe worke daves commanded of god will make them vnholy and idle daves when he lyst / or of their owne holy daves abo|lissed / make* worke daves agen / & when they changed ye Saterdag into Sondag / of eting daves fasting daves / of mery and glad daves to marye in / they can make so|rowfull daves forbiddinge maryages. They haue changed gods lawes and tur|ned them into their owne tradiciōs to be kept aboue Gods preceptis. And as for their owne lawes they will change & bre|ke them when they lyste. And this powr shal anticrist haue whether it be for long or shorte tyme. For so miche sowneth the Hebrew phrase / which is for a tyme / a lyt|le whyle / & half a tyme / signifyng that Anticryst shall make lawes to stande as long and as shorte tyme as he listeth and the tymes will he order / sett and change at his owne plesur. But is it not onely ye office of god to chang tymes and lawes? Here is therfore the prophecye fulfylled of him. Euen to exalt himselfe aboue all thing that god is called. This text. But the hyghe saynts he shall tangle trappe & destroye and arrogantly thinke to chan|ge the tymes and lawes &c. is of diuerse lerned men diuersely translated. ...” -

<https://quod.lib.umich.edu/e/eebo/A04696.0001.001/1:11?rgn=div1;view=fulltext>

<https://archive.org/details/TheExposicionOfDanielThePropheteGatheredOuteOfPhilipMelanchtonJohan/page/n118/mode/1up>

<https://archive.org/details/TheExposicionOfDanielThePropheteGatheredOuteOfPhilipMelanchtonJohan/page/n119/mode/1up>

[Modern English] "... But what does the angel (Gabriel) mean to say: He shall wear out (persecute) or destroy the high (heavenly) saints (holy persons) (Daniel 7:25)? Verily (truly) (what) else (is it) but that with his false doctrine and capricious (unaccountable changes of) other articles (of faith & practice) & (with) interrogations (subtle questionings) he shall fraudulently deceive and trap the simple innocents and shed their blood, tyrannously. **Also, he shall arrogantly take upon him(self) and think to change the state of times and laws.** He thinks to change the time, which with (the) fire and sword (of persecution), thinks to shorten the life of man(kind) and to prevent and disappoint God's infallible, eternal and immutable providence whereby he (God) has prefixed every man's time and hour of death which no man (anyone of mankind) can defer (delay) or prolong (extend) it, so can no man (anyone of mankind) shorten, nor prevent it, except men (anyone of mankind) will make God an ignorant person and so consequently no 'God' at all. **He changes the times and laws that any of the [page 118-119] six work days commanded of God will make them unholy and idle days when he wills [desires by reason, "thinks"], or of their own 'holy days' [liturgical festal calendar days, like 'lent', &c] abolished, make work days again, and when they changed the Saturday [the 7th Day of the week in common, not technicality, as the days of God, are sunset to sunset ("even unto even"), not midnight to midnight (Roman times)] into Sunday [the 1st day of the week in common, not technicality], of eating (feasting) days (and) fasting days, of merry (celebratory) and glad days to marry in, they can make sorrowful days (even) forbidding marriages (1 Timothy 4:3). They have changed God's laws and turned them into their own traditions to be kept above God's precepts.** And as for their own laws, they will change and break them when they will (desire by reason, "thinks"). And **this power (authority) shall Anti-Christ [Latin: Vicarius Christi; koine Greek: Anti Christos] have,** whether it be for (a) long or (a) short time. For so much shows (reveals) the Hebrew phrase, which is for a time, a little while (times), and a half a time, signifying **that Anti-Christ shall make laws to stand as long and as short (of) time as he wills [desires by reason, "thinks"], and the times will he order, set and change at his own pleasure.** **But is it not only the office (position and prerogative) of God to change times and laws (Daniel 2:21; Acts 17:26)? Here is therefore the prophecy fulfilled of him (Anti-Christ). Even to exalt himself above everything that God is called (Daniel 11:36; 2 Thessalonians 2:4).** This text, But the high (heavenly) saints (holy persons) he (Anti-Christ) shall tangle (ensnare), trap and destroy, and arrogantly think to change the times and laws, etc.; is of diverse (differing) men diversely (differently) translated. ..."

The 7th Day the Sabbath – The Rest of His Eternal Story, Chapter 10, "The First [day] of the Week Texts Prove", by this present author, pages 34-36 (for the greater details of the following texts, one will have to read Chapter 11, and its subsections as well):

"[page 34] In the Bible, in the OT and NT, there are texts which some attempt to utilize to say that there was a change in the solemnity of the 7th day to that of the first [day] of the week, and the following texts are often pointed to as 'proving' such to be the case:

Genesis 1:5 KJB - And God called the light Day, and the darkness he called Night. And the evening and the morning were **the first day.**

Genesis 1:5 HOT - ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר **יום אחד** :

Matthew 28:1 KJB - In the end of the sabbath, as it began to dawn toward **the first day of the week,** came Mary Magdalene and the other Mary to see the sepulchre.

Matthew 28:1 GNT TR - οψε δε σαββατων τη επιφωσκειση **εις μιαν σαββατων** ηλθεν μαρια η μαγδαληνη και η αλλη μαρια θεωρησαι τον ταφον

Mark 16:2 KJB - And very early in the morning **the first day of the week,** they came unto the sepulchre at the rising of the sun.

Mark 16:2 GNT TR - και λιαν πρωι της μιας σαββατων ερχονται επι το μνημειον ανατειλαντος του ηλιου

Mark 16:9 KJB - Now when *Jesus* was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Mark 16:9 GNT TR - αναστας δε πρωι πρωτη σαββατου εφανε πρωτον μαρια τη μαγδαληνη αφ ης εκβεβληκει επτα δαιμονια

Luke 24:1 KJB - Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

Luke 24:1 GNT TR - τη δε μια των σαββατων ορθρου βαθεος ηλθον επι το μνημα φερουσαι α ητοιμασαν αρωματα και τινες συν αυταις

John 20:1 KJB - The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

John 20:1 GNT TR - τη δε μια των σαββατων μαρια η μαγδαληνη ερχεται πρωι σκοτιας επι ουσης εις το μνημειον και βλεπει τον λιθον ηρμενον εκ του μνημειου

John 20:19 KJB - Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

John 20:19 GNT TR - ουσης συν οψιας τη ημερα εκεινη τη μια των σαββατων και των θυρων κεκλεισμενων οπου ησαν οι μαθηται συνηγμενοι δια τον φοβον των ιουδαιων ηλθεν ο ιησους και εστη εις το μεσον και λεγει αυτοις ειρηνη υμιν

[pages 34-35] Acts 2:1 KJB - And when the day of Pentecost was fully come, they were all with one accord in one place. (**Pentecost, mathematically took place upon the first day of the week, being 50 days from firstfruits / wavesheaf, or Jesus' resurrection.**)

Acts 2:1 GNT TR - και εν τω συμπληρουσθαι την ημεραν της πεντηκοστης ησαν απαντες ομοθυμαδον επι το αυτο

Acts 20:7 KJB - And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Acts 20:7 GNT TR - εν δε τη μια των σαββατων συνηγμενων των μαθητων του κλασαι αρτον ο παυλος διελεγετο αυτοις μελλων εξιεναι τη επαυριον παρετεινεν τε τον λογον μεχρι μεσονυκτιου

1 Corinthians 16:2 KJB - Upon the first day of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

1 Corinthians 16:2 GNT TR - κατα μιαν σαββατων εκαστος υμων παρ εαυτω τιθετω θησαυριζων ο τι αν ευοδωται ινα μη οταν ελθω τοτε λογiai γινωνται

Revelation 1:10 KJB - I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (**This text is assumed by certain persons to refer to the first [day], but it does not say this at all. Later persons read some of the 'ECF' back into this text, which is an error.**)

Revelation 1:10 GNT TR - εγενομεν εν πνευματι εν τη κυριακη ημερα και ηκουσα οπισω μου φωνην μεγαλην ως σαλπιγγος

Consider the true evaluation of those texts:

The text of **Gen.** 1:5 refers to the first day of the creation of this world, and has nothing to do with any supposed transfer of the solemnity of the 7th day to that of the 1st day. It was a day of work of God, not one of rest by God (**Gen.** 2:1-3 KJB).

The text of **Mat.** 28:1(a) is the closing of the still existing 7th day sabbath, or the Lord's day (**Isa.** 58:13; **Rev.** 1:10 KJB), and demonstrates that the 7th day the sabbath still exists and recurs weekly to be kept "holy" (**Exo.** 20:8-11 KJB), and was kept so by the disciples of Jesus (**Luk.** 23:54,56 KJB) even after He died.

The text of **Mat.** 28:1(b) refers to the first (μικρὴν) week which begins the 7 sabbaths (σαββατων, plural), or 49 days +1, unto Pentecost (**Act.** 2:1 KJB). This is not a weekly, recurring, referral to the first day of the week, but instead refers to the first day, or even week, that begins the counting towards the antitypical (or true, real) Pentecost. In the Old Testament, this referred to only a single day in the year, which did not recur that year.

The texts of **Mar.** 16:2,9; **Luk.** 24:1; **Jhn.** 20:1 KJB ("πρωι της μιας σαββατων", "πρωι πρωτη σαββατου", "μια των σαββατων", "τη δε μια των σαββατων") are the exact same first 'day', or week, of sabbaths, as **Mat** 28:1(b), referring to the days of the 7 sabbaths counting up towards the culmination of Pentecost (Feast of Weeks; **Lev.** 23:15-22 KJB). These are all the same non-recurring day as **Mat.** 28:1(b).

The text of **Jhn.** 20:19 KJB actually refers to the evening (dark) portion which begins the second day of the week (**Luk.** 24:13-36 KJB; it was dark when Jesus secretly entered with the two from Emmaus; **Luk.** 24:13 KJB), but still in the first week of sabbaths of the 7 sabbaths toward Pentecost (**Act.** 2:1 KJB). It began as a "sad" (**Luk.** 24:17 KJB), "sorrowful" (**Jhn.** 16:20,22 KJB) day, and of the "fear of the Jews" (**Jhn.** 20:19 KJB). A Great Disappointment had taken place, and would be repeated later (**Rev.** 10:10 KJB).

[pages 35-36] The text of **Jhn.** 20:26 actually refers to the third (inclusive) or fourth (exclusive) day of the week (the counting begun from the evening portion of the second day of the week in **Luk.** 24:36; **Jhn.** 20:19; being nine days (after 8 days) previous) in that second week of sabbaths of the 7 sabbaths toward Pentecost. This day was, like the others, non-recurring.

The text of **Act.** 20:7 refers to the evening (night) portion of the first 'day', or week, of sabbaths ("τη μια των σαββατων") in the 7 sabbaths unto Pentecost, and the meeting lasted unto midnight, where an event occurred with Eutychus (and then continued to early morning before sunrise). This was a one-time special farewell to Paul, after the sabbath was over, again in another counting of weeks towards another Pentecost (**Act.** 12:4, 18:21 KJB), for he had been going around confirming the churches before he returned to Jerusalem to be able to preach to the crowds of Jews that would come from all over. More will be given on this in a bit.

The text of **1 Cor.** 16:2 refers to Paul's instructions regarding the special collection (not tithes, or regular offerings, which are both still required) for the poor in Jerusalem because of the dearth foretold by Agabus, which was to be personally gathered at home after the Sabbath was over, on the first day of week when business was conducted.

The text of **Act. 2:1** is the 50th day from First Fruits (when Jesus arose from the dead; **1 Cor. 15:20,23 KJB**), and is technically upon the first day of the week, but again, was the antitype to the type in **Lev. 23:15-22 KJB**. This was typically a one time in the year event, and in antitype happened that day, preparing the apostles and disciples for the season of the early rains (**Act. 10:47, 19:2-6 KJB**).

The phrase “the Lord’s day,” is said by some, in the text of **Rev. 1:10**, to refer to the “first [day] of the week” because some ‘ECF’ said so many years later (supposedly). This is to read into the text, something which does not exist, and to redefine a phrase by non-scriptural means (**Isa. 8:20; 1 Pet. 4:11 KJB**), and is very dangerous. John the apostle is actually drawing from an OT phrase, found in **Isa. 58:13 KJB**, which refers to the 7th day the sabbath being called the “[Lord’s] holy day”. The textual structure itself also shows this, and shall be gone into more detail in a bit.

The conclusion from all of this, is, that there is not one place, or text, in all the Bible, from **Gen.** to **Rev.** which identifies or calls the first day of the week as “the Lord’s day”, or that the solemnity (sacredness, holiness) of the Sabbath of the LORD God was transferred to the first [day] of the week. In point of fact, every single ‘first’ day text above, proves the ongoing and continues cycle of 7 days of the week, ending in the Sabbath (Rest) of God in the 7th day.”

The Sabbath is God’s special sign:

SABBATH (SHABBAT), “שַׁבָּת” [H7676]		
S * ABBA * TH; or S * AB * OTH; or SCHIN * BET * TAU		
ש	ב	ת
Schin (Psa. 119:161-168)	Beth (Psa. 119:9-16)	Tau (Psa. 119:169-176)
(Letter 21)	(Letter 2)	(Letter 22)
1. Tooth (or pressing together), 2. Steadfast (faithful), 3. Change, 4. Return (come back to, as in presence of memory), 5. Year (cycle of time, come back around again)	1. House, 2. Tent, 3. Dwelling	1. Truth, 2. Sign, 3. Life or death, 4. (sign of the) True Covenant; painted in blood over door posts & lintel during the passover; in pictographic; a mark or cross
While stemming from the Hebrew word “shavat” [H7673] , meaning “to rest”, and tied to the number 7, it also has meaning in the individual letters themselves. It can be read (in several ways) as (for instance):		
Therefore, God’s children, on the 7th day, always “Return (or be Faithful in coming back to-gether) to the Father’s (Abba’s or Ab’s) House (place of resting), bearing His sign (of the covenant; or Father’s perfect covenant of peace)”, for the 7th day truly is “A Temple (House) of the Father’s Sign of His Covenant of Peace, made in Time for all His children.”		

- <https://archive.org/details/sabbath-return-to-the-fathers-house-in-the-covenant-of-peace>

The Sabbath the 7th day throughout the scriptures (KJB):

The 7th Day – The Sabbath of the LORD thy God (JEHOVAH Elohiym) The Lord's day (Old Testament; KJB)	
Gen. 2:1-3; (see also, Gen. 18:19, 26:5, &c.)	2 Chr. 2:4, 8:13, 23:4,8, 31:3
Exo. 5:4-5,8-9, 16:23-30, 20:8-11, 23:12, 31:12-18, 34:21, 35:1-3	Neh. 9:6,14, 10:31,33, 13:15-22
Lev. 19:3,30, 23:3,11,15-16,38, 24:8, 26:2	Psa. 92:1, 146:6
Num. 15:32, 28:9	Isa. 56:2,4,6, 58:13, 66:23
Deu. 5:12-15	Jer. 17:21-27
2 Kin. 4:23, 11:5,7,9, 16:18	Eze. 20:12-24, 22:8,26, 23:38, 44:24, 46:1,3-4,12
1 Chr. 9:32, 23:31	Amo. 8:5

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The Sabbath throughout time in Scripture (OT – NT; KJB)	
God: (Gen. 2:1-3; Exo. 20:8-11; Psa. 119:142)	Jacob / Israel: (Gen. 17:9, 18:19, 26:5, 32:28)
Adam: (Gen. 2:1-3; Exo. 20:8-12; Mar. 2:27; Ecc. 12:13-14)	Moses / the peoples: (Exo. 5:4-5, 16:1-36, 20:8-11, 31:12-18; Deu. 5:12-15) Sabbath reformer, after 400 years in Egypt
Abel: (Gen. 2:1-3, 4:2-3; Mat. 23:35; Psa. 119:172; Isa. 48:18; Heb. 11:4)	Nehemiah: (Neh. 9:14)
Enoch: (Gen. 5:22,24; Heb. 11:5; Isa. 58:13)	Jesus: (Luk. 4:16-19; Col. 1:16; Mar. 2:27; 1 Cor. 15:44-46)
Noah: (Gen. 6:9, 7:4,20, 8:10,12; 2 Pet. 2:5; Psa. 119:172)	Disciples: (Act. 1:2, (4:24), 13:14,27,42,44, (14:15), 15:21, 16:13, 17:2, 18:4; Heb. 3:11,18, 4:1,3,4,5,8,9,10,11; Rev. 1:10, 10:6, 12:17, 14:6-7)
Eber: (Gen. 10:21,24-25; Exo. 3:18, 5:3, 7:16)	with us today: (Heb. 4:9; Rev. 1:10, 10:6, 12:17, 14:6-7; Jhn. 14:15; Exo. 20:6,8-11)
Abraham: (Gen. 17:9, 18:19, 26:5; 2 Chr. 20:7; Isa. 41:8; Jam. 2:23; Jhn. 15:14)	On into eternity: (Isa. 66:23)
Isaac: (Gen. 17:9, 18:19, 26:5)	Test: 1 Cor. 10:11; Exo. 16:1-36; Rev. 14:6-12

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The 7th Day – The Sabbath of the LORD thy God (JEHOVAH Elohiym) The Lord's Day (New Testament; KJB)	
Mat. 12:1,2,5,8,10,11,12, 24:20, 28:1	Jhn. 12:1 (six days before the Passover, at Lazarus' house)
Mar. 1:21, 2:23,24,27,28, 3:2,4, 6:2, 7:6-9, 15:42, 16:1	Heb. 3:11, 4:1,3,4,5,8,9,10,11; [Heb. 4:9 "rest" Greek: sabbatismos, literal sabbath-keeping]
Luk. 4:16,31, 6:1,2,5,6,7,9, 13:10,14,15,16, 14:1,3,5, 23:54,56	Rev. 1:10 [kuriake hemera, "the Lord's Day" [the 7th Day Sabbath], see Gen. 2:1-3; Exo. 20:8-11; Deu. 5:12:15; Isa. 58:13, 66:23; Mat. 12:8; Mar. 2:27,28; Luk. 6:5; Rev. 10:6, 14:7,12]
Jhn. 5:9,10,16,18, 7:22,23, 9:14,16, 12:1 (calculated), 19:31	Rev. 10:6 [see also Exo. 20:11, 31:17; Neh. 9:6; Psa. 146:6; Act. 4:24, 14:15, Rev. 14:7,12];
Act. 1:2, 4:24 (citing Exo. 20:11), 13:14,27,42,44, 14:15 (citing Exo. 20:11), 15:21, 16:13, 17:2, 18:4	Rev. 14:7,12 [see also Exo. 20:11, 31:17; Neh. 9:6; Psa. 146:6; Act. 4:24, 14:15; Rev. 14:7,12].

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Additional Sabbath references in the koine Greek (New Testament; GNT TR)	
Mat. 28:1a. "οψε δε σαββατων"	Jhn. 20:1 "τη δε μια των σαββατων"
Mat. 28:1b. "εις μιαν σαββατων"	Jhn. 20:19 "τη μια των σαββατων"
Mar. 16:2 "και λιαν πρωι της μιας σαββατων"	Act. 20:7 "εν δε τη μια των σαββατων"
Mar. 16:9 "αναστας δε πρωι πρωτη σαββατου"	1 Cor. 16:2 "κατα μιαν σαββατων"
Luk. 24:1 "τη δε μια των σαββατων"	Heb. 4:9 "αρα απολειπεται σαββατισμος τω λαω του θεου"
The Sabbath [of the Lord thy God], [being] the 7 th day, is always the culmination of the week in God's Created order, and every single so called "first [day] of the week" text upholds the 7 th Day as the Sabbath, and is undeniable evidence of its continued existence and prominence by the Apostles in the NT.	

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- <https://archive.org/details/sabbath-in-the-ot-nt-and-throughout-time-in-scripture>

The Moral Character of God and His Law:

THE MORAL CHARACTER OF THE LORD GOD (JEHOVAH ELOHIYM) AND HIS LAW:		
JEHOVAH	CHARACTER	LAW
Rom. 3:26	JUST	Rom. 7:12
Jhn. 3:33	TRUE	Neh. 9:13
1 Jhn. 3:3	PURE	Psa. 19:7-8
1 Jhn. 1:5	LIGHT	Pro. 6:23
1 Cor. 1:9	FAITHFUL	Psa. 119:86
Nah. 1:7	GOOD	Rom. 7:12,16
Jhn. 4:24	SPIRIT / SPIRITUAL	Rom. 7:14
Isa. 6:3; 1 Pet. 1:15	HOLY	Exo. 20:8; Rom. 7:12
Jhn. 14:6	TRUTH	Psa. 119:142,151
Jhn. 14:6	LIFE	Mat. 19:17
Jer. 23:6	RIGHTEOUSNESS	Psa. 119:172
Mat. 5:48	PERFECT	Jam. 1:25
Jhn. 8:35	ETERNAL	Psa. 111:7-8
Isa. 9:6	PEACE	Psa. 119:165
Jhn. 14:6	THE WAY	Psa. 119:30-32
2 Tim. 2:19	SURE	Psa. 19:7, 111:7-8
Mal. 3:6	UNCHANGING	Psa. 111:7-8
Psa. 34:8	SWEET	Psa. 19:10, 119:103
Psa. 111:10	WISE	Psa. 19:7
Psa. 63:6	OUR MEDITATION	Psa. 1:2
Psa. 50:6	JUDGE	Jam. 2:12
Psa. 18:28	ENLIGHTENMENT	Psa. 19:8
1 Jhn. 4:7-8,16	LOVE	Rom. 13:8-10
Psa. 19:9	CLEAN	Eze. 22:26
Psa. 28:6	BLESSED	Exo. 20:11
Psa. 37:4	DELIGHT	Psa. 1:2
Isa. 9:6	WONDERFUL	Psa. 119:18
Isa. 61:1	LIBERTY	Jam. 1:25; Psa. 119:45
Psa. 23:4	COMFORT	Psa. 119:50
Rev. 15:3	OUR SONG	Psa. 119:54
Exo. 34:6	MERCIFUL	Psa. 119:58
Isa. 11:2	KNOWLEDGE	Psa. 119:66
Psa. 130:7	HOPE	Psa. 119:74
Psa. 36:9	LIFE SUSTAINING	Pro. 3:1-2
Pro. 8:13-14	SOUND	Psa. 119:80
Psa. 147:5	UNDERSTANDING	Psa. 119:99
Psa. 146:5	HAPPINESS	Pro. 29:18
Psa. 16:11	JOY	Psa. 119:162
Quoted & Adapted from: "CAN PERSECUTION ARISE IN AMERICA?" BY S. A. KAPLAN; PUBLISHED FOR THE RELIGIOUS LIBERTY ASSOCIATION; WASHINGTON, D.C. 20012; BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION; WASHINGTON, DC (1967) - http://www.bible-sabbath.com/Sabbath-Sunday/CanPersecutionAriseInAmerica.pdf		

- <https://archive.org/details/the-moral-character-of-god-and-his-law-compared-adapted-from-can-persecution-ari>

What does a seal contain in scripture (KJB)?:

QUESTION: WHAT DOES A “SEAL” CONTAIN IN SCRIPTURE?				
TEXT	NAME	TITLE	TERRITORY	SEALED/MARKED
Gen. 41:41-42,46	Pharaoh	King	Egypt	“his ring from his hand ... set thee over all the land Egypt”
Dan. 4:1-3,16	Nebuchadnezzar (II)	King (of Kings)	Babylon	“unto all people, nations, and languages, that dwell in all the earth”, “signs”, “seven”
2 Chr. 36:22; Ezr. 1:1	Cyrus (II)	King	Persia	“he made a proclamation throughout all his kingdom, and put it also in writing”
Dan. 6:8,17	Darius (the Mede) [Cyaxares II]	King	Medes & Persia	“the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel”
Est. 3:12, 8:8,10	Ahasuerus (Xerxes I)	King	Persia	“in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.”
1 Kin. 21:1,8	Ahab	King	Samaria	“she [Jezebel] wrote letters in Ahab's name, and sealed them with his seal”
Rev. 7:3, 10:6, 14:1,7; Isa. 8:16; Eph. 4:30; Luk. 15:22; Exo. 20:8-11	Name of “God” “having his father’s name written in their foreheads”	Creator of, “God ... him that”	“made”, “the earth, ... the sea, ... the trees”, “heaven, and earth, and the sea, and the fountains of waters.”	<p>“sealed the servants of our God in their foreheads.”, “seal the law among my disciples.”, “the holy Spirit of God, whereby ye are sealed unto the day of redemption.”</p> <p>(the HOLY GHOST is NOT the SEAL, but the PERSON who does the SEALING (Eph. 4:30), in Jesus’ (Son’s) name (Jhn. 14:26) on behalf of the Father (Jhn. 5:43)).</p> <p>The Sabbath is the enclosing “ring” of God, or completion of the cycle of 7; “put a ring on his hand” (God’s law surrounds all actions (hand), work & rest).</p>

- <https://archive.org/details/what-does-a-seal-contain-in-scripture>

What is the seal of God in the scriptures (KJB)?:

QUESTION: WHAT IS THE SEAL OF GOD IF NOT THE HOLY GHOST (Eph. 4:30)?						
COMPARISON CHART: “THE LORD”, “MADE”, “HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS”, “RESTED”, “THE SEVENTH DAY”, “THE SABBATH DAY” – GOD’S SEAL						
TEXT	NAME (JEHOVAH)	TITLE (CREATOR)	TERRITORY (HEAVEN)	TERRITORY (EARTH)	TERRITORY (SEA)	(7 th) SABBATH SEAL
Gen. 1:1,10, 2:1-3,4	“God”, “LORD God” (JEHOVAH Elohiym)	“created”	“the heaven” (sky)	“the earth”	“and the gathering together of the waters called he Seas”	“the seventh day”, “the seventh day”, “the seventh day”
Exo. 20:11	“the LORD” (JEHOVAH)	“made”	“heaven”	“the earth”	“the sea, and all that in them is”	“the seventh day”, “the sabbath day”
Exo. 31:17; Isa. 8:16,18,20	“the LORD” (JEHOVAH)	“made”	“heaven”	“the earth”	-----	“the seventh day”, “it is a sign”, “my disciples”, “children”, “seal the law among my disciples”, “to the law and to the testimony”
Neh. 9:6	“Thou ... LORD” (JEHOVAH)	“made”	“heaven, the heaven of heavens, with all their host”	“the earth, and all things that are therein”	“the seas, and all that is therein”	“worshipeth thee”
Psa. 146:5-6	“the LORD his God” (JEHOVAH Elohiym)	“which made”	“heaven”	“the earth”	“the sea, and all that therein is”	“keepeth truth for ever”, see Psa. 119:142,151
Act. 4:24	“Lord, thou art God” (despota su o Theos)	“which hast made”	“heaven”	“the earth”	“and the sea, and all that in them is”	[these were believing Jews, already keeping sabbath]
Act. 14:15	“the living God” (ton Theon ton zonta)	“which made”	“heaven”	“the earth”	“and the sea, and all things that are therein”	“preach unto you that ye should turn from these vanities” [Paul preached for the Gentiles to turn (repent) unto the True Creator & keep sabbath, see Act. 15:14-21]
Col. 1:16,23	“by him” (Jesus)	“created”	“that are in heaven”	“and that are in earth”	“were all things”	“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;”
Rev. 10:6,11	“him that liveth for ever and ever, who”	“created”	“heaven, and the things that therein are”	“and the earth, and the things that therein are”	“and the sea, and the things which are therein”	“prophesy again before many peoples, and nations, and tongues, and kings.”
Rev. 1:10, 14:6-7,12; Isa. 58:13, 66:23	“Fear God” (phobethete ton Theon)	“that made”	“heaven”	“the earth”	“and the sea, and the fountains of waters”	“worship him”, “give glory to him”, “the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”, “in the Spirit on the Lord’s day”, “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;”, “my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him”; “from one sabbath to another, shall all flesh come to worship before me, saith the LORD”
See the many other texts which share similar thoughts: Gen. 14:19,22; Deu. 10:14; 2 Kin. 19:15; 1 Chr. 29:11; 2 Chr. 2:12; Ezr. 5:11; Psa. 69:34, 115:15, 121:2, 124:8, 134:3, 135:6; Isa. 37:16, 40:12; Jer. 32:17, 51:15-16; Mat. 11:25; Mar. 2:27-28; Luk. 10:21; &c. See Isa. 66:22-23, that all flesh will come to “worship” before God from “sabbath to sabbath”.						

The everlasting Gospel is also light, and 1/3rd would be affected:

1 Corinthians 13:13 KJB - And now abideth **faith, hope, charity, these three**; but the greatest of these *is* charity.

2 Corinthians 4:4 KJB - In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ**, who is the image of God, should **shine** unto them.

2 Corinthians 4:6 KJB - For **God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

Revelation 1:16 KJB - And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength.**

2 Timothy 1:10 KJB - But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath **brought life and immortality to light through the gospel:**

Faith –

Acts 26:18 KJB - **To open their eyes, and to turn them from darkness to light**, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified **by faith** that is in me.

1 Thessalonians 5:8 KJB - But let us, who are of the day, be sober, putting on the breastplate **of faith** and love; and for an helmet, the hope of salvation.

Hope –

Acts 27:20 KJB - And when neither **sun** nor stars in many days appeared, and no small tempest lay on *us*, **all hope that we should be saved was then taken away.** (See also **Ecc. 9:4; Isa. 38:18; Act. 26:6-8; Rom. 8:24; Eph. 2:12; 1 Thes. 4:3** KJB)

Charity (Love) –

Judges 5:31 KJB - So let all thine enemies perish, O LORD: but *let* **them that love him be as the sun when he goeth forth in his might.** And the land had rest forty years. (See also **1 Jhn. 1:5-6, 2:8-11** KJB)

Which of the three (Faith, Hope & Charity (Love)) would be affected, since the text of **Rev. 8:12** KJB, speaks of 1/3rd being darkened? According to the Holy Ghost, through the Apostle Paul in his epistle to Timothy, it would be a departure from “the faith”:

Departing from the Faith –

1 Timothy 4:1 KJB - Now **the Spirit speaketh expressly**, that **in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

1 Timothy 4:2 KJB - **Speaking lies in hypocrisy;** having their conscience seared with a hot iron;

1 Timothy 4:3 KJB - Forbidding to marry, and commanding to abstain from meats (**foods, see Gen. 1:29-30 KJB**), which God hath created to be received with thanksgiving of them which believe and know the truth.

1 Timothy 4:4 KJB - For every creature (***meaning: anything of creation**) of God is good, and nothing to be refused, if it be received with thanksgiving:

(* “1. That which is created; every being besides the Creator, or everything not self-existent. The sun, moon and stars; the earth, animals, plants, light, darkness, air, water, etc., are the creatures of God.” – Webster’s 1828 Dictionary - <https://webstersdictionary1828.com/Dictionary/Creature>)

1 Timothy 4:5 KJB - For it is sanctified by the word of God and prayer.

Doctrines of Devils –

Wikipedia, article “First Council of Nicaea”:

“... One purpose of the [first] **Council [of Nicaea; AD 325]** was to resolve disagreements arising from within the **Church of Alexandria** over the nature of Jesus in his relationship to the Father: in particular, **whether the Son had been ‘begotten’ by the Father from his own being, and therefore having no beginning, or else created out of nothing, and therefore having a beginning.** ^[13] St. Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arianism comes, took the second. The Council decided against the Arians overwhelmingly (of the estimated 250–318 attendees, all but two agreed to sign the creed, and these two, along with Arius, were banished to Illyria). ^{[8][14]} ...” - https://en.wikipedia.org/wiki/First_Council_of_Nicaea

Both positions are error – Heresy. They are two ditches of the same error. Jesus is not “begotten” in eternity as if appearing by the Father’s side at some point in eternity past, so never “begun” at any point and neither was created out of nothing (Latin: “ex-nihilo”), for He always existed by the Father’s side, ever the Son of the Father’s nature. He is called the “only begotten” (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9) or monogenes (μονογενής; **Jhn.** 1:18) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18), meaning: “the only one of the same (Father’s) nature”) of the Father & “eternal” (**Jhn.** 5:39 KJB), “from everlasting” (**Pro.** 8:23; **Mic.** 5:2 KJB), “without beginning” (**Heb.** 7:3 KJB) ever having been “with” (**Jhn.** 1:1 KJB) the Father’s Person / Being. The term “only begotten” does **not** have any inherent meaning of ‘created’, ‘time’, ‘coming into existence’, ‘birthed’, etc. Another word is used for Jesus’ human flesh being “begotten” (“γενενηκα”, “gegenneka”; **Act.** 13:33; **Heb.** 1:5, 5:5 KJB, see also **1 Jhn.** 5:1 KJB) in due time, such as at birth or resurrection. One might ask, “How can it be explained that Jesus, as the Son of the Father, always existed, even with the Father’s nature?” Simple, it cannot be explained by mortal minds (**Deu.** 29:29 KJB), but it must be accepted by faith as stated by the words of JEHOVAH Elohiym in the inspired scriptures (**2 Tim.** 3:16-17; **2 Pet.** 1:19-21 KJB), who cannot lie, and leave it at that. This, of course, is but a brief summary of a much longer and more in-depth study upon the subject.

Faith transferring from Jesus above to a counterfeit on earth (same Wikipedia article as previous) –

“... “Resplendent in **purple** and **gold**, **Constantine** made a ceremonial entrance at the opening of the Council, probably in early June, but respectfully **seated the bishops** ahead of himself.” ^[4] As **Eusebius** describes, **Constantine “himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones.”** ^[41] **The emperor was present as an overseer** and presider but did not cast any official vote. **Constantine organized the Council along the lines of the Roman Senate. Hosius of Cordoba** may have presided over its deliberations; he was probably one of **the papal legates.** ^[4] Eusebius of Nicomedia probably gave the welcoming address. ^{[4][42]} ...” - https://en.wikipedia.org/wiki/First_Council_of_Nicaea

Revelation 17:4 KJB - And **the woman** was **arrayed** in **purple** and **scarlet colour**, and **decked with gold** and **precious stones and pearls**, having a **golden** cup in her hand full of abominations and filthiness of **her fornication**:

Revelation 17:2 KJB - **With whom the kings of the earth have committed fornication**, and the inhabitants of the earth have been made drunk with the wine of her fornication.

In the Roman Catholic church, St. Peter's Basilica, at the Vatican, exists an entire counterfeit sanctuary ministry which directs the minds and hearts of mankind, not into the Heavenly Holy Places, where Jesus was and is, but down to the earth where the devil, that old serpent (**Rev. 12:9, 20:2 KJB**), and his worship is found. There may be seen the 7 golden candles sticks upon the Roman Altar, the 'priests' at the altars, the 'high priest', or 'pope' with golden censer of incense in hand with much incense, the table or altar upon which their 'bread' (eucharist, host) is placed, along with their golden vessels with their fermented and **intoxicating** wine, a laver filled with 'holy' water at the door, an auricular confessional booth with two compartments divided by a veil, where the 'priest' sits 'in persona christi' upon their throne, and the sinner kneels to give confession, as if to God upon the other side, and the golden 'ark' in which the 'host' is kept, with a 'light' on and in certain cathedrals, surrounded by a giant figure of 'Mary', whom they claim is the NT 'ark'. Every priest, bishop, archbishop, cardinal and 'pope' claim the title, 'vicarius christi' (in the place of Christ (on earth)), the very definition, in Latin, of 'antichrist' (from koine Greek). Various 'pope's have even been seen wearing the 12 gem-stone breast plate, as the high priest would wear, and this author even has a photograph of a statue of 'Mary' (an idol) wearing it, along with 7 branch shepherd's staff, for she has been called ('Pius', PP. X.) the "virgo sacerdos" (priestly virgin) in Catholicism. Right next door to the Vatican's St. Peter's Basilica is a building called "Paul VI Nervi Hall" which is formed in the shape of a giant Serpent's head, from which the 'pope's' sit and speak between the giant structural 'fangs' (mouth) thereof (go ahead, 'Google' image-search the phrase, "Paul VI Nervi Hall Serpent Head" and see for yourself dear reader; and ask, "Was it accidental or purposeful?").

The symbol of "and the third part of the moon":

The Symbol of the Moon		
Gospel in Types & Shadows	God's Eternal Covenant – Ten Commandments	The Church
<p>Psalms 81:3 KJB - Blow up <u>the trumpet in the new moon</u>, in the time appointed, on <u>our solemn feast day</u>.</p> <p>Colossians 2:16 KJB - Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or <u>of the new moon</u>, or of the sabbath <i>days</i>:</p> <p>Colossians 2:17 KJB - <u>Which are a shadow of things to come</u>; but the body <i>is</i> of Christ. (See also the Moon as a Reflection in Type of the Light of the Glorious Gospel of Christ Jesus, the Sun of Righteousness, Lev. 23:5-44; 1 Sam. 20:5,18,24; 2 Kin. 4:23; Eze. 46:1-6 KJB)</p>	<p>Psalms 89:34 KJB - <u>My covenant will I not break, nor alter the thing that is gone out of my lips</u>.</p> <p>Psalms 89:35 KJB - Once have I sworn by my holiness that I will not lie unto David.</p> <p>Psalms 89:36 KJB - His seed shall endure for ever, and his throne as the sun before me.</p> <p>Psalms 89:37 KJB - <u>It shall be established for ever as the moon, and as a faithful witness in heaven</u>. Selah. (See also Pro. 14:5 KJB; Jesus is also the Word, Jhn. 1:1-18, & word, Rev. 12:1; & Covenant of the Father, Isa. 42:6, 49:8, & Faithful Witness; see Rev. 1:5, 3:14, as Head of the Church, 1 Cor. 11:3; Eph. 4:15, 5:23 KJB)</p> <p>Jeremiah 33:20 KJB - Thus saith the LORD; If ye can break my covenant of the day, and <u>my covenant of the night</u>, and that there should not be day and <u>night</u> in their season;</p> <p>Jeremiah 33:21 KJB - <i>Then</i> may also <u>my covenant</u> be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.</p>	<p>Song of Solomon 6:10 KJB - Who <i>is</i> <u>she that looketh forth</u> as the morning, <u>fair as the moon</u>, clear as the sun, <i>and</i> terrible as <i>an army</i> with banners? (see "moon" as a woman, Gen. 37:9-10 KJB & "fear of the LORD", Psa. 72:5 KJB; "righteous", Psa. 72:7 KJB, "worship", Isa. 66:23 KJB, "praise", Psa. 148:3 KJB, tied to a woman's "flowers" (monthly cycle of shedding blood (sacrificial system)), Lev. 15:19-30,33 KJB)</p>

The Moon (representing the church & God's word / words, solid as a rock, firm foundation, reflecting glory of the Sun) can be "eclipsed" (over shadowed with darkness) when the "earth" (representing the peoples of the world, & worldliness) comes between the Sun (representing God & Godhead), & the Moon (church with the word of God), leaving only darkness.

The Moon is a 2nd Heavenly (**Gen.** 1:15 KJB) spherical (**Isa.** 3:18 KJB) body of rock (**Psa.** 27:5, 40:2; **Mat.** 7:24-25, 16:16-18; **Luk.** 6:48; **1 Cor.** 15:40-41; **Rev.** 12:1 KJB), whose function, as a faithful witness (**Psa.** 89:37; **Pro.** 14:5 KJB), is to give light upon the earth (**Gen.** 1:14-18 KJB) by reflecting the light of the Sun, declaring God's glory (**Psa.** 19:1 KJB), while ruling the night sky (**Psa.** 136:9; **Jer.** 31:35 KJB), and is set to provide seasons, times (**Gen.** 1:14; **Psa.** 104:19 KJB) and feasts (**Lev.** 23:4-44 KJB), while also affecting the tides of the earthly waters, & things growing at night (**Deu.** 33:14 KJB).

The Moon used in Paganism & Apostasy as Idolatry	
PAGANISM – WORSHIP OF THE CREATION IN THE PLACE OF THE CREATOR	APOSTASY – PAGANISM ACCEPTED INTO THE WORSHIP OF THE CREATOR GOD (QUEEN OF HEAVEN)
<p>Deuteronomy 4:19 KJB - And <u>lest thou lift up thine eyes unto heaven</u>, and <u>when thou seest</u> the sun, and <u>the moon</u>, and the stars, <i>even</i> all the host of heaven, <u>shouldest be driven to worship them, and serve them</u>, which the LORD thy God hath divided unto all nations under the whole heaven. (See also Rom. 1:25 KJB)</p> <p>Deuteronomy 17:3 KJB - And <u>hath gone and served other gods, and worshipped them</u>, either the sun, or <u>moon</u>, or any of the host <u>of heaven</u>, which I have not commanded;</p> <p>Job 31:26 KJB - If I beheld the sun when it shined, <u>or the moon walking in brightness</u>;</p>	<p>Isaiah 3:18 KJB - In that day <u>the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon</u>,</p> <p>2 Kings 23:5 KJB - And <u>he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven</u>. (See also 2 Kin. 17:16, 21:3, 23:4,5,11; Zep. 1:5-6 KJB)</p> <p>Jeremiah 7:18 KJB - The children gather wood, and the fathers kindle the fire, and the women knead <i>their</i> dough, <u>to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger</u>.</p> <p>Jeremiah 8:2 KJB - And they <u>shall spread them before</u> the sun, and <u>the moon</u>, and all the host <u>of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped</u>; they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. (See also Jer. 19:13, 44:17-19,25; & Eze. 8:16; Amo. 5:25-26; Act. 7:42-43 KJB)</p>
The 'goddess' Isis (and many other such names), the Queen of Heaven, was worshipped and associated with the Moon.	Roman Catholicism replaced Isis with 'Mary', and has her as 'The Queen of Heaven' symbolized by standing upon the crescent Moon.

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The Symbol of the Moon		
Gospel in Types & Shadows	God's Eternal Covenant – Ten Commandments	The Church
While the apostate church could accept "another gospel" (Gal. 1:6-7 KJB), a false gospel of works righteousness through its system of merits in works, priests, popes, mediators and angels, it could never blot out the Light still shining in all the reflecting types God gave.	While the apostate church could alter the words of God in scripture to some degree, they could never blot out the light of the Eternal Covenant of God in Christ Jesus.	Apostates who have departed from the one True Faith, accept a mixture of Paganism into the Church. The world thus comes between the Sun (Christ) and Moon (Church), so brining darkness upon the Church.

The symbol of “and the third part of the stars”:

According to **Genesis** 1, “stars” naturally, are Heavenly bodies, that particularly shine at night (**Neh.** 4:21; **Job** 3:9 KJB), that are to give light upon the earth, see **Gen.** 1:14-18; **Job** 9:7-9, 22:12, 25:5; **Psa.** 8:3, 136:9, 147:4, 148:3; **Ecc.** 12:2; **Isa.** 13:10; **Jer.** 31:35,36; **Eze.** 32:7,8; **Dan.** 12:3; **Joe.** 2:10, 3:15; **Amo.** 5:8; **Oba.** 1:4; **Nah.** 3:16; **Mat.** 24:29; **Mar.** 13:25; **Luk.** 21:25; **Act.** 27:20; **1 Cor.** 15:40,41; **Rev.** 6:13 KJB.

The Symbol of the Stars		
Stars are proclaiming citizens of Heaven, some to remain and stay	Stars are also identified as Heavenly Beings	The Day Star (Jesus), and see also the Holy Ghost
<p>Dan. 12:3; Gal. 4:26 (Exo. 20:12); Heb. 11:10,16, 12:22-28, 13:14), & so Stars, in the positive & goodly sense, are symbolically the children (even children of the faith) of faithful Abraham, even those who profess Jesus Christ, see Gen. 15:5, 22:17, 26:4, 37:9; Exo. 32:13; Deu. 1:10, 10:22, 28:62; Jdg. 5:20; 1 Chr. 27:23; Neh. 9:23; Psa. 148:3; Isa. 60:1-4; Dan. 8:10, 12:3; Heb. 11:12; Rev. 8:12, 12:1,4 KJB; and as such, they are also the “angels [messengers] of the churches”, in Rev. 1:16,20, 2:1, 3:1 KJB, see also the 7 sisters (Pleiades), Job 9:9, 38:31; Psa. 147:4; Isa. 4:1; Amo. 5:8 KJB.</p>	<p>Job 25:5, 38:7; Psa. 148:3; Isa. 14:13; Rev. 12:4 KJB</p>	<p>(Jesus Christ through the Holy Spirit; 2 Pet. 1:19; Jhn. 9:5, 11:9, 12:46, 14:18, 16:13; Rev. 2:28, 22:16 KJB)</p> <p>See also (Jesus): Mal. 4:2 KJB (Psa. 72:17, 80:1; Isa. 9:2, 10:17; Mic. 7:9; Hab. 3:4; Mat. 4:16, 17:2; Luk. 1:79, 2:32; Jhn. 1:4,5,7-9, 3:19-21, 8:12, 9:5, 11:9, 12:35-36,46; Act. 22:6,9,11, 26:13,18,23; Eph. 5:14; 2 Pet. 1:19; Rev. 1:16, 10:1, 21:23, 22:5 KJB)</p> <p>See also (Holy Ghost / Spirit of Christ): Dan. 5:11,14 KJB (see also (oil) Psa. 104:15; (wisdom) Ecc. 8:1 (Isa. 11:2); Isa. 60:19-20; (manifest) Eph. 5:13; and the Holy Spirit working in men / church: Job 11:17; Pro. 4:18; Son. 6:10; Isa. 42:6, 58:8,10, 60:1,3; Dan. 12:3; Mat. 5:14,16, 13:43; Jhn. 5:35; Act. 13:47; Php. 2:15; Col. 1:2; 1 Thes. 5:5; Rev. 12:1, 18:1 KJB.</p>

Fallen stars:

Physical stars falling, as in the natural, so too the spiritual (**1 Cor.** 15:46 KJB). A falling star burns bright, having a “tail” (**Isa.** 9:14,15; **Rev.** 12:4 KJB), falling to the earth, going out into darkness, & is thus transitory, non-lasting, fleeting, momentary, a vapour, even vanity (for without Christ, all that was done, is done, and will be done, was nothing, is nothing & therefore comes to nothing - vanity; **Isa.** 41:29; **Jhn.** 15:5 KJB, for without Jesus Christ, who is Life, it is dead, & accomplishing nothing; **Ecc.** 9:10 KJB), & the wicked star thus digs its own pit, falling into it.

Fallen Spiritual (is the opposite of standing, or upright, sinless, even by Faith and Grace of God; **Psa.** 20:7-8; 24:3,4; 36:12 (**1 Jhn.** 3:4); **Pro.** 11:5,14,28, 16:18, 24:16-17; **Ecc.** 4:10, 7:29; **Isa.** 14:12; **Jer.** 2:1-6; **Eze.** 28:12-19; **Hos.** 14:1; **Mat.** 24:12 (**Jhn.** 14:15; **Exo.** 20:6); **Mar.** 12:30-31 (**Deu.** 6:5; **Lev.** 19:17-18); **Luk.** 21:36; **Jhn.** 3:12-13, 6:66; **Act.** 20:28-30; **Rom.** 5:2, 8:38-39, 14:4; **2 Cor.** 1:24; **Gal.** 5:4; **Eph.** 6:13; **Php.** 3:19-20; **Col.** 3:1-2; **2 Thes.** 2:3; **2 Tim.** 3:1-9, 4:1-5,10; **Heb.** 8:1-2; **1 Jhn.** 2:19; **Jud.** 1:6,13 (constellations, groups of stars / planets in unison: **2 Kin.** 23:5 (**Gen.** 1:16); **Job** 9:9, 38:31-32; **Isa.** 4:1, 13:10; **Amo.** 5:8; **Rev.** 1:12-13, 16,20, 2:1, 3:1 (see also **Rev.** 12:1), 2:1-5 (**2 Cor.** 11:13-15) (see opposing, **Rev.** 13:10, 14:12), 6:17, 15:2 KJB) means to be brought down, fallen from grace, no longer faith, sinful & apostate, a persecutor who thinketh they do God service, even representing the mystery of iniquity, thus “fallen” “stars” are apostate ministers, false teachers and prophets of the church, corrupt church persons, which proclaims to serve God, as “apostles” and “Jews”, but are of “the synagogue of Satan” (**Gen.** 4:6 (**1 Jhn.** 3:12)); **Rev.** 12:12-13,17; **Job** 4:4; **Psa.** 1:5, 5:10, 7:14-15, 20:8; **Pro.** 11:5,14,28, 16:18, 36:12; **Isa.** 8:15, 14:12; **Lam.** 5:16; **Dan.** 8:10; **Hos.** 4:14, 5:5, 14:1; **Luk.** 2:34, 10:18; **Act.** 1:18, 9:4-5, 22:7-8, 26:14-15; **1 Cor.** 10:12; **Gal.** 5:4; **2 Thes.** 2:3; **1 Tim.** 3:6-7; **Jud.** 1:13,24; **Rev.** 2:1-2 KJB.

So, Stars, in the negative & wicked sense, can also represent false gods, thus devils (like the so-called ‘star of David’, the six-pointed star of wickedness, that David never worshipped) (**Amo. 5:26; Act. 7:43 KJB**). As such, men which claim to serve God, and yet worship by Pagan means, are Stars fallen from Heaven, having once served God in love, but have become apostate. They are then as Lucifer (satan) himself (**Psa. 147:4,6; Isa. 14:12-15; Jud. 1:13; Rev. 12:4 KJB**), which may also be compared to the time when the devil drew away nearly half (symbolic 1/3rd; [1] Jesus (Uncreated Angel of the LORD (FATHER)), [2] Good created angels; [3] Apostate created Angels) of the heavenly angels, & so does again in humanity (**Act. 20:28-30**). See **2 Cor. 11:13-15; Rev. 2:3-5,9, 3:9, 12:4 KJB**, & so once ‘citizens’ of heaven, come to be shaken out (having left their first estate of love) because of pride, which brings them to fall away from Jesus.

This means that 1/3rd of the stars became darkened, some becoming obscured and some falling into apostasy (darkness), which is more than half of Christianity, since the other 2/3rds stars are the Heavenly unfallen beings (angels like Gabriel, &c), and Jesus (Godhead), which remained still. Reading **Rev. 12 & 17**, there is witnessed the two primary groups of Christians, the True Woman (**Rev. 12 KJB**) ever shining with God’s glory and light, and the Apostate Unfaithful Harlot Woman (**Rev. 17 KJB**), which only shines with the dim glint of earthly gold and gems. The True Church became obscured and the Apostate Church covered the land in darkness and a counterfeit light, a lie-ght (**Luk. 11:35 KJB**).

The symbol, “so as the third part of them was darkened”:

Ecclesiastes 12:1 KJB - Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Ecclesiastes 12:2 KJB - While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Jeremiah 13:16 KJB - Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. (**Psa. 19:1 KJB**, “The Heavens declare the glory of God ...”)

John 3:19 KJB - And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Romans 1:21 KJB - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Isaiah 9:13 KJB - For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

Ephesians 4:18 KJB - Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (See also **2 Cor. 4:4-6 KJB**)

Proverbs 4:19 KJB - The way of the wicked is as darkness: they know not at what they stumble.

1 John 2:9 KJB - He that saith he is in the light, and hateth his brother, is in darkness even until now.

Isaiah 59:9 KJB - Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. (See also **Job 38:2; Pro. 2:13 KJB**)

A modern example of ancient pagan practices that were brought into Christianity:

“... Among the pilgrims **are thousands of gangsters, crime lords and petty criminals seeking absolution.**

“When **I pull the rope**, I whisper to the Black Nazarene,” Michael Salceda, ... tells TIME, “Prayers for forgiveness for the things that I’ve done.”

The Philippines is home to Asia’s largest Catholic population and the country with third most Catholics in the world after Brazil and Mexico. Like the hajj in Mecca or the Ashura in Iraq’s Karbala, **the Feast of the Black Nazarene draws millions of pilgrims: they come to give thanks, to pay penance, and to pray for miracles at the holy procession of a dark-skinned statue of Jesus Christ carrying a cross, which is pulled through the city by long ropes.** ...” - <https://time.com/4627533/redemption-feast-black-nazarene-manila/>

Isaiah 5:18 KJB - **Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:**

Isaiah 5:19 KJB - That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

Isaiah 5:20 KJB - **Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness;** that put bitter for sweet, and sweet for bitter!

Isaiah 5:21 KJB - Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

Isaiah 5:22 KJB - **Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:**

Isaiah 5:23 KJB - Which justify the wicked for reward, and **take away** the **righteousness of the righteous from him!**

Isaiah 5:24 KJB - Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: **because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.**

Isaiah 5:25 KJB - Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and **hath smitten them:** and the hills did tremble, and their carcases *were* torn **in the midst of the streets.** For all this his anger is not turned away, but his hand *is* stretched out still.

Isaiah 5:30 KJB - And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, **behold darkness and sorrow, and the light is darkened in the heavens thereof.**

The symbol of “and the day shone not for a third part of it”, “and the night likewise”:

The Day (time, season) is the Light & The Night (time, season) is the Darkness, which make up one whole “day”:

Genesis 1:5 KJB - And **God called the light Day**, and **the darkness he called Night.** And the evening and the morning were the first day. (God divided the day & the night equally, Gen. 1:4; Eze. 18:25,29, 33:20; Jhn. 11:9-10 KJB)

John 11:9 KJB - Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

John 11:10 KJB - But if a man walk in the night, he stumbleth, because there is no light in him.

Isaiah 59:10 KJB - We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*.

Romans 13:13 KJB - Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

1 Thessalonians 5:7 KJB - For they that sleep sleep in the night; and they that be drunken are drunken in the night.

2 Peter 2:13 KJB - And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

The ministration of Jesus Christ (by His shed blood, death & sacrifice in the earthly courtyard), in the Heavenly Sanctuary and True Tabernacle above was obscured, along with His true & faithful remnant church, by an earthly counterfeit system of Catholicism & its earthly priestly system (**Act.** 20:28-30; **2 Cor.** 11:13-15; **Heb.** 7:23; **3 Jhn.** 1:9; **Rev.** 12:9,13 KJB). Darkness of sin, satan & selfishness, along with the Idolatry in faith & practice was witnessed during the “day” of God’s salvation (**2 Cor.** 6:2; **Heb.** 4:7 KJB), & gross darkness during the “night”, for in this great falling away from the love of Christ Jesus, this great apostasy, darkness among God’s professed people spread everywhere, & they sought to place another “christ” (antichrist, vicarius christi), “gospel”, “law” & “ministration” in the place of God’s, all the while accepting this strong delusion as ‘light’ (**Luk.** 11:35; **Isa.** 5:20 KJB).

THE DARK AGES (BEGUN) – 5th - 14th Cent. (Circa. AD 401 – AD 1300’s-1400)

<https://www.historyhit.com/why-were-the-early-middle-ages-called-the-dark-ages/>

Micah 3:6 KJB - Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

Psalms 84:10 KJB - For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Psalms 90:4 KJB - For a thousand years in thy sight *are but* as yesterday when it is past, and as a watch in the night.

2 Peter 3:8 KJB - But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

During this great timeframe:

Daniel 11:33 KJB - And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

From about AD 380ish to AD 401 things were in preparing for the Dark Ages, which would be from about AD 401 to AD 1400 (or thereabouts), and increase in darkness throughout. A slow transition begins to take place nearing its end. For in the late AD 1200’s and early AD 1300’s a more decided change was witnessed, for light was breaking forth in the deep darkness of the long night, which would herald the brightness of the day.

In AD 1328, John Wycliffe, the ‘morning star of the Reformation’ was born, and lived and eventually preached against the many errors of the Roman Catholic church, including the idolatrous “Mass”, until his death in December 31st, 1384 (AD). After him would come many other protestants (**Jer. 11:7 KJB**), such as the Hussites (Jan Hus; c. 1370 - 6 July 1415), Martin Luther (10 November 1483 – 18 February 1546), William Tyndale (c. 1494 - c. 6 October 1536), and many more.

Psalms 112:4 KJB - **Unto the upright there ariseth light in the darkness**: *he is* gracious, and full of compassion, and righteous.

Hosea 6:1 KJB - **Come, and let us return unto the LORD**: for he hath torn, and he will heal us; **he hath smitten, and he will bind us up**.

TYPOLOGICAL TO ANTI-TYPOLOGICAL & TRUE VS COUNTERFEIT			
Just as Sun, Moon and Stars were affected before the first and second coming of Jesus, so too, would the ‘Sun, Moon and Stars’ be affected at the coming of antichrist (not only for the church system, but also for the appearance of satan as Christ on earth in the final moments of earth’s history). A Sign of Warning in the ‘Heavens’ to take notice of. Every event that took place in the life of Jesus, also appears in the lifespan of the antichrist (vicarius christi, Roman Catholicism, through whom satan is directly working).			
Jesus	Sun	Moon	Stars
1st Advent	Jos. 10:12,13a; Isa. (2:19), 13:9,10b; Eze. 32:7b,8; Joe. 2:10a,30-31a, 3:15a,16; Hab. 3:11a; Hag. 2:6; Rev. 12:1a	Jos. 10:12,13b; Isa. (2:19), 13:9,10c; Eze. 32:7c,8; Joe. 2:10b,30-31b, 3:15b,16; Hab. 3:11b; Hag. 2:6; Rev. 12:1b	Jdg. 5:20; Isa. (2:19), 13:9,10a; Eze. 32:7a,8; Joe. 2:10c, 3:15c,16; Hag. 2:6; Rev. 12:1c,4
2nd Advent	Isa. (2:19), 13:9-10b,13, 30:26b; Jer. 4:23; Joe. 2:10a,30-31a, 3:15a,16; Zec. 14:6-7; Mat. 24:29a; Mar. 13:24a; Luk. 21:25a; Act. 2:20a; Heb. 12:26; Rev. 6:12a, 8:12	Isa. (2:19), 13:9,10c,13, 30:26a; Jer. 4:23; Joe. 2:10a,30-31a, 3:15a,16; Mat. 24:29b; Mar. 13:24b; Luk. 21:25b; Act. 2:20b; Heb. 12:26; Rev. 6:12b, 8:12	Isa. (2:19), 13:9,10c,13; Jer. 4:23; Dan. 8:10; Joe. 2:10a,30-31a, 3:15a,16; Mat. 24:29c; Mar. 13:25a; Luk. 21:25c; Heb. 12:26; Rev. 6:13a, 8:12
3rd Advent	Isa. 24:22-23b, 60:19a,20a; Rev. 16:8, 21:23a	Isa. 24:22-23a, 60:19b,20b; Rev. 21:23b	(Isa. 24:22-23); Rev. 22:5
-----	Sun	Moon	Stars
Antichrist	Rev. 8:12a, 9:2a	Rev. 8:12b	Rev. 8:12c, 9:1
satan	Rev. 16:8,(10)	(Rev. 16:10) satan’s woman	(Rev. 16:10), peoples

A summary of the 4th Trumpet events, may be considered in the following words:

The Great Controversy (1911 ed.), by Ellen G White, pgs. 49.1-56.1a:

“... [page 49.1] CHAPTER 3 – **AN ERA OF SPIRITUAL DARKNESS**

The apostle **Paul**, in his second letter to the Thessalonians, **foretold the great apostasy which would result in the establishment of the papal power**. He declared that the day of Christ should not come, “except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” And furthermore, the apostle warns his brethren that “the mystery of iniquity doth already work.” 2 Thessalonians 2:3, 4, 7. **Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.**

[page 49.2] Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, “the mystery of iniquity” carried forward its deceptive and blasphemous work. **Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions.** The nominal conversion of Constantine, **in the early part of the fourth century,** caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. **Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.**

[page 50.1] **This compromise between paganism and Christianity resulted in the development of “the man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power**—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

[page 50.2] Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

[page 50.3] It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled “Lord God the Pope” (see Appendix), and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

[page 51.1] But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Luke 4:8. God has never given a hint in His word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. **The pope can have no power over Christ’s church except by usurpation.**

[page 51.2] **Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed** from “the faith which was once delivered unto the saints.” Jude 3.

[page 51.3] Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, “It is written.” To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. **The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church.**

For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.

[page 51.4] **The detector of error having been removed**, Satan worked according to his will. Prophecy had declared that the papacy was to “think to change times and laws.” Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, **the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (see Appendix) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.**

[page 52.1] **The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath**, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” This change was not at first attempted openly. **In the first centuries the true Sabbath had been kept by all Christians.** They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. **But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ.** Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

[page 52.2] To prepare the way for the work which he designed to accomplish, **Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution.** While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

[page 53.1] In **the early part of the fourth century** the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. (See Appendix.) **The day of the sun** was revered by his pagan subjects and was honored by Christians; it was the emperor’s policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

[page 53.2] **The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.**

[page 53.3] The great apostate had succeeded in exalting himself “above all that is called God, or that is worshiped.” 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. **In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods.** It was as a memorial of the work of creation that **the seventh day** was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

[page 54.1] **Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking.** No such honor was given to the day by Christ or His apostles. **The observance of Sunday as a Christian institution had its origin in that “mystery of lawlessness” (2 Thessalonians 2:7, R.V.) which, even in Paul’s day, had begun its work.** Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

[page 54.2] **In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast “his power, and his seat, and great authority.” Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation.** Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus: “Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name’s sake.” Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. **For hundreds of years the church of Christ found refuge in seclusion and obscurity.** Thus says the prophet: “The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.” Revelation 12:6

[page 55.1] **The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed.** A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. **When the Scriptures are suppressed, and man comes to regard himself as supreme,** we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

[page 55.2] **Those were days of peril for the church of Christ.** The faithful standard-bearers were **few** indeed. Though the truth was not left without witnesses, **yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.**

[page 55.3] They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

[page 56.1] Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. ...” - <https://m.egwwritings.org/en/book/132.200>

What is the cure for this darkness?

Accept Jesus’ holy life, shed blood, sacrifice (death) and victory over sin. Accept the Holy Spirit into the heart and life. Accept the sacred word of God into the mind and actions. Accept the bride of Christ, the church, and join with that body. Accept Jesus’ Heavenly ministration going on right now in the most holy place in the Antitypical Day of Atonement, and the work of blotting out sins. Accept Jesus’ immanent return in power and glory for all those whom have believed and called upon His holy name. Accept all things written of Jesus by the faith of Jesus Christ. The Just “shall live” by faith (**Hab. 2:4; Rom. 1:7 KJB**).

Hebrews 10:38 KJB - Now the just shall live by faith: but if *any* man draw back, my soul shall have no pleasure in him.

Job 37:1 KJB - At this also my heart trembleth, and is moved out of his place.

Revelation 22:17 KJB - And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Ephesians 5:14 KJB - Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

JESUS CHRIST	ANTICHRIST – VICARIUS CHRISTI
“mystery of godliness” in utero, “God manifest in the flesh” – 1 Tim. 3:16 KJB	“mystery of iniquity” in embryo – 2 Thes. 2:7 KJB
Star foretells Jesus’ birth – Num. 24:17; Mat. 2:2,7,9-10 KJB	‘fallen star’ (apostate) ‘Great Church’ foretells antichrist’s birth (beginning) – Rev. 8:10-11 KJB
4 BC – Jesus born; Mat. 2:1 KJB	AD 508 – Antichrist takes away “the daily” – Dan. 8:11,12,13, 11:31, 12:11 KJB
Grew for 30 years – 4 BC – AD 27 – Luk. 3:23 KJB	Grew for 30 years – AD 508 – AD 538 – Dan. 7:25, 12:7,11 KJB
AD 27 – Jesus anointed & Baptized – Luk. 3:21-22 KJB	AD 508 – AD 538 – Antichrist aged 30 years – Justinian’s Code from AD 533 able to be carried out (AD 538), Sabbath crucified by law
AD 27 – AD 31 – Jesus ministers for 3 ½ years – Dan. 9:27; Luk. 3:21-23, 4:1,14-19; Heb. 2:3a, 10:26; Rom. 15:8 KJB	AD 538 – AD 1798 – Antichrist’s usurpation of Jesus’ ministry continues on earth; Dan. 7:25, 12:7; Luk. 21:24; Rev. 11:2-3, 12:6,14, 13:5 KJB
AD 27 – AD 31 – Jesus multiplies ‘fish’, ‘bread’ – Mat. 14:16-21, 16:9-10; Mar. 6:37-44, 8:19-20 KJB	AD 538 – AD 1798 – Antichrist multiplies ‘fish’ (counterfeit Christianity, Christians), ‘bread’ (counterfeit bibles, Mat. 24:26 KJB) – 2 Cor. 2:17; 2 Thes. 2:4; Rev. 2:2 KJB
AD 31 – Jesus Crucified, Died, Buried – Mat. 27:35; Mar. 15:24; Luk. 23:33; Jhn. 19:23 KJB	AD 1798 – Antichrist receives deadly wound – Rev. 13:3,12,14 KJB
AD 31 – Feast of Firstfruits / Wavesheaf – Jesus resurrected after 3 days – Lev. 23:9-14; Mat. 28:6; Mar. 16:6; Luk. 24:6; Jhn. 20:17; 1 Cor. 15:20,23 KJB	AD 1798 – AD 1800/1801 (inclusive / exclusive) – Antichrist resurrected after 3 day-years, new pope crowned (AD 1800), Concordat signed (AD 1801), deadly wound begins healing
40 days later – Jesus Ascends – Act. 1:3 KJB	Antichrist ascends in world-wide “wonder” – Rev. 13:3 KJB
10 days later – Pentecost, Outpouring of the Holy Ghost – Psa. 133:1-3; Luk. 24:49; Act. 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; Heb. 2:3; 1 Pet. 1:12; Rev. 5:6 KJB	Counterfeit spirit from the pit beneath – Rev. 11:7 KJB ; see also Rev. 16:13-14 KJB
AD 1844 – 3 Angels Messages, and the final Latter Rain (4 th Angel – Holy Ghost through the church) – Rev. 14:6-13, 18:1-5 KJB	To come yet – 3 unclean spirits like frogs, out of the mouth of the Dragon, Beast and False prophet – Rev. 16:13-14 KJB

CHAPTER 9

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Trumpet Intermission - The 3 Woes Angel - Revelation 8:13

Revelation 8:13 KJB - And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

The symbolism of “And I beheld and heard”:

Behold:

To “behold” (**G3708**, “εἶδον”, “eidon”) can mean to physically, or naturally, see (or not see) with one’s own eyes and so experience: **Luk.** 16:23, 23:49; **Jhn.** 1:18,34, 3:11,32, 4:45, 5:37, 6:2,36,46, 8:38,57, 9:37, 15:24, 19:35, 20:18,25,29; **Col.** 2:1,18; **1 Jhn.** 1:1-3, 4:20; **3 Jhn.** 1:11; **1 Pet.** 1:8; **Rev.** 18:18, 22:4 KJB.

This can include things in “vision” (which can be natural or symbolic): **Luk.** 1:22, 9:36, 16:23, 24:23; **Act.** 7:44, 22:15; **1 Cor.** 1:9; **Act.** 2:17; **Heb.** 8:5 KJB.

It also means to simply ‘experience’ having seen (or not seen) or understood through the example of someone or something else: **Luk.** 16:23; **Jhn.** 14:7,9, 15:24; **Act.** 8:23; **Col.** 2:18; **1 Jhn.** 3:6; **3 Jhn.** 1:11; **Heb.** 2:8, 11:27 KJB.

It also means to ‘consider’ with the mind, or direct one’s attention to: **Mat.** 8:4, 9:30, 16:6, 18;10, 24:6; **Mar.** 1:44; **Luk.** 12:15; **Act.** 22:26; **Rom.** 11:21; **1 Thes.** 5:15; **Heb.** 8:5; **Jam.** 2:24; **Rev.** 22:9 KJB.

Hear:

To “hear” (**G191**, “ἠκουσα”, “ekousa”) can mean to physically, or naturally, hear (or not hear) with one’s own ears and so experience: **Mat.** 2:9, 21:16, 27:13; **Mar.** 4:3, 7:14; **Luk.** 20:45; **Jhn.** 3:8, 11:42; **Act.** 4:19, 7:2, 13:16, 15:12,13, 22:22; **Eph.** 4:29; **2 Tim.** 2:14; **Jam.** 2:5; **Rev.** 9:20 KJB; &c.

This can include things in “vision” (which can be natural or symbolic): **Rev.** 2:7,11,17,29, 3:6,13,20,22, 13:9 KJB.

It also means to simply ‘experience’ having heard (or not heard) or understood through the example of someone or something else (like a rumor, word from another): **Mat.** 2:3, 28:14; **Mar.** 2:1; **Act.** 11:22; **Phm.** 1:5 KJB; &c.

It also means to ‘consider’ with the mind, or direct one’s attention to (by listening with the mind / heart to the Holy Ghost): **Rev.** 2:7,11,17,29, 3:6,13,20,22, 13:9, 22:17-18 KJB; &c.

The symbol of an “angel”:

The koine Greek (**G32**) “ἄγγελος”, “aggelos”

Total KJB Occurrences: 185

angel (96): **Mat.** 1:20,24, 2:13,19, 28:2,5; **Luk.** 1:11,13,18-19 (2),26,28,30,34-35 (2),38, 2:9-10 (2),13,21, 22:43; **Jhn.** 5:4, 12:29; **Act.** 5:19, 6:15, 7:30,35,38, 8:26, 10:3,7,22, 11:13, 12:7-11 (5),23, 23:8-9 (2), 27:23; **2 Cor.** 11:14; **Gal.** 1:8, 4:14; **Rev.** 2:1 (2),8,12,18, 3:1,7,14, 8:2-3 (3),5,7-8 (2),10,12-13 (2), 9:1,11,13-14 (2), 10:1,5,7-9 (3), 11:1,15, 14:6,8-9 (2),15,17-19 (3), 16:3-5 (3),8,10,12,17, 17:7, 18:1,21, 19:17, 20:1, 21:17, 22:6,8,16

angels (80): **Mat.** 4:6,11, 13:39,41,49, 16:27, 18:10, 24:30-31 (2),36, 25:31,41, 26:53; **Mar.** 1:13, 8:38, 12:25, 13:27,32; **Luk.** 2:15, 4:10, 9:26, 15:8-10 (3), 24:22-23 (2); **Jhn.** 1:51, 20:12; **Act.** 7:53; **Rom.** 8:38; **1 Cor.** 4:9, 6:3, 11:10, 13:1; **Gal.** 3:19; **Col.** 2:18; **2 Thes.** 1:7; **1 Tim.** 3:16, 5:21; **Heb.** 1:4-7 (5),13, 2:2,5,7,9,16, 12:22, 13:2; **1 Pet.** 1:12, 3:22; **2 Pet.** 2:4,11; **Jud.** 1:6; **Rev.** 1:20, 3:5, 5:11, 7:1-2 (2),11, 8:2,6, 9:13-15 (3), 12:7 (2), 14:9-10 (2), 15:1,6-8 (3), 17:1 (2), 21:9,12

messenger (4): **Mat.** 11:10; **Mar.** 1:2; **Luk.** 7:27; **2 Cor.** 12:7

messengers (3): **Luk.** 7:24, 9:52; **Jam.** 2:25

angel's (2): **Rev.** 8:4, 10:10

The Hebrew (H4397) “מַלְאָךְ”, “mal'āk”

Total KJB Occurrences: 212

angel (100): **Gen.** 16:7,9-11 (3), 21:17, 22:11,15, 24:7,40, 31:11, 48:16; **Exo.** 3:2, 23:19-20 (2),23, 32:34, 33:2; **Num.** 20:16, 22:22-27 (6),31-32 (2),34-35 (2); **Jdg.** 2:1,4, 5:23, 6:11-12 (2),20-22 (5), 13:3,6,9,13,15-18 (5),20-21 (3); **2 Sam.** 14:17,20, 19:27, 24:16-17 (4); **1 Kin.** 13:18, 19:5,7; **2 Kin.** 1:3,15, 19:35; **1 Chr.** 21:12,15-16 (4),18,20,27,30; **2 Chr.** 32:21; **Psa.** 34:7; **Ecc.** 5:5-6 (3); **Isa.** 37:36, 63:9; **Hos.** 12:4; **Zec.** 1:9,11-14 (4),19, 2:3 (2), 3:1,3,5-6 (2), 4:1, 5:4-5 (3),10, 6:4-5 (2), 12:8

messengers (74): **Gen.** 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35 (2), 7:24, 9:31, 11:12-14 (3),17,19; **1 Sam.** 6:21, 11:3-4 (2),7,9 (2), 16:19, 19:11,14-16 (3),20-21 (4), 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4, 12:27; **1 Kin.** 20:2,5,9 (2); **2 Kin.** 1:2-3 (2),5,16, 7:15, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 19:1-2 (2),16; **2 Chr.** 36:15-16 (2); **Neh.** 6:3; **Pro.** 16:14; **Isa.** 14:32, 18:2, 37:9,14, 44:26; **Jer.** 27:3; **Eze.** 23:16, 30:9; **Nah.** 2:13

messenger (24): **1 Sam.** 23:27; **2 Sam.** 11:19,22-23 (2),25; **1 Kin.** 19:2, 22:13; **2 Kin.** 5:10, 6:32-33 (3), 9:18, 10:8; **2 Chr.** 18:12; **Job** 1:14, 33:23; **Pro.** 13:17, 17:11; **Isa.** 42:19; **Eze.** 23:40; **Hag.** 1:13; **Mal.** 2:7, 3:1 (2)

angels (10): **Gen.** 19:1 (2),15, 28:12, 32:1; **Job** 4:18; **Psa.** 78:49, 91:11, 103:20, 104:4, 148:2

ambassadors (4): **2 Chr.** 35:21; **Isa.** 30:4, 33:7; **Eze.** 17:15

The Syriac [Aramaic] (H4398) “ܡܠܐܟܐ”, “mal'ak”

Total KJB Occurrences: 2

angel (2): **Dan.** 3:28, 6:22

All “angels” are “sent” with a message, or on behalf of another: **Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Dan.** 3:28, 6:22; **Psa.** 78:49; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16

Two related words in Hebrew (**H4400**) “מֵלָאכִי” “mal’ākûth” [message]: **Hag.** 1:13; & (**H4401**) “מֵלָאכִי”, “mal’ākîy” [Malachi]: **Mal.** 1:1

The word “angel” in the Hebrew, Syriac, koine Greek, or the English (KJB), only means, “messenger”, “ambassador”, & that which is “sent” with a message, testimony & / or purpose for / from another. It signifies “office” or “position” only. It does **not** mean ‘created’. The word “angel” (KJB), refers to the ‘office’ or ‘position’ and **not** nature of anyone or thing.

Uncreated Wisdom & Eternal “Angels”:

The Voice of the Father, associated: **Jhn.** 12:29-30 KJB

Jesus (Uncreated & Eternal Creator), the very “messenger [angel] of the covenant”, Jesus is the “angel” [messenger], even “archangel” [highest messenger] of the Father: **Gen.** 48:16; **Exo.** 3:2-6; **Isa.** 42:19, 63:9; **Dan.** 3:25,28, 6:22; **Mal.** 3:1; **Jhn.** 5:25; **Gal.** 4:14; **1 Thes.** 4:16; **Rev.** 10:1 KJB. This author has a book entitled, “Michael the Archangel – Who is like unto God – The Highest Messenger”. Check out that complete resource for all the in-depth detail on the subject.

Jesus, the Son & “fellow” of the Father, is also the fellow of the created angelic hosts of Heaven, since He, as they, are in the “office” of messenger: **Zec.** 13:7 (**Mat.** 26:31; **Mar.** 14:27); **Heb.** 1:1-2,7,9 (**Psa.** 104:4 KJB). Jesus, is also called the “Apostle” [one who is sent] of the Father: **Heb.** 3:1 KJB

Malachi 3:1 KJB - Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even **the messenger of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Malachi 3:1 HOT - הַנְּנִי שְׁלַח מַלְאָכִי וּפְנֵה-דֶרֶךְ לִפְנֵי וּפְתָאֵם יָבוֹא אֱלֹהֵיכֶלּוּ הָאֲדוֹן אֲשֶׁר-אַתֶּם מִבְקָשִׁים וּמַלְאָךְ - הַבְּרִית אֲשֶׁר-אַתֶּם חֹפְצִים הִנֵּה-בָא אָמַר יְהוָה צְבָאוֹת:

Malachi 3:1 HOT Transliterated - hin'niy sholē^ach mal'ākhiy ûfiNäh-derekh' l'fänäy ûfit'om yävô el-hëykhälô häädôn ásher-aTem m'vaq'shiym **ûmal'akh' haB'riyt** ásher-aTem cháfëtziym hiNëh-vä ämar y'hwäh tz'vâôt

Malachi 3:1 Origen's Hexapla - ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, καὶ ἐξαίφνης ἦξει εἰς τὸν ναὸν ἑαυτοῦ κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ **ὁ ἄγγελος τῆς διαθήκης**, ὃν ὑμεῖς θέλετε· ἰδοὺ ἔρχεται, λέγει κύριος παντοκράτωρ.

A “Watcher”: **Dan.** 4:13,17,23 (see also **Gen.** 31:49; **Jer.** 31:28,29; **Dan.** 9:14 KJB) even an, “Holy one” (**2 Kin.** 19:22; **Job** 6:10; **Psa.** 16:10, 71:22, 78:41, 89:18,19; **Isa.** 1:4, 5:19,24, 10:17,20, 12:6, 17:7, 29:29,23, 30;11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14; **Jer.** 50:29, 51:5; **Eze.** 39:7; **Hos.** 11:9; **Hab.** 1:12, 3:3; **Mar.** 1:24; **Luk.** 4:34; **Act.** 2:27, 3:14, 13:35; **1 Jhn.** 2:20 KJB), that come from a “far country” (**Isa.** 13:5; **Jer.** 4:16; **Mat.** 25:14 KJB).

The Holy Spirit (sent as ambassador on behalf of the Father & Son) is also identified as “angel”: **Jhn.** 14:26, 15:26, 16:7; **Act.** 2:1-4,16-18,33 (**Psa.** 133:1-3); **1 Pet.** 1:12; **Rev.** 5:6, 18:1 KJB.

The Holy Spirit is also identified as “angel”:

Revelation 18:1 GNT TR - και μετα ταυτα ειδον αλλον αγγελον καταβαινοντα εκ του ουρανου εχοντα εξουσιαν μεγαλην και η γη εφωτισθη εκ της δοξης αυτου

Created Intelligences & Finite “angels”:

Heavenly Created Intelligences:

Gabriel, a good (created by Jesus) arch-angel: **Dan.** 8:16, 9:21; **Mat.** 28:2-7; **Mar.** 16:5-7; **Luk.** 1:19,26 KJB.

Luke 1:26 KJB - And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luke 1:26 GNT TR - εν δε τω μηνι τω εκτω απεσταλη ο αγγελος γαβριηλ υπο του θεου εις πολιν της γαλιλαιας η ονομα ναζαρεθ

“Angels” that “excel in strength”: **Psa.** 103:20; **2 Thes.** 1:7; **Rev.** 18:21 KJB.

Earthly Created Intelligences:

The same words for “angel” [mal’ak, aggelos], along with the words “apostle” & “ambassador” (KJB), also refer to the ‘office’ or ‘position’ [not nature] of earthly created intelligences, as prophets, priests, kings, etc., whether good or evil, such as: **Gen.** 32:3,6; **Num.** 20:14, 21:21, 22:5, 24:12; **Deu.** 2:26; **Jos.** 6:17,25, 7:22; **Jdg.** 6:35, 7:24, 9:31, 11:12,13,14,17,19; **1 Sam.** 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; **2 Sam.** 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; **1 Kin.** 19:2, 20:2,5,9, 22:13; **2 Kin.** 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; **1 Chr.** 14:1, 19:2,16; **2 Chr.** 18:12, 35:21, 36:15,16; **Neh.** 6:3; **Job** 1:14, 33:23; **Pro.** 13:17, 16:14, 17:11; **Isa.** 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; **Jer.** 27:3; **Eze.** 17:15, 23:16,40, 30:9; **Nah.** 2:13; **Hag.** 1:13; **Mal.** 2:7, 3:1 KJB.

Michael the Archangel – Who is like unto God – The Highest Messenger, page 14:

“... [page 14] Thus they bear another’s testimony, or “sent” (**Num.** 20:16; **1 Chr.** 21:15; **2 Chr.** 32:21; **Psa.** 78:49; **Dan.** 3:28, 6:22; **Hag.** 1:13; **Mat.** 13:41, 24:31; **Mar.** 13:27; **Luk.** 1:19,26; **Act.** 12:11; **Rev.** 1:1, 22:6,16 KJB) with meaningful purpose of intent’. This word, definitionally, does not ever speak of the physical nature of anything, but rather to the function, office or position of a thing, just as the words, “prophet”, “priest”, or “king” also do. In saying this differently, the word does not inherently carry any definition of ‘created’ or ‘uncreated’, or ‘heavenly’ or ‘earthly’ in relation to the physical nature to that which the word describes, and neither does it inherently dictate that that which is sent is lesser in physical nature, stature, grandeur than that which it was sent by. Context will always determine additional attributes. ...”

Genesis 32:6 KJB - And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Genesis 32:7 HOT (32:6 KJB) - וַיִּשְׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב לֵאמֹר בָּאנוּ אֶל־אַחִיךָ אֶל־עֶשָׂו וְגַם הֵלֵךְ לִקְרָאתָךְ
וארבע־מאות איש עמו:

Genesis 32:6 HOT Transliterated - waYāshuvû **haMal'ākhiym** el-yaāqov lēmor Bānû el-
āchiykhā el-ēsāw w'gam holēkh' liq'rāt'khā w'ar'Ba-mēōt iysh iMō

Genesis 32:7 Origen's Hexapla (32:6 KJB) - καὶ ἀνέστρεψαν οἱ ἄγγελοι πρὸς Ἰακώβ
λέγοντες Ἦλθομεν πρὸς τὸν ἀδελφόν σου Ἡσασ, καὶ ἰδοὺ αὐτὸς ἔρχεται εἰς συνάντησίν σοι
καὶ τετρακόσιοι ἄνδρες μετ' αὐτοῦ.

1 Samuel 29:9 KJB - And Achish answered and said to **David**, I know that thou art good in
my sight, **as an angel of God**: notwithstanding the princes of the Philistines have said, He
shall not go up with us to the battle.

1 Samuel 29:9 HOT - וַיַּעַן אַכִּישׁ וַיֹּאמֶר אֶל־דָּוִד יָדַעְתִּי כִּי טוֹב אַתָּה בְּעֵינַי **כַּמַּלְאָךְ אֱלֹהִים** אַךְ שָׂרֵי פְלִשְׁתִּים -
אמרו לא־יעלה עמנו במלחמה:

1 Samuel 29:9 HOT Transliterated - waYaan ākhiysh waYomer el-**Dāwid** yāda'Tiy Kiy tōv
aTāh B'ēynay **K'mal'akh' élohiym** akh' sārēy f'lish'Tiym ām'rû lo-yaāleh iMānû
BaMil'chāmāh

The good, 'angel', 'messenger', 'ambassador': **2 Sam.** 19:27; **2 Chr.** 35:21, 36:15; **Isa.** 33:7, 44:26;
Hag. 1:13; **Mal.** 2:7, 3:1; **Mat.** 11:10; **Mar.** 1:2; **Luk.** 7:24,27, 9:52; **Jam.** 2:25; **Rev.** 1:20,
2:1,8,12,18, 3:1,7,14, 14:6,8-9 KJB.

The good, 'messenger', 'ambassador': **Pro.** 13:17, 25:13; **Jer.** 49:14; **Oba.** 1:1; **Luk.** 14:32, 19:14; **2**
Cor. 5:20; **Eph.** 6:20 KJB.

The bad, 'angel', 'messenger', 'ambassador': **Isa.** 30:4; **Eze.** 17:15; **2 Cor.** 12:7 KJB

The bad, 'apostle': **2 Cor.** 11:13-15; **Rev.** 2:2 KJB.

The "angel" of **Revelation** 8:13 KJB is simply a "messenger" with a "message" (or word) from God
through the churches by the Holy Spirit (**Rev.** 1:20, 12:14, 14:6-12, 18:1-5 KJB), announcing a unified
declaration of the three woes of the three Trumpet "angels" to follow the 4th; Trumpets 5, 6 & 7.

Even after all of the events & judgments against sin & sinners in the previous 4 Trumpets (**Rev.** 8:6-
12 KJB), the peoples of earth, and even those in the apostate system of religion, are still unrepentant in their
wicked ways. They willingly choose to continue in their darkness in spite of the light being shown them in
love, and so God, being merciful & faithful, sends more serious warnings to repent:

John 5:14 KJB - Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art**
made whole: sin no more, lest a worse thing come unto thee.

Revelation 9:20 KJB - And **the rest of the men which were not killed by these plagues yet**
repented not of the works of their hands, that they should not worship devils, and idols of gold,
and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 9:21 KJB - **Neither repented they of their murders, nor of their sorceries, nor of their**
fornication, nor of their thefts.

The symbolism of “an angel flying through the midst of heaven”:

The Annunciating Angel - A preview of what is coming (see Luk. 2:8-14 KJB)	
Revelation 8:13, 12:12 KJB compared to Revelation 14:6-12 KJB	
Revelation 8:13, 12:12 KJB	Revelation 14:6-12 KJB
“And I beheld” (8:13)	“And I saw” (14:6)
“an angel” (8:13)	“another angel” (14:6)
“flying through the midst of heaven” (8:13)	“fly in the midst of heaven” (14:6)
“saying with a loud voice” (8:13)	“Saying with a loud voice” (14:7,9) “saying” (14:8)
“voices” (8:13)	“voice” (14:7,9)
“the earth” (8:13)	“the earth” (14:6)
“three angels” (8:13)	“another angel” (14:6), “And there followed another angel” (14:8), “And the third angel followed them” (14:9)
“Woe, to the inhabitants of the earth” (8:13)	“Woe to the inhabitants of the earth and of the sea” (12:12)
Just as the last 3 of the 7 Trumpets (Rev. 8:2-6 KJB) are linked together, called the 3 “woes”, or “Woe, woe, woe” (Rev. 8:13 KJB), & identified as “plagues” (Rev. 9:20 KJB) so too are the 3 Angels Messages of Revelation 14 linked together, while three messages, but really a unified message (see also Rev. 18:1-5 KJB). All 7 Trumpets take place during Jesus High priestly ministry beginning in the Holy Place, & Ending in the Most Holy place, with the casting down of the golden censer, closing probation for all.	

Revelation 12:1 KJB - And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Revelation 12:6 KJB - And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12:14 KJB - And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

The Old Testament leadership of God’s people, as well as the New Testament leadership was called “an angel of God” ([OT] **1 Sam. 29:9, 14:17, 19:27 KJB**; [NT] **Gal. 4:14 KJB**).

“in heaven” – Truly a miracle of God that any person of ‘mankind’ is ‘in heaven’ at all because the wages of sin is death (**Rom. 6:23 KJB**), but through the grace, love & promise of God in Christ Jesus (**Gen. 3:15,21 KJB**), mankind was to be redeemed. Though it was given for all (**Jhn. 3:16 KJB**), only a remnant who believed, grasping the promise by living faith & not letting go, appropriating it to themselves, would be saved; see **Mat. 6:21; Luk. 12:34; Php. 3:20; Col. 3:1-3; Heb. 12:23 KJB**, and (‘in heaven’, Canaan (promised land), a symbol of the real promised land, Heavenly Canaan); see **1 Cor. 10:6,11; Gen. 1:20, 17:8; Exo. 20:12; 1 Chr. 16:18; Psal. 105:11 KJB**.

“a woman” (faithful) – God’s people ((OT) Israel or (NT) Christians)), flock, church, a body, bone of the man’s (Adam; **Gen. 2:23; 1 Cor. 15:44-46 KJB**) bone & flesh of His flesh, & the city (**Mat. 12:10-11 KJB**) in which they reside (New Jerusalem); see **Jer. 6:2; Isa. 54:5, 61:10, 62:5; Act. 7:38; 1 Cor. 6:17; 2 Cor. 11:2; Gal. 4:26; Eph. 5:23-32; Rev. 19:7, 21:2-3,9 KJB**; Jesus as the “bridegroom” – **Mat. 9:15, 25:1,5-6,10; Mar. 2:19-20; Luk. 5:34-35; Jhn. 2:9, 3:29; Rev. 18:23; Jer. 7:34, 16:9, 25:10, 33:11; Joe. 2:16 & Song of Solomon (entire); also (unfaithful) Jer. 3:14,20; Hos. 1:2, 2:2 KJB**.

“**two wings**” (that she might fly) – New areas opened up to the “east” and “west” and the word of God spread (**Isa.** 40:31 KJB), and as the woman is like unto a body of water also, when persecution came, the many peoples spread out like wings (**Deu.** 32:11 KJB) from the central body but were protected by God, see **Exo.** 19:4; **Psa.** 17:8, 36:7, 61:4, 63:7, 91:4 KJB.

“**a thousand two hundred and threescore days**” – A section of 2,300 years (**Dan.** 8:13-14,26; **Rev.** 9:13-15, 10:6, 14:6-12 KJB), which is 1,260 years (a day for a year*; **Num.** 14:34; **Eze.** 4:6 KJB), from A.D. 538 unto A.D. 1798: “until a time and times and the dividing of time”, **Dan.** 7:25 KJB; “for a time, times, and an half”, **Dan.** 12:7 KJB; “forty and two months”, **Rev.** 11:2 KJB; “a thousand two hundred and threescore days”, **Rev.** 11:3 KJB; “a thousand two hundred and threescore days”, **Rev.** 12:6 KJB; “for a time, and times, and half a time”, **Rev.** 12:14 KJB; “forty and two months”, **Rev.** 13:5 KJB; see also, “many days”, **Dan.** 11:33 KJB; see also “Gentiles”, **Rev.** 11:2 KJB; “until the times of the Gentiles”, **Luk.** 21:24 KJB; see also, “Who is this that cometh out of the wilderness”, **Son.** 3:6, 8:5 KJB.

(* Two excellent recommended reads, are [1.] Frank W. Hardy – “Day For A Year Parallels”, and [2.] Secrets Unsealed, Stephen Bohr’s – “20 Reasons To Apply The Day For A Year In Bible Prophecy”.)

Philippians 3:20 KJB - For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: (See also **Rev.** 19:1,11,14; **Col.** 3:1-2; **Php.** 2:5; **Jhn.** 3:13 KJB)

Exodus 19:4 KJB - Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.

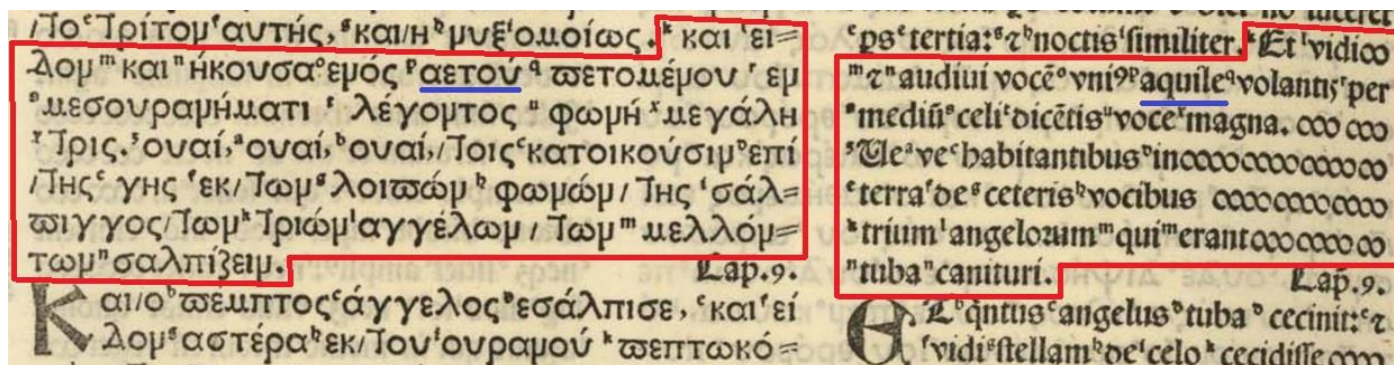
The True Church, originating in Jerusalem, and through evangelism, though more so through persecution, fled and so spread out across all of Asia, into the great lands of the East, and in a far greater capacity into Europe (and also northern Africa), into the far distant lands in the West, as two mighty wings of a great female Eagle of God splayed in high flight.

As the remnant church of Jesus Christ was persecuted into the wilderness (**Dan.** 7:25, 12:7; **Rev.** 11:2-3, 12:6,14, 13:5; **Luk.** 21:24 KJB), God provided to her (as His angel, His messenger of Grace & Love to the people of the earth) wings to fly in the midst of Heaven, to be able to flee from the wrath of the Dragon to come, and in example, just as birds taking to sudden flight at coming calamity, so sounding warning of far worse “woes” yet to take place.



“... The Alexandrian copy, the Complutensian edition, the Vulgate Latin, Syriac, and Ethiopic versions, instead of “an angel”, read “an eagle”; and to “fly” agrees with either of them ...” - <https://www.studylight.org/commentary/revelation/8-13.html>

Revelation 8:13 Latin (Jerome's) Vulgate - et vidi et audiui vocem unius aquilae volantis per medium caelum dicentis voce magna vae vae vae habitantibus in terra de ceteris vocibus tubae trium angelorum qui erant tuba canituri



Complutensian Polyglot (AD 1517) Catholic edition by Cardinal Francisco Jimenez de Cisneros -
<https://archive.org/details/polyglotcomplutensis/Vol%205/page/n423/mode/1up>

The **correct reading** (Rev. 8:13 KJB) is “an angel” (“ενος αγγελου”), and not “an eagle” as found in the corrupt Egyptian-Greek (Alexandrian), “ενος αετου” (enos aetou) and Roman (Latin) texts, “unius aquilae”, which assumably took a ‘gloss’ of some commentator, & connecting Rev. 8:13 and Rev. 12:1,12,14 KJB and eventually made it as a part of the text itself over-writing the original. This may be shown in several ways, one of which is the manuscript evidence:

Revelation 8:13 – A Closer Look: Early Manuscripts & The A.V. by Jack Moorman, page 150
(brackets added) & “oldebible.com”

Textus Receptus (Correct):

“P” [aka: “Papr”, “Porphyrianus” (9th C.), “025”, “... In Revelation 8:13 it reads αγγελου along with 104, 205, 254, 336, 367, 620, 632 (corrector), 680, 922, 1773, 1876, 2026, 2028, 2029, 2037, 2044 (αγγελου), 2045, 2046, 2047, 2049, 2056, 2057, 2059, 2060, 2067, 2073, 2074, 2081, 2186, 2286, 2302, 2436, 2449, 2493, 2595, 2681, 2814, 2886, and 2919. ...” - https://www.wikiwand.com/en/Codex_Porphyrianus

Cursives: “pm-Andreas Mss”

Armenian (Asia, Turkey, where the early disciples went; see **Act.** 11:26)

Bibles: Erasmus Commentary 1516; Luther (German) 1522; Tyndale 1531; Coverdale 1535; Olivetan (French) 1535; Matthew's 1537; Great Bible 1539; Genevan 1560; Bishop's 1568; Reina-Valera (Spanish) 1602; Diodati's (Italian) 1607; Ostervald (French) 1744; Webster's 1833; Almeida (Portuguese) 1848; Young's Literal 1862

Egyptian (Alexandrian) & Roman, &c texts (Corrupt; according to **Mat. 24:26; **Deu.** 17:16; **Isa.** 30:1-2, 31:1; **Act.** 6:9; **2 Cor.** 2:17; **Rev.** 11:8 KJB)**

Aleph (Sinaiticus, Egypt), “A” (Alexandrinus, Egypt), “046” (Uncial 046 (Gregory-Aland), aka: ‘Codex Vaticanus gr 2066’ (Roman) & ‘α 1070’ (von Soden) & “Codex Basilianus, previously it was designated by Br or B2”)

Vulgate (Jerome’s Latin, Roman, & ‘Helvidius’ accused Jerome with altering texts)

Syriac: Philoxenian, Harclean,

Coptic (Egyptian): Bohairic

Ethiopic (stemming from Egyptian)

Bibles: Wycliffe 1394 (based on Jerome’s Latin); Douay Rheims 1750 (Latin; Roman, Jesuit); NIV, &c. (stems from the corrupt Westcott & Hort foundation utilizing Codex Aleph & B (Vaticanus, &c.)

[End Side Note]

The symbolism of “saying with a loud voice, woe, woe, woe”:

To speak with “a loud voice” is to “cry aloud” and hold nothing back so that all may hear (**Deu.** 27:14; **2 Kin.** 18:28; **Job** 38:34; **Ezr.** 10:12; **Isa.** 36:13; **Eze.** 9:1; **Mat.** 27:46; **Mar.** 5:7, 15:34; **Luk.** 1:42, 4:33, 8:28; **Jhn.** 11:43; **Act.** 14:10; **Rev.** 5:2, 7:2, 8:13, 10:3, 14:15, 19:17 KJB), either

in joy (**1 Kin.** 8:55; **2 Chr.** 15:14, 20:19; **Ezr.** 3:12; **Pro.** 27:14; **Isa.** 40:9; **Luk.** 17:15, 19:37; **Rev.** 5:12, 7:10, 12:10 KJB),

sorrow (**2 Sam.** 15:23, 19:4; **Ezr.** 3:12; **Neh.** 9:4; **Isa.** 10:30; **Eze.** 8:18, 11:13; **Rev.** 6:10 KJB),

anger (**Act.** 7:57 KJB),

to **cause fear** (**2 Chr.** 32:18 KJB),

being **in pain** (**Mat.** 27:50; **Mar.** 1:26, 15:37; **Luk.** 23:46; **Act.** 7:60, 8:7 KJB),

being **in shock** (**Act.** 26:24 KJB),

sound alarm (**Gen.** 39:14; **1 Sam.** 28:12; **Act.** 16:28 KJB) or

give warning of danger (**Jer.** 22:20; **Rev.** 14:6,9):

Isaiah 58:1 KJB - **Cry aloud**, spare not, **lift up thy voice like a trumpet**, and **shew my people their transgression, and the house of Jacob their sins**.

There are “three” “woes”. What does the number “three” signify as a number?

The number “Three” (3), in the Bible, is the number of “sufficiency”.

Take for instance the “Godhead”, or the eternal Heavenly Trio; those harmonious Persons / Beings that act in perfect concert as a musical chord together; that of the Father, & of the Son, & of the Holy Ghost / Spirit. These Three “are one” (**1 Jhn.** 5:7 KJB), which means not a singularity of Person or Being or even “substance” or “essence”, but rather that they “agree in one” (**1 Jhn.** 5:8 KJB). They are sufficient in & of themselves (**Isa.** 6:3; **Rev.** 4:8 KJB), & need nothing outside of themselves (**Ecc.** 4:12 KJB), & they are the sufficiency for all Christians (**2 Cor.** 3:5 KJB).

Consider also that one of the very first set of three in the Bible, is found in **Genesis** 2, wherein God rested “the seventh day”, and this is stated three times (**Gen.** 2:2a,b, 2:3 KJB). Seven days was sufficient for the creation of the earth and all in it, and the rest by JEHOVAH Elohiym on the 7th day is sufficient for all. **Genesis** (even unto **Revelation**) is replete with sets of threes of sufficiency:

- [1] “God said” (The Father; **Gen.** 1:3 KJB),
- [2] “God made” (the Son; **Gen.** 1:7 KJB),
- [3] “God saw” (the Holy Ghost; **Gen.** 1:18 KJB).

- [1] “the grass” (**Gen.** 1:11a KJB),
- [2] “the herb yielding seed” (**Gen.** 1:11b KJB),
- [3] “the fruit tree yielding fruit after his kind” (**Gen.** 1:11c KJB). Sufficient vegetation, central to was the Tree of Life, being comprised of the ‘Tree, Fruit, & Seed’.

- [1] “greater light” (sun; **Gen.** 1:16a KJB),
- [2] “lesser light” (moon; **Gen.** 1:16b KJB),
- [3] “the stars (local planets & stars; **Gen.** 1:16c; **2 Kin.** 23:5 KJB) also”. Sufficient natural light for the natural things.

- [1] “the dry land Earth” (**Gen.** 1:10a KJB),
- [2] “the gathering together of the waters called he Seas” (**Gen.** 1:10b KJB),
- [3] “the firmament Heaven” (**Gen.** 1:8 KJB); all three also known as the ‘land, sea & air’, or ‘solid, liquid, gas’. Sufficient habitat.

- [1] “man” (Adam),
- [2] “woman” (Eve) united in marriage by
- [3] “God” (**Mat.** 19:6; **Mar.** 10:9 KJB); the sufficient household (**Gen.** 2:24; **Mat.** 19:5; **Mar.** 10:7; **Eph.** 5:31 KJB).

- [1] time (**Gen.** 1:14 KJB),
- [2] space (spatial, area),
- [3] matter (**Gen.** 1:1 KJB). Sufficient universe / world.

- [1] past,
- [2] present,
- [3] future (**Gen.** 1:14; **Rev.** 1:4,8, 4:8 KJB, “was ... is ... and is to come”) (**Ecc.** 1:9, 3:15 KJB). Sufficient time.

- [1] “length” (**Gen.** 6:15a KJB),
- [2] “breadth” (width; **Gen.** 6:15b KJB),
- [3] “height” (**Gen.** 6:15c KJB). Sufficient space.

Another instance is found in that Noah had “three sons” (**Gen.** 6:10, 9:19 KJB), with their “three wives” (**Gen.** 7:13 KJB), which was sufficient to repopulate the whole earth (**Gen.** 6:18, 7:1,3,7,13,23, 8:16-19, 9:1,7-17, 10:1,5,32, 11:1; **1 Chr.** 1:4; **2 Pet.** 2:5 KJB).

There is also the three component parts to the Tabernacle / Sanctuary / Temple, or House of God, first found explicitly mentioned in **Exodus**, though there are allusions to such in **Genesis** in the Garden of Eden on earth to be sure.

- [1] The outer-court (courtyard; **Exo.** 27:9 KJB; &c.),
- [2] Holy Place (**Exo.** 26:33a KJB),
- [3] Most Holy Place (**Exo.** 26:33b KJB). Sufficient for the irreducible plan of salvation/redemption to be made known in type.

As a New Testament example, Paul’s missionary journeys were also three, which were sufficient to establish the churches (**Act.** 15:4, 16:5 KJB):

2 Corinthians 13:1 KJB - This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

What then is a “woe”?

The final 3 Trumpets, being the 5th, 6th & 7th are each called a “woe”. These culminate in the final sufficient mercies & judgments of God. A “woe” is a grievous affliction & terrible sadness (**Pro.** 23:29; **Jer.** 45:3 KJB), a crying & lamentation (**Eze.** 2:10 KJB), a hurt (**Jer.** 10:19 KJB), even a judgment for (& resulting from) wickedness & sin (**Job** 10:15; **Lam.** 5:16; **Eze.** 16:23; **Hos.** 7:13; **Mic.** 2:1; **Mat.** 18:7; **Luk.** 17:1 KJB), bringing about darkness, either physical or spiritual (**Amo.** 5:18; **Rev.** 9:1-2 KJB).

Job 10:15 KJB - If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;

Lamentations 5:16 KJB - The crown is fallen from our head: woe unto us, that we have sinned!

Ezekiel 16:23 KJB - And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

Amos 5:18 KJB - Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD is darkness, and not light.

Micah 2:1 KJB - Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

Matthew 18:7 KJB - Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (See also **2 Thes. 2:3 KJB, the “man of sin”)**

1 Corinthians 9:16 KJB - For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

Proverbs 23:27 KJB - For a whore is a deep ditch; and a strange woman is a narrow pit.

Proverbs 23:28 KJB - She also lieth in wait as *for* a prey, and **increaseth the transgressors among men**.

Proverbs 23:29 KJB - **Who hath woe?** who hath **sorrow?** who hath **contentions?** who hath **babbling?** who hath **wounds without cause?** who hath **redness of eyes?**

Proverbs 23:30 KJB - **They that tarry long at the wine;** they that go to seek **mixed wine**.

Proverbs 23:31 KJB - **Look not thou upon the wine when it is red,** *when* it giveth his colour in the cup, *when* it moveth itself aright.

Proverbs 23:32 KJB - **At the last it biteth like a serpent,** and **stingeth like an adder**.

Proverbs 23:33 KJB - **Thine eyes shall behold strange women,** and **thine heart shall utter perverse things**.

Proverbs 23:34 KJB - Yea, thou shalt be as he that lieth down **in the midst of the sea,** or as he that lieth upon the top of a mast.

Proverbs 23:35 KJB - **They have stricken me,** *shalt thou say,* and I was not sick; they have beaten me, *and I felt it not:* when shall I awake? I will seek it yet again.

Isaiah 10:1 KJB - **Woe unto them that decree unrighteous decrees,** and **that write grievousness which they have prescribed;**

Luke 17:1 KJB - Then said he unto the disciples, It is impossible but that **offences will come: but woe unto him, through whom they come!**

Matthew 26:24 KJB - The Son of man goeth as it is written of him: **but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.** (See also **Mar.** 14:21; **Luk.** 22:22; **Jhn.** 17:12; **2 Thes.** 2:3 “son of perdition” KJB)

Ecclesiastes 4:10 KJB - For if they fall, the one will lift up his fellow: **but woe to him that is alone when he falleth; for he hath not another to help him up.** (See also **Rev.** 8:10, 9:1 KJB)

Three woes yet to come:

Jeremiah 22:29 KJB - O **earth, earth, earth,** hear the word of the LORD.

1st Woe - 5th Trumpet – **Rev.** 9:1-12 KJB.

2nd Woe - 6th Trumpet – **Rev.** 9:13-11:14 KJB.

3rd Woe - 7th Trumpet – **Rev.** 11:15-19, 16:1-21 KJB.

The symbolism of “to the inhabitants of the earth”:

“[T]he earth” is the land (local or global; **Gen.** 41:56; **Exo.** 8:17, 10:15 KJB), or the world (**Gen.** 1:10,26; **Hag.** 2:6 KJB) that is inhabited (dwelled or lived in; **Isa.** 13:20, 18:3, 45:18; **Jer.** 6:8; 50:39; **Eze.** 26:19, 36:10,35, 38:12 KJB), even by mankind, being the place which is under the whole Heaven (**Rev.** 17:2,8 KJB).

Isaiah 18:1 KJB - **Woe to the land shadowing with wings**, which *is* beyond the rivers of Ethiopia:

Isaiah 18:2 KJB - That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

Isaiah 18:3 KJB - **All ye inhabitants of the world, and dwellers on the earth**, see ye, when he lifteth up an ensign on the mountains; and **when he bloweth a trumpet, hear ye**.

Isaiah 18:4 KJB - For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew **in the heat of harvest**.

Isaiah 18:5 KJB - For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

Isaiah 18:6 KJB - **They shall be left together unto the fowls of the mountains** (See also **Gen.** 15:11; **Deu.** 28:26; **1 Sam.** 17:44,46; **1 Kin.** 14:11, 16:4, 21:24; **Psa.** 79:2; **Jer.** 7:33, 15:3; 16:4, 19:7, 34:20; **Eze.** 29:5, 32:4; **Rev.** 19:17,21 KJB), and to the beasts of the earth: and **the fowls shall summer upon them** (See also **Jer.** 8:20; **Dan.** 2:35; **Mat.** 24:32; **Mar.** 13:28; **Luk.** 21:30 KJB), and all the beasts of the earth shall winter upon them.

Isaiah 18:7 KJB - In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

A Typology: Josiah (as Jesus) was a righteous ruler & reforming king (**2 Kin.** 23:25-27 KJB), but he was followed by several apostate & wicked “kings” of Judah (his own descendants), who brought only “woe” (**Jer.** 22:13; **Ecc.** 10:16 KJB), sin, idolatry, desolation & ultimately their own destruction:

Jehoahaz (aka: “Shallum”; **2 Kin.** 23:30-31; **1 Chr.** 3:15; **2 Chr.** 36:1-2 KJB),

(**Egypt**) Necho II (Pharaoh) comes (**2 Chr.** 36:1-5 KJB),

Eliakim (aka: “Jehoiakim”; **2 Kin.** 23:34, 24:1-7; **2 Chr.** 36:4 KJB),

(**Babylon 1**) Nebuchadnezzar II comes (**Dan.** 1:1-7, 2:25 KJB),

Coniah (aka: “Jeconiah” (**1 Chr.** 3:16-17; **Est.** 2:6; **Jer.** 24:1, 27:20, 28:4, 29:2 KJB), “Coniah” (**Jer.** 22:24,28, 37:1 KJB), “Jehoiachin” (**2 Kin.** 24:6,8,12,15, 25:27; **2 Chr.** 36:8-9; **Jer.** 52:31; **Eze.** 1:2 KJB), & “Jechonias” (**Mat.** 1:11-12 KJB),

(**Babylon 2**) Nebuchadnezzar II comes (**2 Kin.** 24:10-17; **2 Chr.** 36:9-11 KJB),

Mattaniah (aka: “Zedekiah”; **2 Kin.** 24:17; **2 Chr.** 36:10-11; **Jer.** 37:1, 52:1 KJB)

(**Babylon 3**) Nebuchadnezzar II comes (**2 Kin.** 25:1-26 KJB).

Darkness, Desolation & Death, three Woes to come:

Jeremiah 22:1 KJB - Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,

Jeremiah 22:2 KJB - And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

Jeremiah 22:3 KJB - Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Jeremiah 22:4 KJB - For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

Jeremiah 22:5 KJB - But if ye will not hear these words, I swear by myself, saith the LORD, **that this house shall become a desolation.** (See also “Behold, your house is left unto you desolate.” - **Mat. 23:38; Luk. 13:35** KJB)

Jeremiah 22:6 KJB - For thus saith the LORD unto the king’s house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

Jeremiah 22:7 KJB - And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

Jeremiah 22:8 KJB - And many nations shall pass by **this city**, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto **this great city**? (See also “the great city”, “Babylon the Great” - **Rev. 11:8,13, 14:8, 16:19, 17:5,18, 18:2,10,16,18,19,21, 21:10** KJB)

Jeremiah 22:9 KJB - Then they shall answer, **Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.**

Jeremiah 22:10 KJB - Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

Jeremiah 22:11 KJB - For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

Jeremiah 22:12 KJB - But he shall die in the place whither they have led him captive, and shall see this land no more.

Jeremiah 22:13 KJB - **Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong;** *that* useth his neighbour’s service without wages, and giveth him not for his work;

Jeremiah 22:14 KJB - That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with **vermilion.** (See also **Eze. 23:14** KJB)

Jeremiah 22:15 KJB - Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and then it was well* with him?

Jeremiah 22:16 KJB - He judged the cause of the poor and needy; then *it was well with him*: was not this to know me? saith the LORD.

Jeremiah 22:17 KJB - But thine eyes and thine heart *are* not but for **thy covetousness**, and for **to shed innocent blood, and for oppression, and for violence, to do it**.

Jeremiah 22:18 KJB - Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

Jeremiah 22:19 KJB - He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Jeremiah 22:20 KJB - Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

Jeremiah 22:21 KJB - I spake unto thee in thy prosperity; *but* **thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.**

Jeremiah 22:22 KJB - The wind shall eat up all **thy pastors** (See also “priests”, “kings”, “rulers”, “prophets”, see **Jer.** 2:8, 5:30-31, 10:21, 12:10, 23:1-2; **Eze.** 34:1-10; **Zec.** 11:8,17; **Act.** 7:51-52 KJB), and **thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.**

Jeremiah 22:23 KJB - O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be **when pangs come upon thee, the pain as of a woman in travail!**

Jeremiah 22:24 KJB - *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

Jeremiah 22:25 KJB - And I will give thee into the hand *of them* that seek thy life, and into the hand of them whose face thou fearest, even into the hand of **Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.**

Jeremiah 22:26 KJB - And **I will cast thee out, and thy mother that bare thee**, into another country, where ye were not born; and **there shall ye die.**

Jeremiah 22:27 KJB - But to the land whereunto they desire to return, thither shall they not return.

Jeremiah 22:28 KJB - *Is* this man **Coniah a despised broken idol?** *is he* **a vessel wherein is no pleasure**? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

Jeremiah 22:29 KJB - **O earth, earth, earth,** hear the word of the LORD.

Jeremiah 22:30 KJB - Thus saith the LORD, **Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper**, sitting upon the throne of David, and ruling any more in Judah. (See the “man of sin” **2 Thes.** 2:3 KJB, shall lose all his ‘children’)

Ecclesiastes 10:16 KJB - **Woe to thee, O land, when thy king is a child**, and thy princes eat in the morning!

The symbolism of “by reason of the other voices of the trumpet of the three angels, which are yet to sound!”:

The word for “other” is from **G3062**, “λοιπων”, “loipwn”, and it means “remaining ones: - other, which remain, remnant, residue, rest.” (Strong’s Concordance). As for instance, see:

Mark 16:13 KJB - And they went and told *it* unto the **residue**: neither believed they them.

2 Peter 3:16 KJB - As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the **other** scriptures, unto their own destruction.

Revelation 2:24 KJB - But unto you I say, and unto the **rest** in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Revelation 3:2 KJB - Be watchful, and strengthen the things which **remain**, that are ready to die: for I have not found thy works perfect before God.

Matthew 22:6 KJB - And the **remnant** took his servants, and entreated *them* spitefully, and slew *them*.

Revelation 11:13 KJB - And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the **remnant** were affrighted, and gave glory to the God of heaven.

Revelation 12:17 KJB - And the dragon was wroth with the woman, and went to make war with the **remnant** of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 19:21 KJB - And the **remnant** were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Many others, part of the remnant, would sound warnings of judgments to come, such as John Wycliffe, John Huss, William Tyndale, Martin Luther, Philip Melanchthon, John Calvin, John Knox, George Wishart, Ulrich Zwingli, Thomas Cranmer, John Bunyan, Roger Williams, John & Charles Wesley, William Miller, Joseph Wolff, Joshua V. Himes, Joseph Bates, James Springer White, Ellen G. White, the Seventh-day Adventist movement, &c.

“yet to sound” – **G3195**, ‘about to be’, or the periods of time in starting to blow, in blowing, and in between:

Hebrews 12:19 KJB - And **the sound of a trumpet**, and **the voice of words**; **which voice they that heard intreated that the word should not be spoken to them any more**:

1 Corinthians 14:8 KJB - For **if the trumpet give an uncertain sound, who shall prepare himself to the battle**?

1 Corinthians 15:52 KJB - In a moment, in the twinkling of an eye, **at the last trump: for the trumpet shall sound**, and the dead shall be raised incorruptible, and we shall be changed.

Revelation 8:6 KJB - And **the seven angels which had the seven trumpets prepared themselves to sound**.

Revelation 8:13 KJB - And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of **the other voices of the trumpet of the three angels, which are yet to sound!**

Revelation 9:1 KJB - And **the fifth angel sounded**, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Revelation 9:12 KJB - **One woe** is past; *and*, behold, there come **two woes more hereafter**.

Revelation 9:13 KJB - And **the sixth angel sounded**, and **I heard a voice** from the four horns of the golden altar which is before God,⁷

Revelation 9:14 KJB - Saying to **the sixth angel which had the trumpet**, Loose the four angels which are bound in the great river Euphrates.

Revelation 9:15 KJB - And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Revelation 10:7 KJB - But **in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished** (See also **Rom.** 16:25; **1 Cor.** 2:7; **Eph.** 3:3-4,9, 6:19; **Col.** 1:26-27, 4:3; **1 Tim.** 3:16 KJB), as he hath declared to his servants the prophets.

Revelation 11:15 KJB - And **the seventh angel sounded**; and **there were great voices in heaven, saying**, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

A summary of events and instruction to be found in typology, history and presently:

The Spirit of Prophecy, Volume 4, Chapter 1, page 31.3 (see also Great Controversy (1888), page 30.3 & (1911), page 30.1):

“... [page 31.3] For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, “A voice from the [32] east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people.” This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, “**Woe** to Jerusalem! **woe, woe** to the inhabitants thereof!” His warning cry ceased not until he was slain in the siege he had foretold. {4SP 31.3} ...” - <https://m.egwwritings.org/en/book/140.39>

Letters And Manuscripts, Volume 20 (1905), MS 145, par. 7:

“... [par. 7] It is too late in this earth’s history to get up something new. The erroneous theories that we had to meet in our early experiences in this work drove us to the Lord in prayer. And the Lord gave me, His messenger, a decided message that men were placing a false application on the Word of God. Christ referred to this danger in the words, “Be watchful and strengthen the things that remain, that are ready to die.” [Verse 2.] **Woe, woe to the man who teaches false theories.** ...” - <https://m.egwwritings.org/en/book/14070.8221001>

Letters And Manuscripts, Volume 20 (1905), MS 145, par. 8-9:

“... [par. 8] **We were cautioned not to listen to the doctrines of men who were obtaining a false experience.** We spent whole nights in prayer, and the Holy Spirit gave the message, clear and distinct. All along the way we have had to meet just such things. But we gave no heed to them. Other presentations were made in doctrines that denied the truth which in the past had been advocated. **Thus it will be till the close of this earth’s history.**

[par. 9] The warning comes down along the line, “Remember therefore how thou hast received, and heard, and hold fast, and repent.” [Verse 3.] Repent of the inclination to distinguish yourself as a man that has great light. Your supposed light is shown to me to be darkness, which will lead into strange paths. ...” - <https://m.egwwritings.org/en/book/14070.8221001>

Pamphlets 028, Elder Daniels and the Fresno Church, par. 3.2:

“... [par. 3.2] **The “woe, woe, woe!” was pronounced upon a church who walked in the sparks of their own kindling, who did not derive their light and power from the great central Light, the Sun of Righteousness, and diffuse that light and glory to those who were in darkness.** By absorbing and diffusing the light, they cause their own light to burn brighter. The one who receives light, but does not give it as God requires him to do, will become a receptacle of darkness. {PH028 3.2} ...” - <https://m.egwwritings.org/en/book/363.2>

The Ellen G. White 1888 Materials, Chapter 54, page 485.1:

“... [page 485.1] Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. **The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying “Woe, woe, woe, to the inhabitants of the earth.”** (Revelation 8:13). {1888 485.1} ...” - <https://m.egwwritings.org/en/book/428.2346>

CHAPTER 10

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The 5th Trumpet part 01 - Revelation 9:1-2a

Revelation 9:1 KJB - And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Revelation 9:2 KJB - And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

A special set of three “woes” was called upon for the last and final events of this present evil world’s history, and they are found in **Rev. 9:1-11:19** KJB. Yet, before considering those symbols, it would be prudent to look more closely at the structure of the 5th Trumpet (**Rev. 9:1-11** KJB), or ‘bones’, of the passage, and see what treasures it has to be found.

[A1] **Rev. 9:1-2** - star, angel, bottomless pit, given key, (sun & air darkened (attacked))

[B1] **Rev. 9:3** - locusts, scorpions, power

[C1] **Rev. 9:4** - locusts, hurt, grass, herb, tree, men

[D1] **Rev. 9:5** - 5 months, scorpion, striketh a man

[E1] **Rev. 9:5** - not kill, tormented, torment, torment

[E2] **Rev. 9:6** - seek death, shall not find it, death flee from, desire to die

[F1] **Rev. 9:7** - locusts, horses, battle, prepared,
Heads, Crowns like Gold, Faces of men

[G1] **Rev. 9:8** - hair, teeth [Head]

[F2] **Rev. 9:9** - they (locusts), horses, battle, breastplates, [Body],
Breastplates of iron, wings & chariots (in whom are men)

[G2] **Rev. 9:9-10** - wings, tails [Body]

[D2] **Rev. 9:10** - 5 months, scorpion, stings

[C2] **Rev. 9:10** - they (locusts), hurt, men

[B2] **Rev. 9:10** - they (locusts), scorpions, power

[A2] **Rev. 9:11** - King, angel, bottomless pit, name given in Hebrew, Greek (destroyer)
((OT about Jesus [**Jhn.** 5:39 KJB], Sun); NT about Holy Ghost [**Act.** 2:1-3 KJB], Air)

The symbolism of “I saw a star fall from heaven unto the earth”:

The symbolism of “star”, “fall”, “heaven” and “earth” have already been addressed previously in earlier chapters, so only a summary review will be provided here from those sections, which may be skipped over as needful (whose beginning and ending are noted):

[Begin Summary]

The symbolism of the “star”:

A star is a “sign” (**Gen.** 1:14; **Isa.** 8:18 KJB) or messenger, leading to, pointing to, something (like the holy child Jesus), **Num.** 24:17; **Isa.** 9:2; **Mat.** 4:16, 6:23, 24:24; **Luk.** 21:11; **Rev.** 12:1, 13:13, 15:1 KJB.

Stars are proclaiming citizens of Heaven; some to remain and stay, some to be shaken out and fall [Lucifer himself was once actually a citizen of Heaven, a member of the Heavenly congregation, but fell and was cast out] (**Gen.** 1:14-18, “signs”; **Isa.** 8:18, “signs”; **Jdg.** 5:20; **Dan.** 12:3; **Gal.** 4:26 (see also **Exo.** 20:12); **Heb.** 11:10,16,22-28, 13:14 KJB).

According to **Genesis** 1, “stars” naturally, are Heavenly bodies, that particularly shine at night (**Neh.** 4:21; **Job** 3:9 KJB), that are to give light upon the earth, see **Gen.** 1:14-18 (Compare also: **2 Kin.** 23:5, “planets” (reflecting the light of the sun), **Psa.** 136:9; **Jer.** 31:35 KJB and see that “the stars also”, means that they are to “rule the night” also along with the “lesser light”, being the “moon”); **Job** 9:7-9, 22:12, 25:5; **Psa.** 8:3, 136:9, 147:4, 148:3; **Ecc.** 12:2; **Isa.** 13:10; **Jer.** 31:35,36; **Eze.** 32:7,8; **Dan.** 12:3; **Joe.** 2:10, 3:15; **Amo.** 5:8; **Oba.** 1:4; **Nah.** 3:16; **Mat.** 24:29; **Mar.** 13:25; **Luk.** 21:25; **Act.** 27:20; **1 Cor.** 15:40,41; **Rev.** 6:13 KJB. The “stars” referred to in **Gen.** 1:16, The “stars” referred to in **Gen.** 1:16, primarily address the local Sol system (2nd Heaven) “planets” (**2 Kin.** 23:5; heavenly, or celestial, bodies; **1 Cor.** 15:40-41 KJB) as they reflect the light of the “greater light”, or Sun (Sol) in the local Sol system, & not those that already existed (by creation of JEHOVAH Elohiym at some point in eternity past, see **Job** 38:7) before the earth was created (**Gen.** 1 KJB); see also **Gen.** 1:16; **2 Kin.** 23:5; **1 Chr.** 15:40-41 KJB.

“Stars”, in the positive and goodly sense, are symbolical of the children, even faithful children, of Abraham. As such, they are those who profess Jesus Christ, see **Gen.** 15:5, 22:17, 26:4, 37:9; **Exo.** 32:13; **Deu.** 1:10, 10:22, 28:62; **Jdg.** 5:20; **1 Chr.** 27:23; **Neh.** 9:23; **Psa.** 148:3; **Isa.** 8:18, 60:1-4; **Dan.** 12:3; **Heb.** 11:12; **Rev.** 8:12, 12:1 KJB.

“Stars” are also a symbol of the heavenly-minded “angels [messengers] of the churches”, in **Rev.** 1:16,20, 2:1, 3:1 KJB. An example of a group of “stars” working in unison or harmony, are the seven sisters (stars, Pleiades, a constellation, or group of stars working together forming something greater) in the hand of Christ Jesus (**Job** 9:9, 38:31; **Isa.** 4:1; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 KJB).

“Stars” are also a symbolic reference to the unfallen leader beings of the other unfallen worlds that were long ago created before the earth came into existence by the word of God (**Job** 38:7; **Isa.** 14:13 KJB).

“Stars”, in the negative & wicked sense, can also represent false gods, or devils [like the so-called ‘star of David’, the wicked six-pointed star, that David never worshipped - Gershom Scholem has written an article about the history - <https://www.commentary.org/articles/gershom-scholem/the-curious-history-of-the-six-pointed-starhow-the-magen-david-became-the-jewish-symbol/>] (**Amo.** 5:26; **Act.** 7:43, 19:35 KJB). The Devil drew away a ‘third’, so again in humanity (**Act.** 20:28-30 KJB).

The symbolism and meaning of the word “fell”:

To “fall” (falling, fell, felled, fallen, falls, &c.) means to go from a higher position to a lower position, such as in bowing down, or being killed in a battle, or cut down. It also means to ‘come upon’, as in sickness or illness, or during an attack of some kind. As in the natural, so also in the spiritual application, as to ‘fall’ from faith and righteousness, into doubt and sin. Keep in mind that the symbolism is not referring to a natural ‘star’ falling unto the earth, but to something much more important that took place within the churches of Jesus Christ.

What does the Bible (KJB) describe happens before a “fall” takes place? Pride, which is the trusting in self-sufficiency, as though the riches that were given by God, originated from, or were earned by merit, of self, instead of God’s gracious gift through His word, promise or covenant (**Isa.** 14:13-14; **Pro.** 11:5,14,28, 16:18 KJB). Fallen from God’s grace, relying upon self-law, self-righteousness, self-works (**Gal.** 5:4 KJB). Fallen into sin (**1 Jhn.** 3:4 KJB, transgress against God & His Law), not righteous (**Psa.** 36:11-12; **Hos.** 14:1; **Pro.** 24:16-17; **Ecc.** 4:10 KJB). Fallen from first love of Christ Jesus, having left his right-hand of favour (grace; **Rev.** 2:1-5 KJB). Fallen from first love of Christ Jesus, falling backwards into sinful life (**Jer.** 2:1-6 KJB). Fallen from first love of Christ Jesus, choosing to leave Jesus (**Mat.** 24:12; **Jhn.** 14:15; **Mar.** 12:30-31; **Rom.** 8:38-39 KJB). Fallen from Heaven (Heavenly mind / heart) to earthly (carnal) thoughts (**Isa.** 14:12; **Php.** 3:19-20; **Jhn.** 3:12-13; **Col.** 3:1-2 KJB). Fallen from the Heavenly Sanctuary, as Lucifer, no longer dwelling above by faith (**Heb.** 8:1-2; **Rev.** 1:12-13,16,20; **Eze.** 28:12-19 KJB). Fallen away, abandoned, left first estate (position), no longer part of the constellation (group), for they did not have the “patience of the saints” (**Rev.** 13:10, 14:12 KJB), see (**Jhn.** 6:66; **Jud.** 1:6,13 (constellations: **2 Kin.** 23:5 (**Gen.** 1:16); **Job** 9:9, 38:31-32; **Isa.** 4:1, 13:10; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 (see also **Rev.** 12:1 KJB)); **2 Tim.** 4:10; **1 Jhn.** 2:19; **1 Tim.** 4:1; **Act.** 20:28-30 (see also **3 Jhn.** 1:9-10) KJB). Fallen away from truth, as in apostasy, apostates, just before the “antichrist” (koine Greek: ἀντιχρίστος; Latin: vicarius christi) fully arises, churches relying on the state or political authority (**2 Thes.** 2:2-4 KJB (GNT TR); **2 Tim.** 3:1-9, 4:3-4 KJB). Fallen by trusting in earthly military (state, or political authority), rather than in JEHOVAH Elohiym (**Psa.** 20:7-8 KJB).

Fallen stars:

Physical stars falling, as in the natural, so too the spiritual (as per **1 Cor.** 15:46 KJB). A falling star burns bright against the surrounding atmosphere of air (against the Holy Spirit), having a “tail” (**Isa.** 9:14,15; **Rev.** 12:4 KJB), falling to the earth, but soon goes out into darkness. Such a “star” is transitory, non-lasting, fleeting, momentary, a vapour, even vanity (for without Christ, all that was done, is done, and will be done, was nothing, is nothing and therefore comes to nothing - vanity; **Isa.** 41:29; **Jhn.** 15:5 KJB, for without Jesus Christ, who is Life, it is dead, and that which is dead can accomplish nothing; **Ecc.** 9:10 KJB), and the wicked “star” strikes the earth (throwing up all manner of earthliness by upheaval and overturning) and so digs its own pit, falling into it (**Isa.** 34:4; **Rev.** 6:13 KJB).

Fallen (the opposite of standing, or upright, sinless, even by Faith and Grace of God; **Psa.** 24:3,4; **Ecc.** 7:29; **Luk.** 21:36; **Rom.** 5:2, 14:4; **2 Cor.** 1:24; **Eph.** 6:13; **Rev.** 6:17, 15:2 KJB, etc.) means to be brought down, fallen from grace, no longer in faith, sinful and apostate, a persecutor who thinketh they do God service, even representing the mystery of iniquity. Such “fallen” “stars” are apostate ministers, false teachers and prophets of the church, corrupt church persons, which proclaim to serve God, as “apostles” and “Jews”, but are of “the synagogue of Satan” (**Gen.** 4:6; **1 Jhn.** 3:12; **Rev.** 12:12-13,17; **Job** 4:4; **Psa.** 1:5, 5:10, 7:14-15, 20:8; **Pro.** 11:5,14,28, 16:18, 36:12; **Isa.** 8:15, 14:12; **Lam.** 5:16; **Dan.** 8:10; **Hos.** 4:14, 5:5, 14:1; **Luk.** 2:34, 10:18; **Act.** 1:18, 9:4-5, 22:7-8, 26:14-15; **1 Cor.** 10:12; **Gal.** 5:4; **2 Thes.** 2:3; **1 Tim.** 3:6-7; **Jud.** 1:13,24; **Rev.** 2:1-5,9 (see also **2 Cor.** 11:13-15), 3:9, 12:4 KJB).

Fallen Spiritual (is the opposite of standing, or upright, sinless, even by Faith and Grace of God; **Psa.** 20:7-8; 24:3,4; 36:12 (**1 Jhn.** 3:4); **Pro.** 11:5,14,28, 16:18, 24:16-17; **Ecc.** 4:10, 7:29; **Isa.** 14:12; **Jer.** 2:1-6; **Eze.** 28:12-19; **Hos.** 14:1; **Mat.** 24:12 (**Jhn.** 14:15; **Exo.** 20:6); **Mar.** 12:30-31 (**Deu.** 6:5; **Lev.** 19:17-18); **Luk.** 21:36; **Jhn.** 3:12-13, 6:66; **Act.** 20:28-30; **Rom.** 5:2, 8:38-39, 14:4; **2 Cor.** 1:24; **Gal.** 5:4; **Eph.** 6:13; **Php.** 3:19-20; **Col.** 3:1-2; **2 Thes.** 2:3; **2 Tim.** 3:1-9, 4:1-5,10; **Heb.** 8:1-2; **1 Jhn.** 2:19; **Jud.** 1:6,13 (constellations, groups of stars / planets in unison: **2 Kin.** 23:5 (**Gen.** 1:16); **Job** 9:9, 38:31-32; **Isa.** 4:1, 13:10; **Amo.** 5:8; **Rev.** 1:12-13, 16,20, 2:1, 3:1 (see also **Rev.** 12:1), 2:1-5 (**2 Cor.** 11:13-15) (see opposing, **Rev.** 13:10, 14:12), 6:17, 15:2 KJB) means to be brought down, fallen from grace, no longer faith, sinful & apostate, a persecutor who thinketh they do God service, even representing the mystery of iniquity, thus “fallen” “stars” are apostate ministers, false teachers and prophets of the church, corrupt church persons, which proclaims to serve God, as “apostles” and “Jews”, but are of “the synagogue of Satan” (**Gen.** 4:6 (**1 Jhn.** 3:12)); **Rev.** 12:12-13,17; **Job** 4:4; **Psa.** 1:5, 5:10, 7:14-15, 20:8; **Pro.** 11:5,14,28, 16:18, 36:12; **Isa.** 8:15, 14:12; **Lam.** 5:16; **Dan.** 8:10; **Hos.** 4:14, 5:5, 14:1; **Luk.** 2:34, 10:18; **Act.** 1:18, 9:4-5, 22:7-8, 26:14-15; **1 Cor.** 10:12; **Gal.** 5:4; **2 Thes.** 2:3; **1 Tim.** 3:6-7; **Jud.** 1:13,24; **Rev.** 2:1-2 KJB.

As such, men which claim to serve God, and yet worship by Pagan means, are Stars fallen from Heaven, having once served God in love, but have become apostate. They are then as Lucifer (satan) himself (**Psa.** 147:4,6; **Isa.** 14:12-15; **Jud.** 1:13; **Rev.** 12:4 KJB), which may also be compared to the time when the devil drew away nearly half (symbolic 1/3rd; [1] Jesus (Uncreated Angel of the LORD (FATHER)), [2] Good created angels; [3] Apostate created Angels) of the heavenly angels, & so does again in humanity (**Act.** 20:28-30). See **2 Cor.** 11:13-15; **Rev.** 2:3-5,9, 3:9, 12:4 KJB, & so once ‘citizens’ of heaven, come to be shaken out (having left their first estate of love) because of pride, which brings them to fall away from Jesus.

The “great star” (**Rev.** 8:10-11 KJB) “fell” “from Heaven”, “burning as it were” “a lamp”, but is not a true lamp (**Rev.** 1:11-13,20 KJB) any more. The “great star” of **Rev.** 8:10-11 KJB is not merely “angel - messenger”, but the King James Bible is specific, that this “great star” “fell” “from Heaven”, “burning as it were a lamp”, and the stars “are the angels of the seven churches”. That which is as it were a “lamp” are related to “the seven candlesticks which thou sawest are the seven churches”, and therefore, must be professing believers, even if, as fallen or apostate peoples, proclaiming to be the “great church” of God.

“Stars” are therefore God’s proclaiming Ministers, Messengers & “angels of the seven churches” (**Rev.** 1:16,20, 2:1, 3:1, 12:1 KJB), and this star fell from Heaven, even from out of the very right hand of the faith, grace, love and righteousness of Jesus.

[End Summary]

This particular fallen “star” does not fall during the timeframe of the 5th Trumpet (AD 508 / 538 – 1798 / 1843/4), but already had fallen (past tense) a long time before (AD 136(ish) – AD 380(ish)) the beginning events (AD 508 / 538) of **Rev.** 9:1 KJB transpire, and known by the events of the 3rd Trumpet (**Rev.** 8:10-11 KJB). This forever excludes a certain long-standing “private interpretation” (**2 Pet.** 1:20 KJB) to be discussed briefly shortly hereafter.

Revelation 9:1 GNT TR - και ο πεμπτος αγγελος εσαλπισεν και ειδον αστερα εκ του ουρανου πεπτωκοτα εις την γην και εδοθη αυτω η κλεις του φρεατος της αβυσσου

The koine Greek word (G4098) “πεπτωκοτα”, “peptwkota” is found in the verse as “V-RAP-ASM” (Verb – Perfect – Active – Participle – Accusative – Singular – Masculine; Robinson’s Morphological Codes).

“... The perfect tense, as discussed in the verb overview, **indicates an action that occurred in the past but has lasting effects into the present.** ... perfect(ive) aspect: **action with effects that last beyond the action’s completion** ... An illustration of perfect aspect is the following example: “He has been seen.” **The act of being seen occurred in the past, but he is still in the state of having been seen in the present tense; he can’t be unseen.** ...” -

<https://introgreek.github.io/textbook/verbs-2/perfect>

There are many commentators that (without due consideration of the connections to the 3rd Trumpet and its definitions) seek to apply the meaning of the symbolism of the “star” to the rise of “Abu al Qasim” (‘father of Qasim’, aka: “Muhammad” (a nickname meaning, ‘One to be praised’, as no one really knows the birth-name for certain; circa AD 570, whose first wife was a catholic called “Khadija bint Khuwailid”, and her cousin (also catholic), “Waraqah bin Naufal bin Asad bin ‘Abdul ‘Uzza”) and the “smoke” to rising of the political-religion of Islam (tied to Catholicism, Rabbinic Talmudic Judaism, Sabeanism, Zoroastrianism):

AD 610 (Hira cave vision) – **AD 622** (Meccan surah ‘given’),

AD 621 (Mi’raj, taking place on the mythical ‘buraq’),

AD 622 – AD 632 (Medina surah ‘given’),

AD 624 (no known mosques prior to this date),

AD 630 (conquers Mecca in the Hijaz, a Roman controlled province, with Catholics, Jews, Sabians, &c in the area),

AD 632 (Abu al Qasim dies of complications of heart from an earlier poisoning from the battle of Kaybar that had stayed with him; and no official qur’an is yet compiled into a single source),

AD 632 – AD 634 (Abu Bakr, father of Aisha (child-bride of Abu al Qasim) rules),

AD 634 – AD 644 (Umar rules conquering the Levant (Basra, Baghdad, Damascus, Jerusalem, Cairo, as well as Alexandria, Aden, Merat and Nishapur), and comes under **Arab** (not Muslim) control),

AD 644 – AD 656 (Uthman [Othman] has the various qur’anic materials [like Hafsa’s, daughter of Umar] compiled into one official recension [with the aid of Zaid ibn Thabit, secretary of Muhammad, and three other men, who re-write and correct various surah, and if he had any difficulty, he was ordered to use the Qur’aishi language (language of Abu al Qasim’s ummah (peoples))], and afterward they burn all of the rest which differed, had additions, etc. (**AD 650**), and much had already been lost, having only been memorized, by the men who died in the recent battles. Four (4) main Uthmanic copies were made, and went to:

- [1] Medina,
- [2] Basra,
- [3] Baghdad,
- [4] Damascus,

Two of those are supposed to be still around, the Topkapi Mushaf [in Turkey, Istanbul, mid - 8th century] and the Sammarqand Mushaf [Tashkent early - mid 8th century], but they rather belong to [Umayyad period, late 8th century], and contain errors, being not full manuscripts.

Others extant:

- [1] Ma'il [Britain, Hijazi text],
- [2] Petropolitanus [Paris, see Francois Deroche 2009:172-177],
- [3] Houseini [al-Mashhad al-Husayni] Cairo, Egypt, see Tayyar Altikulac Al Mushaf Al Sharif 2007:36, footnote 14a],
- [4] San'aa manuscripts, see the book "Al Mushaf Al Sharif", Prof. Dr. Ekmeleddin Ihsanoglu, and Dr. Tayyar Altikulac.

AD 656 – AD 661 (Ali [Adopted son of 'Abu al Qasim'], whom the Shia adhere to as the rightful heir),

AD 661 – (North Africa controlled by the Arabs, and goes into Spain, then to the east, in India),

AD 685 – AD 705 (Abd al'Malik, comes to power),

AD 685 – (coins with Muhammad's 'name' on them, no other record of this name before this date, that is known),

AD 691 – (dome of the rock),

[1] first Arab inscription referencing 'Muhammad' [Volker Popp-Ohlig & Puin, 2010:53];

[2] the first reference to 'Muslims' is in the AD 690's [Chronicle of John of Niku' – AD 1602],

[3] the first Arab reference to 'Muslim' if just prior to AD 749 [Nevo & Koren, 2003:234], otherwise they are simply 'Saracen' [Arab], 'Hagarene,' 'Ishmaelite,' 'Maghraye,' 'Muhajiroun' [in exodus, nomad];

[4] the first reference to 'Islam' is not until AD 691 [Dome of the Rock] [Volker Popp-Ohlig & Puin, 2010:71],

[5] the first reference to 'Mecca' is not until AD 741 [Patricia Crone 1987:134-136 [found in Apocalypse of pseudo-Methodius Continuatio Byzantia Arabica, early reign of caliph Hisham]; Hoyland 1997:426; Tom Holland, In the Shadow of the Sword, 2012:303],

[6] the first Biography of 'Muhammad' within Islamic sources is not until AD 833 [Ibn Isham, citing the earlier non-extant work of Ibn Ishaq, AD 765],

[7] the earliest maps do not show or place 'Mecca' until AD 900, of which Patricia Crone, found Greek trading documents with Ta'if [South-East of Mecca], Yathrib [later Medina], Kaybar, but never Mecca.

Historical Criticism:

Wansbrough, Hawting, Patricia Crone, Andrew Rippin, Robert Hoyland, Yehuda Nevo, Luling, Gerd R Puin, Von Bothmer, Karl-Heinz Ohlig, Francois Deroche, Bowering, Conrad, Peters, Stein, Showmaker, [even Islamic Awareness, Islam site], Dan Brubaker, see the book Al Mushaf Al Sharif, Prof. Dr. Ekmeleddin Ihsanoglu, Dr. Tayyar Altikulac, & Robert Spencer, etc.

“... Islam, and the prophet’s life, as we know it, was not derived from the 7th century, but evolved over a period of 200-300 years, and then redacted back on to the prophet’s life, and compiled in the 9th century ...” [Humphreys 1991:71,83-89]

“... The Qur’an probably was not revealed to one man in 22 years, but likely evolved over a period of 50-100 years ...” [Rippin 1985:155, 1990:3,25,60; Lester 99:44-45; Wansbrough 1977:160-163]

The conclusion of a few is that the history of Islam, at least from the time of the Caliph Abd al-Malik (AD 685 – AD 705) and before, is a later fabrication / redaction [Cook 1983:65; Robinson 1996:47].

AD 705 – Jacob of Edessa

AD 765 – Ibn Ishaq, writes the first known ‘siratul Rasu’llah’ [life [history] of the ‘prophet’ of ‘allah’]

AD 790 – Ma’il qur’an

AD 833 – Ibn Isham, rewrites Ibn Ishaq’s account, altering it into a recension.

AD 870 – al-Bukhari, compiles the first Sahih aHadith [sayings of ‘Abu al Qasim’, using a chain of narration system], from 600,000 sayings, narrowed to 7,397 sayings in 9 Volumes, throwing out 98%.

AD 923 – al-Tabari, compiles the first great Tafsir [commentary on a qur’an]

The man ‘Abu al Qasim’, was an unconverted wicked pagan, who was also a covetous, lying, deceiving, bloodthirsty, war-mongering, pedophilic desert brigand; having been deceived by catholics (Khadija bint Khuwaylid (First wife); Waraqa bin Naufal (Her cousin); Bahira (Sergius the monk)) into proclaiming himself ‘the (ecumenical) prophet’ of Arabia. He miserably died as a lost man in his wickedness, being twice dead, and outside of the Heavenly city, New Jerusalem. He was **never** enrolled in Heaven’s Book of Life & never entered physically into Heaven (3rd, **2 Cor.** 12:2,4 KJB) itself (in spite of the deception of his false vision (‘Mi’raj’ (Mirage)) into the pagan ‘seven heavens’, as some also later stated to have taken place on his mythical ‘Buraq’ (rather than on a ladder), where he claimed to have seen ‘Isa (Jesus) & John the Baptist just beyond the ‘second (of seven) heaven’). He **never** proclaimed to accept the sacrifice of Jesus Christ, and, in fact, denied Jesus died by crucifixion (**Surah 4:156-157** (al-Hilali-Khan translation)), **never** professed Christianity, but ever & always denied & blasphemed against Jesus & Christianity in subtil ways. He was **never** a ‘star’ fallen from heaven. All of this is documented in history.

Surah 1:6-7 (al-Hilali-Khan translation) & notation:

“... [v.6] Guide us to the Straight Way.³ [v.7] The Way of those on whom You have bestowed Your Grace⁴, not (the way) of those who earned Your Anger⁵ (such as the Jews), **nor of those who went astray (such as the Christians).**^{1,2,3}. ...”

[**Notation**] “... ⁵ Narrated ‘Adi bin Hatim: I asked Allah's Messenger about the Statement of Allah: 1. “Gharil maghdubi 'alaihim (not the way of those who earned Your Anger),” he replied “They are the Jews”. **And 2. “Walad dalin (nor of those who went astray),” he replied: “The Christians, and they are the ones who went astray.”** [This Hadith is quoted by At-Tirmidhi and Abu Dawud]. ...”

Surah 98:6 (al-Hilali-Khan translation), & notation:

“... Verily, those who disbelieve (in the religion of Islam, the Qur’an and Prophet Muhammad) from among the people of the Scripture (**Jews and Christians**) and Al-Mushrikun will abide in the Fire of Hell. **They are the worst of creatures.** ...”

[**Notation**] “... Narrated Abu Hurairah: Allah’s Messenger said: “By Him (Allah) in Whose Hand Muhammad’s soul is, **there is none from amongst the Jews and Christians** (of these present nations) who hears about me and then **dies without believing in the Message with which I have been sent** (i.e. Islamic Monotheism) **but he will be from the dwellers on the (Hell) Fire.** (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...”

While many desire to place the events of the succeeding 3 “woe” trumpets upon ‘Abu al Qasim’, and ‘Islam’, ‘Turks and Ottoman Empire’, and a ‘third rise’ unto a global Sharia (Islamic law), doing so, **seriously mistakes** the historical events pointed out therein, and **misidentifies** the antichrist’s rise to power and its present effects, which are needful to understand the final events of this world’s history since AD 508 / 538, unto the present (AD 2025) and beyond, culminating in the second and third Advents of Jesus Christ.

The text of **Rev. 9:1 KJB** deals with an apostate (fallen) church leader (of the 7, **Rev. 1:11-13,20 KJB**) position, that came out of the “great church” movement under the 3rd Trumpet. That system of paganism amalgamated with Christianity, was Roman, not Arabian, being Catholicism, not Islam (which did not even exist yet, and could not, until after the rise of the antichrist (vicarius christi) to power).

In the far distant past, Lucifer (Satan the greatest apostate) like a star from (beginning in) Heaven, fell by transgression (**Isa. 14:3-23; Eze. 28:11-19; Rev. 12:7-13; 2 Pet. 2:4; Jud. 1:6 KJB, &c.**) unto the earth. Satan is identified as a great red dragon that was once in Heaven (**Rev. 12:3-4 KJB**), with a “tail” (false prophets teaching lies; **Isa. 9:15 KJB**), that fell (**Luk. 10:18 KJB**) like a burning fire to earth. The imagery is like a great burning star falling through the atmosphere (Heaven) with a tail, that crashes into earth digging its own pit (**Exo. 21:33-34; Pro. 22:14, 26:27, 28:10; Isa. 24:18; Jer. 48:44; Eze. 31:16; Mat. 12:11 KJB**), destroying everything around it, & sending up a burning smoke. History repeated itself in the disciple of satan, the “man of sin”, “the son of perdition” (**2 Thes. 2:3 KJB**).

When Satan saw that he was cast down (**Rev. 12:10,13 KJB**) to the earth (AD 31; **Rom. 5:6 KJB**), & could not any more go back (**Job 1:6-12, 2:1-7; 1 Kin. 22:19-23; 2 Chr. 18:18-22 KJB**), he began, in the “mystery of iniquity” (**2 Thes. 2:7 KJB**), to teach his own disciple in humanity (antichristos, vicarius christi; his false apostle, anti-typical ‘Judas’, his corrupt church leader, who was as a “devil”; **Jhn. 6:70 KJB**), his own corrupt doctrines, mixing the Truth of Christianity with the darkness of Paganism, eventually giving rise to Popery from out of the “great (apostate, fallen from grace) church”. More on this will be discussed when the giving of the “key” & “bottomless pit” is identified. This “star” is **not** Lucifer himself, but **the antichrist**, to whom the “key” is given (even as Christ Jesus gave His own disciples keys; **Mat. 16:19; Luk. 11:52 KJB**), repeating history in the churches. Paul warned that corrupt “men” would “arise” (**Act. 20:30; Act. 20:28-31 KJB**), like coming out of a pit, among the bishops (overseers) of the churches.

The symbolism, “and to him was given the key”:

Showing the connection of Rev. 9:1 & 20:1 KJB	
Revelation 9:1 KJB - And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.	
Revelation 20:1 KJB - And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. (Job 1:21; Mat. 13:12, 25:29; Mar. 4:25; Luk. 8:18, 19:26 KJB)	
Revelation 9:1 (wicked, apostasy, lies)	Revelation 20:1 (righteous, Faithful, Truth)
“... and I saw ...”	“And I saw ...”
“... a star ...”	“... an angel ...”
“... fall ...”	“... come down ...”
“... from heaven ...”	“... from heaven ...”
“... unto the earth ...”	-----
“... and to him was given the key ...”	“... having the key ...”
“... of the bottomless pit.”	“... of the bottomless pit ...”
-----	“... and a great chain in his hand.”
[Opens, Unlocks, Unseals; Rev. 9:2-3 KJB]	[Closes, Locks, Seals; Rev. 20:2-3 KJB]
Lies, are a ‘key’ of sin, opening a pit of darkness & evil. Truth, is a ‘key’ of righteousness, sealing away all lies.	

Keys are that which Opens [unseals, unlocks] and / or Closes [seals, locks] (**Jdg.** 3:23-25; **1 Chr.** 9:27; **Isa.** 22:22 KJB). In Scripture (KJB) there are many “keys”:

Creation of God: Rom. 1:20 KJB

Prayer: Luk. 3:21 KJB

Faith: Act. 14:27 KJB

Love: Son. 5:2 KJB

The word of God: Psalms. 78:23; **Mar.** 7:34; **Act.** 17:3 KJB

Truth: Jhn. 8:32 KJB

Jesus Christ: Jhn. 10:3 KJB

The Holy Spirit: Isa. 61:1 KJB

The Gospel: 2 Cor. 2:12 KJB

The Sanctuary: Psalms. 77:13 KJB

Jesus has the “keys” of “hell” (grave, which has “gates”; **Job** 38:17; **Isa.** 14:17, 61:1; **Eze.** 37:13; **Mat.** 16:18, 27:52; **Luk.** 4:18 KJB) & “death” (**Rev.** 1:18 KJB), & is able to resurrect & save from the power (authority; **Jud.** 1:9 KJB) of the devil (**Heb.** 2:14 KJB).

Jesus gave the keys of the Heavenly kingdom to his body, to open & close, & to teach the Truth of Heaven (**Isa.** 22:22; **Mat.** 16:19 (**Mat.** 13:11, 18:18) KJB).

Satan, likewise, gave the key of his kingdom of sin (mystery of iniquity) to his body (antichristos, vicarius christi), to open the bottomless pit (his kingdom of lies & darkness), to pass along the mystery of iniquity into the hearts of men, to teach & reveal that kingdom upon the earth in opposition to Heaven.

Judges 3:23 KJB - Then Ehud went forth through the porch, and **shut the doors** of the parlour upon him, and **locked them**.

Judges 3:24 KJB - When he was gone out, his servants came; and when they saw that, behold, **the doors** of the parlour **were locked**, they said, Surely he covereth his feet in his summer chamber.

Judges 3:25 KJB - And they tarried till they were ashamed: and, behold, he opened not **the doors** of the parlour; **therefore they took a key, and opened them**: and, behold, their lord *was* fallen down dead on the earth.

1 Chronicles 9:27 KJB - And they lodged round about **the house of God, because the charge was upon them**, and **the opening thereof every morning pertained to them**.

Isaiah 22:22 KJB - And **the key of the house of David will I lay upon his shoulder**; so **he shall open, and none shall shut**; and **he shall shut, and none shall open**. (See also Rev. 3:7-8; Job 12:14 KJB)

Matthew 16:19 KJB - And **I will give unto thee the keys of the kingdom of heaven**: and **whatsoever thou shalt bind on earth shall be bound in heaven**: and **whatsoever thou shalt loose on earth shall be loosed in heaven**.

Matthew 13:11 KJB - He answered and said unto them, Because **it is given unto you to know the mysteries of the kingdom of heaven**, but **to them it is not given**.

Matthew 18:18 KJB - Verily I say unto you, **Whatsoever ye shall bind on earth shall be bound in heaven**: and **whatsoever ye shall loose on earth shall be loosed in heaven**.

A summary:

The Spirit of Prophecy, Volume 2, pages 273.2-274.1:

“... [page 273.2] “And **I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven**.” The Roman church makes a wrong application of these words of Christ. They claim that he addressed them specially to Peter. Hence he is represented **in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high positions**. The words of Christ: “I will give unto thee the keys of the kingdom of Heaven,” were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any special authority to one of them, we would not find them so frequently contending among themselves as to who should be greatest. They would have at once submitted to the wish of their Master, and paid honor to the one whom he had selected as their head. {2SP 273.2}

[page 274.1] But the Roman Catholic church claims that Christ invested Peter with supreme power over the Christian church, and that his successors are divinely authorized to rule the Christian world. In still another place **Jesus acknowledges the same power to exist in all the church that is claimed to have been given to Peter alone, upon the authority of the text previously quoted:**

“Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven.” - {2SP 274.1} ...” -

<https://m.egwwritings.org/en/book/143.1147>

Luke 11:52 KJB - **Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.**

Acts of the Apostles, Chapter 22, pg 229.1:

“... [page 229.1] For three successive Sabbaths Paul preached to the Thessalonians, reasoning with them from the Scriptures regarding the life, death, resurrection, office work, and future glory of Christ, the “Lamb slain from the foundation of the world.” Revelation 13:8. **He exalted Christ, the proper understanding of whose ministry is the key that unlocks the Old Testament Scriptures, giving access to their rich treasures.** {AA 229.1} ...” - <https://m.egwwritings.org/en/book/127.972>

Once the vast body of nominal Christians, moved away from the written word of God, accepted worldly honours, earthly protection, pagan practices & forgot about overcoming sin, satan and selfishness by the Holy Spirit in Christ Jesus (the Gospel of the Father), they came to accept another messenger in His place – the antichristos, the vicarius christi.

Papal Rome, having received **the key of the mystery of iniquity from satan**, their master, then took away true knowledge of the Gospel and the Kingdom of Heaven away from the earth, teaching false things that came from the pit, where there is no life, & only bondage of captivity (as a prison), formless (shapeless confusion) & void (empty & desolate). The fallen minister (antichrist), obeys its fallen master, allowing all manner of sin to flourish under the guise of righteousness, being self-righteousness.

Child Guidance, Chapter 6, page 46.3:

“... [page 46.3] In the natural world God has placed in the hands of the children of men the key to unlock the treasure house of His Word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. {CG 46.3} ...” - <https://m.egwwritings.org/en/book/8.172>

The Review and Herald, November 17, 1891 par. 7:

“... [par. 7] Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. ... {RH, November 17, 1891 par. 7}” - <https://m.egwwritings.org/en/book/821.11593>

The Review and Herald, December 1, 1891 par. 5:

“... [par. 5] The apostle says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. {RH, December 1, 1891 par. 5} ...” - <https://m.egwwritings.org/en/book/821.11626>

The Review and Herald, May 3, 1906 par. 3:

“... [par. 3] But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. ... {RH, May 3, 1906 par. 3} ...” - <https://m.egwwritings.org/en/book/821.26693>

Revelation 3:7 KJB - And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;** (See also Isa. 22:22; Job 12:14 KJB)

Revelation 3:8 KJB - I know thy works: behold, **I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name.

Jesus is able to pray unto, speak or ask, His Father, & have anything opened (Mat. 3:16, 26:53; Mar. 1:10 KJB), or closed, but he also stated that we may have the same in His name, according to the Father’s will:

Matthew 7:7 KJB - **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**

Matthew 7:8 KJB - **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

Matthew 7:9 KJB - Or what man is there of you, whom if his son ask bread, will he give him a stone?

Matthew 7:10 KJB - Or **if he ask** a fish, will he give him a serpent?

Matthew 7:11 KJB - If ye then, being evil, know how to give good gifts unto your children, **how much more shall your Father which is in heaven give good things to them that ask him?**

Luke 11:9 KJB - And I say unto you, **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**

Luke 11:10 KJB - **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

Luke 11:11 KJB - If a son shall **ask** bread of any of you that is a father, will he give him a stone? or **if he ask** a fish, will he for a fish give him a serpent?

Luke 11:12 KJB - Or **if he shall ask** an egg, will he offer him a scorpion?

Luke 11:13 KJB - If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?**

James 1:5 KJB - If any of you lack wisdom, **let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.**

James 1:6 KJB - But **let him ask in faith**, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

James 1:7 KJB - For let not that man think that he shall receive any thing of the Lord.

James 1:8 KJB - A double minded man *is* unstable in all his ways.

Steps To Christ, page 94.2:

“... [page 94.2] The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when **prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured [95] the boundless resources of Omnipotence?** Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. {SC 94.2} ...” - <https://m.egwwritings.org/en/book/108.367>

Prayer is one of the greatest “keys” that God has given to His people that reaches into heaven and opens the vast wealth of God’s graces, for God listens to His children when they pray unto Him in the name of their Saviour, Jesus Christ, by the Holy Ghost’s inspiration and so pray according to God’s will.

Lucifer also taught his great apostle the method of how to pray in vain repetitions, in deadening the mind to any real communication with heaven, that the voice of the Holy Ghost may be drowned out with the voice of self, through which satan could then speak through to the inmost mind.

ADIUTRICEM (Benefactress) (On the Rosary); ENCYCLICAL OF POPE LEO XIII ON THE ROSARY; SEPTEMBER 5, 1895:

“... **paid honor to her [Mary] with lavish generosity; temples and basilicas built to her glory** with regal splendor ...” - <https://www.papalencyclicals.net/Leo13/l13adiut.htm>
https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_05091895_adiutricem.html

When the Roman Catholic Rosary is recited and repeated it is said it is,

ON THE ROSARY; MAGNAE DEI MATRIS; Encyclical of Pope Leo XIII promulgated on September 8, 1892:

“... **as though they were listening to the very voice of** the Blessed Mother **explaining the mysteries and conversing with them at length ...**” - <https://www.papalencyclicals.net/Leo13/l13ro2.htm>

However, the real biblical Mary is long deceased (**Psa.** 115:17, 146:4; **Ecc.** 9:5,6,10 KJB), having been laid to rest (**Job** 3:17, 14:21 KJB), and now in her death she has been in the grave since then (**Job** 20:11, 21:32 KJB), awaiting her resurrection at the sound of the voice of Jesus Christ, and great Trump of God at the second advent (**1 Thes.** 4:16 KJB).

Who then is this mysterious ‘apparition’ that appears around the world as an ‘messenger’ of ‘light’? Scripture tells us who this ‘familiar spirit’ is – the devil himself:

2 Corinthians 11:4 KJB - And no marvel; for **Satan himself is transformed into an angel of light.**

Romanist leaders think they have the solution, in that some think that ‘Mary’ was ‘assumed’ alive (some dead), into Heaven and they cite, **Rev. 11:19, 12:1-2 KJB** for their ‘proof’, as they claim that ‘Mary’ is the New Testament ‘Ark’ of God. Is this “woman” in **Rev. 12**, ‘Mary’, ‘the ark’ ‘assumed’ into Heaven, as Roman Catholicism teaches? No, but consider some questions to ask that will help any come to a scripturally learned conclusion:

1. Is the woman still pregnant (with child) in **Rev. 12:1-2,5 KJB**? Is Mary pregnant right now?
2. Is the “great red Dragon” also “in heaven” ready to devour the ‘man child’ as soon as He is born in **Rev. 12:3-5 KJB**, and if so, is the devil in Heaven right now with this ‘Mary’ then?
3. Does the Bible (KJB) anywhere say that ‘Mary’, whether dead or alive, was ‘assumed’ bodily into Heaven?
4. Is the context or **Rev. 12:1-2** in pre-AD (Anno Domini) times?
5. Is the context of **Rev. 11:15-19** in post BC (Before Christ) times, even at the end of time, during the 7th trumpet (**Rev. 11:15 KJB**), wherein the 7 last plagues are mentioned (**Rev. 11:18 KJB**, ‘thy wrath is come’)?

Is there any Biblical or Historical data to confirm such a claim that Mary was “assumed” into Heaven? No, and even Rome fully admits this, for they base it on mere “tradition” and fallen human “reason”.

Thomas Aquinas; Summa Theologica; Third Part; Question 27; Article I; “I answer that...”; The Summa Theologica of St. Thomas Aquinas Second and Revised Edition, 1920 Literally translated by Fathers of the English Dominican Province Online Edition Copyright © 2008 by Kevin Knight Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol. Imprimatur. Edus. Canonicus Surmont, Vicarius Generalis. Westmonasterii. APPROBATIO ORDINIS Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L. Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ

“I answer that, **Nothing is handed down in the canonical Scriptures concerning the sanctification of the Blessed Mary as to her being sanctified in the womb; indeed, they do not even mention her birth.** But as **Augustine** [AD 354- AD 430], in his tractate **on the Assumption of the Virgin**, argues with reason, since her body was assumed into heaven, and yet Scripture **does not relate this** ...” - <https://www.newadvent.org/summa/4027.htm>

Roman Catholic Online Encyclopedia; “V”; “The Most Blessed Virgin Mary”; subsection “The Post-Pentecostal Life Of Mary”

“... At the same time, **it must be confessed that we do not possess any authentic documents bearing directly on Mary’s post-Pentecostal life.** ...” - <https://www.newadvent.org/cathen/15464b.htm>

Roman Catholic Online Encyclopedia; “A”; “Assumption Of Mary”; subsection “The Fact Of The Assumption”

“... Regarding the day, year, and manner of Our Lady's death, nothing certain is known. ...” - <https://www.newadvent.org/cathen/02006b.htm>

Roman Catholic Online Encyclopedia; “A”; “Assumption Of Mary”; subsection “The Fact Of The Assumption”

“St. John Damascene [AD 675/6 – AD 749]

St. John of Damascus (P.G., I, 96) thus formulates the tradition of the Church of Jerusalem: St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon ([AD] 451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.” - <https://www.newadvent.org/cathen/02006b.htm>

Roman Catholic Online Encyclopedia; “A”; “Assumption Of Mary”; subsection “The Feast Of The Assumption”

“The feast of the Assumption

Regarding the origin of the feast we are also uncertain. It is more probably the anniversary of the dedication of some church than the actual anniversary of Our Lady's death. That it originated at the time of the Council of Ephesus [June–July AD 431], or that St. Damasus introduced it in Rome is only a hypothesis. ...” - <https://www.newadvent.org/cathen/02006b.htm>

What about ‘Mary’ being the NT Ark, as Romanist leadership claims? Here are the following ‘reasonings’ that they give, and how they are **gravely** mistaken about Mary.

OT – God’s words were written on Stone Tables (**Exo.** 25:10 KJB) & placed inside the Ark (**Deu.** 10:1 KJB)

NT – The Word of God (Jesus) became Flesh (**Jhn.** 1:14 KJB), conceived inside Mary (**Luk.** 2:38 KJB) Mary carried the Word of God.

[1] The bizarre Roman Catholic ‘typo’ (incorrect typology) teaches that Jesus (Word of God) was to dwell in ‘Mary’ (their ‘ark’ as they say) for **9 months only**, after which (having come through veil / curtain of flesh (**Gal.** 4:4; **Heb.** 10:20 KJB), the ‘ark’ would be eternally empty / void (**Jhn.** 3:6, 6:63; **Heb.** 10:5; **Gal.** 4:4 KJB).

[2] The ‘typo’ usurps Jesus Christ’s place as the True Temple (**Jhn.** 2:19; **Exo.** 25:8; **Rev.** 21:22 KJB), & His heart, the True Ark, bearing the Father’s will (**Psa.** 40:7-8 KJB).

[3] The ‘typo’ obscures the truth that all of mankind was to be a sanctuary for the indwelling of God, by Jesus (Word of God), through the Holy Ghost (**Exo.** 25:8-9; **Col.** 1:27; **Psa.** 40:8; **Mat.** 6:10 KJB), & not limited Mary only. The True Ark represents God’s heart, out from which the Word of God was sent (**Mat.** 12:34; **Luk.** 6:45 KJB). As the Law of God was written on stone tables & placed in the Ark, so too, Jesus’ character is to be written upon every repentant Heart, by the Holy Ghost (**Jer.** 31:31-34; **Eze.** 36:25-29, 37:26-28; **Heb.** 8:8-13, 10:15-16; **2 Cor.** 3:2-3 KJB).

Being indwelt by Jesus, the “seed” (Word of God), is not unique to Mary (**Gen.** 3:15, 4:26; **Gal.** 3:16; **Eph.** 4:15; **Rev.** 12:17 KJB). Jesus is to be born in each believer (**Rom.** 8:9-11; **2 Cor.** 13:5; **Gal.** 4:19; **Php.** 1:6, 2:5; **Col.** 1:27; **Heb.** 13:21; **1 Pet.** 2:23 KJB); Christ in us (woman, bride, church) the hope of glory (**Rev.** 1:10-20 KJB), as vessels, bearing about the Word (**Dan.** 1:2,4; **Act.** 9:15; **Rom.** 9:23; **1 Thes.** 4:4; **2 Tim.** 2:19-22; **Isa.** 66:19-20 KJB).

OT – “Who am I that the Ark of my Lord should come to me?” (**2 Sam.** 6:9)

NT – “Who am I that the mother of my Lord should come to me?” (**Luk.** 1:43)

[1] This is deceptive. There is not a single translation in English of **2 Sam.** 6:9 (**1 Chr.** 13:12 KJB) that reads “Who am I that the Ark of my Lord should come to me?” - <https://www.biblegateway.com/verse/en/2%20Samuel%206:9> (The Hebrew of **2 Sam.** 6:9 (**1 Chr.** 13:12 KJB) reads “How” (חַיָּה H349), not “Who” (מִי H4310).

[2] Read **2 Sam.** 6:2-9,10-23; **1 Chr.** 13:7-11,13-14, 15:1-29; **Num.** 5:14, 7:9; then **Luk.** 1:26-27,39,43 KJB. See location, where coming from, going to (opposite), &c. Jesus is the True Temple (**Jhn.** 2:19; **Exo.** 25:8; **Rev.** 21:22 KJB) & True Ark (**Psa.** 40:8-9 KJB), & the True David (**Psa.** 89:3; **Jer.** 30:9; **Eze.** 34:23-24, 37:24-25; **Hos.** 3:5 KJB), not Mary.

[3] Mary ‘represents’ the lowly new (virgin) delivery cart, led of oxen (bumpy ride) (**2 Sam.** 6:2-3,6; **1 Chr.** 13:7,9 KJB), carrying the Ark (Jesus); not the Ark itself.

[4] Who is Jesus’ mother? (**Mat.** 12:48-50; **Mar.** 3:33-35; **Gal.** 4:26; **Exo.** 20:12; **Deu.** 5:16 KJB), Anyone who does the will of His Father in Heaven.

OT – The When the Ark carrying the Word of God returned “David was leaping and dancing before the Lord” (**2 Sam.** 6:14 KJB)

NT – When Mary came into Elizabeth’s presence carrying the word of God, the baby “leaped for joy” in Elizabeth’s womb (**Luk.** 1:41,44 KJB)

[1] ‘Typo’. In **2 Sam.** 6:14,16 (**1 Chr.** 15:29 KJB), David is seen (dressed in linen like as a common priest, making himself of no estate before God, as herald), the type of Jesus Christ (**Psa.** 89:3; **Jer.** 30:9; **Eze.** 34:23-24, 37:24-25; **Hos.** 3:5 KJB), “dance” ((H3769, “מַכְרֵר”, “m'khar'Kër”) “leaping” (H6339, “מַפְזֵז”, “m'faZëz”), “dancing” (H7540, “מַרְקֵד”, “m'raQëd”), “playing” (H7832, “וּמַשְׁחֵק”, “ûm'sachëq”)) before the LORD (like as son to a Father), after the ark had stayed “three months” (**2 Sam.** 6:11; **1 Chr.** 13:14 KJB) in the house of Obededom, upon its return to the city of David. (See also **Luk.** 6:23 KJB (“leap for joy”, G4640, “ἐσκιρτασεν”, “eskirtesen”).

[2] ‘Typo’. Mary really represents God’s people, bringing the Ark (Jesus) with acclamation (as in the OT event, **2 Sam.** 6:12-15; **1 Chr.** 15:25-29 KJB), whom John (as herald) ‘leaps’ before at the sound of. Mary is not the Ark itself; Jesus is. In **Luk.** 1:41,44 KJB, the babe, John the Baptist (son of Zacharias of course Abia (**1 Chr.** 24:19 KJB) & Elizabeth of daughters of Aaron (**Luk.** 1:5 KJB) & the messenger that goes before Jesus’ coming (**Mal.** 3:1; **Mat.** 3:1-3, 11:10-11, 17:10-13; **Mar.** 1:2-3; **Luk.** 1:16-17,76, 3:3-6, 7:26-28; **Jhn.** 1:6-7,15-23,33-34, 3:28-30; **Act.** 13:24-25, 19:4; **Isa.** 40:3-5 KJB)), leaps in the womb of Elisabeth (woman, church) at the sound of the greeting of Mary (woman, church) her cousin, who bears the Ark (Jesus), at the beginning of a period of “about three months” (not exactly 3 mos.; **Luk.** 1:56 KJB).

OT – The Ark carrying the Word of God is brought to the house of Obed-Edom for 3 months, where it was a blessing. (**2 Sam.** 6:11 KJB)

NT – Mary (the new Ark) carrying the Word of God goes to Elizabeth’s house for 3 months, where she is a blessing (**Luk.** 1:56 KJB)

[1] Repeat ‘typo’. The Ark (the symbol of the presence of God) was indeed a blessing to the house of Obededom (servant of Red (as blood)) for “three months” (**2 Sam.** 6:11; **1 Chr.** 13:14 KJB). The Ark represents Jesus, for in His Heart is the living Law of His Father (**Psa.** 40:8; **Jhn.** 6:57; **Mat.** 12:34; **Luk.** 6:45 KJB), that pure golden character of faith & love (**1 Pet.** 1:7-8 KJB), all glorious without & within, perfectly reflecting (as the “express image” (**Heb.** 1:3 KJB) of) the character of the Father (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB). He, the presence of God (**Gen.** 3:8, 4:16; **Exo.** 33:14; **Mat.** 11:28 KJB), is the one whom the Cherub (as Gabriel & ‘Herald’) cover (**Luk.** 22:43 KJB) & are with Him at the tomb (**Mar.** 16:5; **Luk.** 24:4; **Jhn.** 20:12 KJB), His ascension (**Act.** 1:10,24 KJB), meeting Abraham (**Gen.** 17-19 KJB), Daniel (**Dan.** 7-12 KJB) & John (**Rev.** 1-22 KJB).

[2] Confusion. Mary is “blessed” (**Luk.** 1:42,45,48 KJB), not the blessing (**Luk.** 1:56 KJB). Jesus (as the Ark) is the blessing (to Mary, & all), & the cause for all joy. He is salvation. His name praise. For He is the Everlasting Gospel, the good news (Word; **Jhn.** 1:1-3,11 KJB) sent from the heart / bosom of the Father.

[3] Mary ‘represents’ the lowly new (virgin) delivery cart, led of oxen (bumpy ride) (**2 Sam.** 6:2-3,6; **1 Chr.** 13:7,9 KJB), carrying the Ark (Jesus); not the Ark itself.

[4] Focus shifted, from Jesus to Mary. Mary, like we all, is nothing without Jesus (the true Ark; **Jhn.** 15:5 KJB). Also consider the text does not say exactly 3 months, but “about” (**Luk.** 1:56 KJB).

OT – The Ark is captured (**1 Sam.** 4:11 KJB) & brought to a foreign land and later returns (**1 Sam.** 6:13 KJB)

NT – Mary (Ark) is exiled to a foreign land (Egypt); returns (**Mat.** 2:14 KJB)

[1] ‘Typo’, which confuses Mary (who was never taken captive) with Jesus (who was taken captive (**Mat.** 26:50; **Mar.** 14:46; **Luk.** 22:54; **Jhn.** 18:12-13 KJB)), thus again, usurping His rightful place & glory. Jesus’ life was sought (**Rev.** 12:4; **Mat.** 2:3-12,16-18 KJB), not Mary’s. The wisemen sought to worship Jesus (**Mat.** 2:1,11 KJB), not Mary (**Mat.** 4:10; **Luk.** 4:8 KJB). Jesus, as the true Ark, went into a foreign land (Egypt; **Mat.** 2:13-15,19-21; **Hos.** 11:1 KJB), and was brought back into Israel / Judaea.

[2] “Bethshemesh” (House of the Sun, in **1 Sam.** 6:13 KJB, not the same as **Jer.** 43:13 KJB, in Egypt) was outside of Philistia (**1 Sam.** 6:12 KJB), & within the territory of Judah / Israel (**1 Sam.** 6:13-14; **Jos.** 15:10, 19:22,38, 21:16; **Jdg.** 1:33; **2 Kin.** 14:11 KJB). The Philistines later take this city, but not at present time (**2 Chr.** 28:18 KJB) as mentioned in **1 Sam.** 6:13 KJB.

OT – On the Day of the Dedication of the Temple which Solomon built, there were 120 priests present (**2 Chr.** 5:11-12 KJB). The Ark of the covenant was carried into the Temple (**2 Chr.** 5:7 KJB) and fire came down from Heaven to consume the burnt offering (**2 Chr.** 7:7 KJB).

NT – On the Day of Pentecost, there were 120 disciples in the Upper Room (**Act.** 1:15 KJB). Mary (the new Ark) was also present while the Holy Spirit came down as tongues of fire (**Act.** 2:3 KJB).

[1] While there were 120 “priests” (2 Chr. 5:12 KJB; see also parallel in 1 Kin. 8:1-66 KJB), there were way more than 120 persons, including many Levites, elders, fathers (2 Chr. 5:2; 1 Kin. 8:1 KJB), and “all the men of Israel” (2 Chr. 5:3; 1 Kin. 8:2 KJB), sounding as “one” (2 Chr. 5:13 KJB). Acts also says “about” 120 (Act. 1:15 KJB), not exactly 120.

[2] The Ark, in Solomon’s day, came into the Sanctuary (2 Chr. 5:7 KJB), & in the NT, Jesus, the true Ark had entered into the Heavenly Sanctuary above (Heb. 9:12; Luk. 24:51; Act. 1:2,9-11; Psalms 24:1-10, 68:18; Eph. 4:8-10; Rev. 1:10-20, 4:5, 5:6, 12:5 KJB). Mary was still on earth, in her last mention in scripture (Act. 1:13-16 KJB); her part, done.

[3] Solomon’s dedication is in a different season, being the 7th Month, Ethanim (1 Kin. 8:2 KJB), during the fall Feasts: of Trumpets (Lev. 23:23-35 KJB), Day of Atonement (Lev. 23:26-32 KJB) & Booths (Lev. 23:33-44 KJB); while the fullness (Act. 2:1 KJB) of the day of Pentecost (Luk. 12:49; Jhn. 14:16-17, 15:26, 16:13; Act. 1:4-5,7-8, 2:1-4,17-18,33; Psalms 133:1-3; 1 Pet. 1:12; Rev. 5:6 KJB; see also Exo. 29:5-7; Lev. 8:12; Heb. 5:5, 6:20, 7:26, 9:11 KJB), was in the 3rd Month (Sivan; Lev. 23:15-22 KJB), early Summer, in AD 31 (the midst of the 70th Week, Dan. 8:13-14,26; 9:24-27; Heb. 2:3 KJB). Mary was not present at the multiple “seasons” & “showers” (Act. 10:44-47, 11:15-18, 19:1-6 KJB) after.

[4] Mary remained on earth & went the way of all men (Gen. 3:19; 1 Kin. 2:2; Psalms 104:29; Ecc. 3:20, 12:7 KJB), that is, she eventually died, in the faith, in the care of John the Apostle (Jhn. 19:26-27 KJB) before he was sent to Patmos (Rev. 1:9 KJB), & so was buried, to return to dust (Job. 20:11 KJB), & presently sleeps, awaiting the blessed hope (Jesus), & her resurrection to come (1 Thes. 4:13-18; Tit. 2:13 KJB) at the calling of the voice of Jesus (1 Cor. 15:50-58; Jhn. 5:25, 14:1-3 KJB, &c), the true Ark of God.

[5] The shining apparition of Roman Catholicism that appears around the globe, is not Mary, but rather, another messenger (2 Cor. 11:14 KJB). Romanism claims to be of the Apostolic lineage of Peter, but, as a thief, continually robbing Christ Jesus of glory & honour, is of that “son of perdition” – Judas, betraying Jesus with a kiss.

AUGUSTISSIMAE VIRGINIS MARIAE (August Virgin Mary); ENCYCLICAL OF POPE LEO XIII ON THE CONFRATERNITY OF THE HOLY ROSARY; SEPTEMBER 12, 1897:

“... the Most August Virgin Mary ... this Divine Mother ... Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God: “Have mercy on sinners.” ...

... the heavenly choirs, “above whom the Holy Mother of God is exalted.” ...” -

[https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-](https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_12091897_augustissimae-virginis-mariae.html)

[xiii_enc_12091897_augustissimae-virginis-mariae.html](https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_12091897_augustissimae-virginis-mariae.html)

<https://www.papalencyclicals.net/Leo13/113augus.htm>

Which being has sought the great honours of receiving worship, glory, and exaltation by insinuating himself into the place of Jesu Christ at every opportunity? Lucifer, the once “anointed cherub that covereth” (Eze. 28:14 KJB, See also Isa. 14:12-23; Eze. 28:11-19 KJB).

The Catechism of the [Roman] Catholic Church; Online section 969

“969 “This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. **Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation.** ... Therefore **the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.**”⁵¹⁰” - https://www.vatican.va/archive/ENG0015/_P2C.HTM

ADIUTRICEM (Benefactress) (On The Rosary); ENCYCLICAL OF POPE LEO XIII ON THE ROSARY; SEPTEMBER 5, 1895

“... 8. **The power thus put into her hands is all but unlimited.** How unerringly right, then, are Christian souls when **they turn to Mary for help as though impelled by an instinct of nature,** confidently sharing with her their future hopes and past achievements, their sorrows and joys, commending themselves like children to the care of a bountiful mother. How rightly, too, has every nation and every liturgy without exception **acclaimed her great renown, which has grown greater with the voice of each succeeding century.** Among her many other titles **we find her hailed as “our Lady, our Mediatrix,”[3] “the Reparatrix of the whole world,”[4] “the Dispenser of all heavenly gifts.”[5] ...**” - <https://www.papalencyclicals.net/Leo13/113adiut.htm>
https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_05091895_adiutricem.html

ON DEVOTION OF THE ROSARY; SUPREMI APOSTOLATUS OFFICIO; ENCYCLICAL OF POPE LEO XIII SEPTEMBER 1, 1883

“... who **is placed on the highest summit of power and glory in Heaven** ...” - <https://www.papalencyclicals.net/Leo13/113supre.htm>

Official Roman Catholic Fides Press; Agenzia Fides - Palazzo “de Propaganda Fide”

“... Before reciting the Angelus, the Pope concluded his reflection by pointing out that the Gospel teaching has promoted an “active mentality” among Christian populations, even in the historical and social spheres, and yet “the central message regards the spirit of responsibility with which the Kingdom of God is to be accepted: responsibility toward God and toward humanity.” **The perfect model of this attitude is found in the heart of the Virgin Mary,** “who, receiving the most precious of gifts, **Jesus himself, offered him to the world with great love.** ...” - <https://www.fides.org/en/news/19200?idnews=19200&lan=eng#.U4JiyVmL5xA>

Roman Catholic Online Encyclopedia; Le Pelerinage de Lourdes; Encyclical Warning Against Materialism; His Holiness Pope Pius XII; Promulgated on July 2, 1957

“... **Go to her,** you who are crushed by material misery, defenseless against the hardships of life and the indifference of men. **Go to her,** you who are assailed by sorrows and moral trials. **Go to her,** beloved invalids and infirm, you who are sincerely welcomed and honored **at Lourdes** as the suffering members of our Lord. **Go to her** and receive peace of heart, strength for your daily duties, joy for the sacrifice you offer. ... Amid dangers, difficulties, and doubts, **think of Mary, invoke Mary’s aid.** ...

If you **follow her**, you will not stray; if you **entreat her**, you will not lose hope; if you **reflect upon her**, you will not err; if **she supports you**, you will not fall; if **she protects you**, you will not fear; if **she leads you**, you will not grow weary; if **she is propitious**, you will reach your goal. ..." Second Homily on the Missus est: PL CLXXXIII, 70-71." ... -

https://www.newadvent.org/library/docs_pi12lp.htm

<https://www.papalencyclicals.net/pius12/p12peler.htm>

https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_02071957_le-pelerinage-de-lourdes.html

Roman Catholic Online Encyclopedia; "V"; "The Blessed Virgin Mary"

"... The first **prophecy referring to Mary** is found in the very opening chapters of the Book of Genesis (3:15): "I will put enmities between thee and the woman, and thy seed and her seed; **she shall crush thy head**, and thou shalt lie in wait for **her heel**." **This rendering appears to differ in two respects from the original Hebrew text:**", "(2) The second point of difference between the Hebrew text and our version concerns the agent who is to inflict the mortal wound on the serpent: **our version agrees with the present Vulgate text in reading "she" (ipsa) which refers to the woman, while the Hebrew text reads hu' (autos, ipse) which refers to the seed of the woman. According to our version, and the Vulgate reading, the woman herself will win the victory; according to the Hebrew text, she will be victorious through her seed.** In this sense does the Bull "Ineffabilis" ascribe the victory to Our Blessed Lady. The reading "she" (ipsa) is neither an intentional corruption of the original text, nor is it an accidental error; **it is rather an explanatory version expressing explicitly the fact of Our Lady's part in the victory over the serpent**, which is contained implicitly in the Hebrew original. The strength of the Christian **tradition as to Mary's share in this victory may be inferred from the retention of "she" in St. Jerome's version in spite of his acquaintance with the original text and with the reading "he" (ipse) in the old Latin version.** ..." - <https://www.newadvent.org/cathen/15464b.htm>

Wikipedia; Lady of Guadalupe and also see the Douay Rheims Jesuit Bible -

<http://archive.org/stream/holybibletransla00bost#page/n9/mode/1up>

"... **Lady of Guadalupe** ... It has also been suggested that **the name is a Spanish version of the Nahuatl term, Coātlaxopeuh [koaːt͡ɬaˈlopeɐ̯], meaning "the one who crushes the serpent" and that it may be referring to the feathered serpent Quetzalcoatl.** ^[1] ..." - https://en.wikipedia.org/wiki/Our_Lady_of_Guadalupe#Name

Roman Catholic Online Encyclopedia; Ineffabilis Deus, Apostolic Constitution of Pope Pius IX on the Immaculate Conception (December 8, 1854)

[English] "... Hence, just as Christ, the Mediator between God and man, assumed human nature, blotted the handwriting of the decree that stood against us, and fastened it triumphantly to the cross, so the most holy Virgin, united with him by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot. ..." -

https://www.newadvent.org/library/docs_pi09id.htm

<https://www.papalencyclicals.net/Pius09/p9ineff.htm>

[Latin] "... Quo circa sicut Christus Dei hominumque mediator, humana assumpta natura, delens quod adversus nos erat chirographum decreta, illud cruci triumphator affixit; sic Sanctissima Virgo, Arcissimo et indissolubili vinculo cum eo conjuncta, una cum illo et per illum, sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans, illius caput immaculato pede contrivit. ..." -

Prayer, which was given to mankind by God, meant to open up Heaven and its vast and endless treasures of God's graces and love, was replaced by a key (counterfeit prayer, word, doctrine, sanctuary, mediator, advocate, &c) which instead opened the bottomless pit of sin, idolatry and all manner of evil.

The Review and Herald, April 29, 1890 par. 1-2:

“... [par. 1] God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people, and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord opened the prison doors for Peter, for “prayer was made without ceasing of the church unto God for him.” There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, “Rise up quickly.” {RH, April 29, 1890 par. 1}

[par. 2] All the ruler's expectations failed because the same mighty agent that Joshua summoned when he was to bring down the walls of Jericho, was with the men who were bound with chains. When Peter returned to his brethren, a free man, he found them praying, and this is the key to his deliverance, —they were praying. He knocked at the gate, but the maid who came to open it, ran back to the house in great astonishment without letting him in. They did not think that Peter was to be released from the prison. They had expected a deliverance of a different order, but God worked in his own way and after his own counsel, and brought him to the very door of those who were praying for him. {RH, April 29, 1890 par. 2} ...” -
<https://m.egwwritings.org/en/book/821.10390>

The fallen angel always seeks to give the key of the knowledge “good and evil” to mankind:

Genesis 2:9 KJB - And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 2:17 KJB - But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:1 KJB - Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Genesis 3:2 KJB - And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Genesis 3:3 KJB - But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Genesis 3:4 KJB - And the serpent said unto the woman, Ye shall not surely die:

Genesis 3:5 KJB - For God doth know that in the day ye eat thereof, then **your eyes shall be opened,** and **ye shall be as gods, knowing good and evil.**

Genesis 3:7 KJB - And **the eyes of them both were opened,** and **they knew that they were naked;** and they sewed fig leaves together, and made themselves aprons.

Psalms 104:1 KJB - Bless the LORD, O my soul. O LORD my God, thou art very great; **thou art clothed with honour and majesty.**

Psalms 104:2 KJB - **Who coverest thyself with light as with a garment;** who stretchest out the heavens like a curtain:

Genesis 1:27 KJB - So **God created man in his own image,** in the image of God created he him; male and female created he them.

Psalms 8:5 KJB - For thou hast made him **[mankind]** a little lower than the angels, and **hast crowned him with glory and honour.** (See also **Heb. 2:7,9** KJB)

When Adam & Eve ate of the knowledge of the mixture of “Good and Evil”, what happened to their glorious light that God had clothed them with? It went out into **darkness,** and they found themselves “naked”, because of sin.

The symbolism “to the bottomless pit”:

The “bottomless pit” is connected with the kingdom of satan on earth, from which darkness, evil and sin arises, being in contrast to the Heavenly outpouring of the Holy Ghost, an outburst of the unclean spirit.

Showing the connection of Rev. 9:1-12 (5th Trumpet) to Rev. 15-16 (5th Last Plague) KJB			
Revelation 9:1-12 (5th Trumpet)		Revelation 15:8, 16:10-11 (5th Last Plague)	
Rev. 9:2	“... a smoke out of the bottomless pit, as the smoke of a great furnace ...”, “... smoke of the pit ...” [Idol worship, False Prayer]	Rev. 15:8	“... the temple was filled with smoke from the glory of God ...” [Smoke deals with Worship & Prayer (Incense)]
Rev. 9:1	“And the fifth angel ...”	Rev. 16:10	“And the fifth angel ...”
Rev. 9:1	“... sounded ...”	Rev. 16:10	“... poured ...”
Rev. 9:1,2,11	“... the bottomless pit ...”, “... the bottomless pit ...”, “... the pit ...”, “... the bottomless pit ...” [the kingdom of sin]	Rev. 16:10	“... his kingdom ...”
Rev. 9:2	“... darkened ...”	Rev. 16:10	“... full of darkness ...”
Rev. 9:8	“... their teeth were as the teeth of lions. ...” [mouth causes pain]	Rev. 16:10	“... they gnawed their tongues for pain ...” [mouth receives pain]
Rev. 9:3,5,7,8,10	“... locusts ...”, “...scorpion ...”, “... locusts ...”, “... horses ...”, “... lions ...”, “... scorpions ...” [beasts]	Rev. 16:10	“... of the beast ...”
Rev. 9:11	“... a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.”	Rev. 16:11	“... the God of heaven ...” [the KING of Heaven, in opposition]
The “bottomless pit” refers to the dark earth covered in deep black (lightless) waters (also a symbol of peoples; Rev. 17:15 KJB), in a chaotic (unordered) state of being, without the Holy Spirit in them, without form [unformed] & void [unfilled], without life & unfulfilled (Gen. 1:2 KJB).			

The bottomless pit is simply the dark chaotic mass of empty (desolate) waters, or any deserted place without life. As for the word “bottomless pit” (**G12** “ἄβυσσος”), as found in the GNT TR of **Rev.** 9:1,2,11, 11:7, 17:8, 20:1, it is the koine Greek “ἄβυσσου” [abussou, or abyssou], which transliterated into English is “abyss”. This word, according to a first use in a Greek translation of **Genesis**, means a dark unshapen earth covered in deep black (lightless) waters (also a symbol of peoples; **Rev.** 17:15 KJB), in a chaotic (unordered) state of being, without the Holy Spirit in them, “without form [unformed] & void [unfilled]”, without light, life & unfulfilled (**Gen.** 1:2 KJB). The Kingdom of Heaven (Highest heights) in contrast to the kingdom of the pit (lowest depths), **Pro.** 25:3 KJB.

When the fallen star, the great apostate (antichristos, vicarius christi), was given the key to (the mystery of iniquity) the knowledge of evil (paganism) mixed with good (Christianity) by satan, he then unlocks & opens the bottomless pit, or kingdom (and all of its lightless (dark) and lifeless (no life) teachings in faith and practice) of satan & unleashes everything upon the world as if it were righteousness, & the Papacy is born & grows. The mystery of iniquity had already been working in the world (**2 Thes.** 2:7 KJB), but scripture foretold that there would come a time of a great apostasy, a great falling away (**2 Thes.** 2:3 KJB; as it happened to Jesus also; **Mar.** 15:29,31; **Luk.** 2:34, 23:39; **Mat.** 27:41 KJB) just as is read about in **Rev.** 9:1 KJB, of a “star” “fall(en) from heaven” (**Rev.** 2:4-5, 9:1 KJB), & a great darkness covering the land (**Isa.** 60:2; **Jer.** 13:16; **Rev.** 6:5-8, 9:2, 16:10 KJB).

Instead of opening the treasures of Heaven, as Christ's disciples did ((**Deu.** 28:12; **Mal.** 3:10 KJB) after Jesus (**Jhn.** 1:51 KJB) opening their mouth (a dark hole, from which light came forth) for the good parables (**Mat.** 13:11,35 KJB)), the false apostles (**Rev.** 2:2; **2 Cor.** 11:13 KJB), after satan, opened up apostasy & rebellion, opening their mouths (a dark open pit / sepulchre; and darkness spreads; **Psa.** 5:9; **Jer.** 5:16; **Rom.** 3:13 KJB) as Daniel (**Dan.** 8:23 KJB) stated that antichrist would do in counterfeit to Christ, **Psa.** 78:2; **Pro.** 1:6 KJB, even the carnal pit of the earthly & lifeless (no eternal life).

In the King James Concordance, this word, **G12** “ἄβυσσος” [abussos], found 8 times in the GNT TR, 6 times “bottomless” (**Rev.** 9:1-2(x2),11, 17:8, 20:1,3 KJB), 2 times “deep” (**Luk.** 8:31; **Rom.** 10:7 KJB).

This very same word is also found to be utilized in catholic Origen's Hexapla (see **Gen.** 1:2 Origen's Hexapla, “ἄβυσσου” [abussou, or abyssou], of which the King James [from the HOT, “תְּהוֹם”, “tehom”; in English reads “deep”) throughout, **Gen.** 1:2, 7:11, 8:2; **Deu.** 8:7, 33:13; **Job** 38:16,30, 41:32 (41:24); **Psa.** 33:7 (32:7), 71:20 (70:20), 71:21 (70:21), 78:15 (77:15), 106:9 (105:9), 107:26 (106:26), 135:6 (134:6); **Pro.** 8:24; **Isa.** 44:27, 51:10, 63:13 HOT. The word is also found in the apocryphal Greek texts of catholic Origen's Hexapla, in **Dan.** 3:54; **Wis.** 10:19; **Sir.** 24:5,29.

The “abyss” or “bottomless pit” is always associated with the earth in a certain place, state or condition, even a deep and dark place, devoid of life, such as a grave (see **Psa.** 71:20 KJB), and also a dried up place, a desolate wilderness (see **Psa.** 106:9; **Isa.** 63:13 KJB), or places of great deep basins (sea floor, etc.), as like a bowl in which is much waters, called a ‘sea’) not only an ocean, but also the laver of the sanctuary of Solomon is called this, where the sins are cast to the bottom of; **Mic.** 7:19 KJB).

ADDITIONAL NOTES ON BOTTOMLESS PIT:

The Millennial state of the earth's condition: **Jer.** 4:23-28, 25:15-38; **Zep.** 1:2-3,14-18; **Isa.** 2:6-22, 11:4, 24:1-6,17-22, 34:1-17 KJB.

Related words “deep” of the waters, & pit: **Gen.** 1:10, 37:20,22,24,28-29; **Exo.** 21:33-34; **Lev.** 11:36; **Num.** 16:30,33; **2 Sam.** 17:9, 18:17, 23:20; **2 Kin.** 10:14; **1 Chr.** 11:22; **Job** 6:27, 12:22, 17:16, 33:15,18,24,28,30, 38:30, 41:31-32; **Psa.** 7:15, 9:15, 28:1, 30:3,9, 35:7, 36:6, 40:2, 42:7, 55:23, 57:6, 64:6, 69:2,14-15, 88:4,6, 92:5, 94:13, 95:4, 104:6, 107:24, 135:6, 140:10, 143:7; **Pro.** 1:12, 8:28, 18:4, 20:5, 22:14, 23:27, 26:27, 28:10,17; **Ecc.** 7:24, 10:8; **Isa.** 14:15,19, 24:17,18,22, 30:14,33, 38:17,18, 44:27, 51:1,10,14, 63:13; **Jer.** 18:20,22, 41:7,9, 48:43,44; **Eze.** 19:4,8, 26:19,20, 28:8, 31:4,14-16, 32:14,18,23-25,29-30; **Dan.** 2:22; **Jon.** 2:3; **Hab.** 3:10; **Zec.** 9:11; **Mat.** 12:11; **Luk.** 5:4, 8:31, 14:5; **Jhn.** 4:11; **Rom.** 10:7; **1 Cor.** 2:10; **2 Cor.** 11:25; **Rev.** 9:1-2,11, 11:7, 17:15,18, 20:1,3 KJB.

“pits”: **1 Sam.** 13:6; **Psa.** 119:85, 140:10; **Jer.** 2:6, 14:3; **Lam.** 4:20 KJB.

“dungeon”: **Gen.** 40:15, 41:14; **Exo.** 12:29; **Jer.** 37:16, 38:6-7,9-11,13; **Lam.** 3:53,55 KJB.

“cistern”: **2 Kin.** 18:31; **Pro.** 5:15; **Ecc.** 12:6; **Isa.** 36:16 KJB.

“cisterns”: **Jer.** 2:13 KJB

“prison”: **Mat.** 5:25, 18:30; **Luk.** 12:58; **Rev.** 20:7 KJB.

“hell”: **2 Pet.** 2:4 KJB.

“depths”: **Exo.** 15:5,8; **Deu.** 8:7; **Psa.** 68:22, 71:20, 77:16, 78:15, 106:9, 107:26, 130:1; **Pro.** 3:20, 8:24, 9:18; **Isa.** 51:10; **Eze.** 27:34; **Mic.** 7:19; **Rev.** 2:24 KJB.

As an additional side note: The “beast from the bottomless pit” (**Rev.** 11:7-8 KJB), was a “new manifestation of satanic power”, in atheistically [Head] led / ruled France [Body], for it was 1/10th (**Rev.** 11:13 KJB) of the 10 Horns (**Dan.** 7:7,20,24; **Rev.** 12:3 KJB), spiritually “Egypt”.

Job 26:5 KJB - Dead things are formed from under the waters, and the inhabitants thereof.

Job 26:6 KJB - Hell is naked before him, and destruction hath no covering.

Proverbs 23:27 KJB - For a whore is a deep ditch; and a strange woman is a narrow pit.

Proverbs 23:28 KJB - She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

Revelation 17:1 KJB - And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

The “dead things” are the old world, pre-flood “inhabitants” destroyed by the flood, & placed into the abyss (buried in death beneath the waters because they rejected the Gospel entreaties of Noah, that preacher of righteousness (**2 Pet.** 2:5; **Psa.** 119:172; **Deu.** 6:25; **Isa.** 48:18 KJB)), & Job talks more about their characters: **Job** 21:14-20, 22:15-17; see also **Psa.** 2:1-3; **Exo.** 5:2,9 KJB.

Christ is the King of the children of humility & Heaven, while the Leviathan (**Job** 41:1 KJB), a symbol of satan, that fallen angel, who was cast to the dust of the earth, is a “beast” / “serpent” (**Gen.** 3:1; **Psa.** 74:14, 104:26; **Isa.** 27:1 KJB) of the bottomless pit (or kingdom of satan), & the King over the children of pride (**Job** 31:34 KJB; self-exaltation).

The symbolism of “opened”:

To be “opened” is the opposite of closed or sealed, or to undo such; & to make manifest, exposed, revealed, give or have knowledge of.

Open refers to a vast (somewhat unrestricted, or public) area: **Gen.** 1:20, 38:14; **Lev.** 14:6,53, 17:5; **Num.** 19:16; **2 Sam.** 11:11; **Jer.** 9:22; **Eze.** 16:5, 29:5, 32:4, 33:27, 37:2, 39:5 KJB.

Open refers to having or obtaining an understanding in knowledge or science: **Gen.** 3:5,7, 21:19; **Num.** 22:31; **1 Kin.** 8:29,52; **2 Kin.** 6:17,20, 19:16; **2 Chr.** 6:20,40, 7:15; **Neh.** 1:6; **Job** 33:16, 36:10,15; **Psa.** 40:6, 49:4, 78:2, 119:18, 146:8; **Isa.** 22:22, 35:5, 37:17, 42:7,20, 48:8, 50:5; **Jer.** 32:19; **Dan.** 9:18; **Zec.** 12:4; **Mat.** 7:7,8; **Luk.** 11:9,10, 13:25, 24:32,45; **Jhn.** 10:21, 11:37; **Act.** 17:3, 26:18; **1 Pet.** 3:12; **Rev.** 3:7,8, 5:9, 6:1,3,5,7,9,12, 8:1, 9:2, 10:2,8 KJB.

Open means to allow in, or to receive: **Gen.** 4:11; **Num.** 16:30,32, 24:3,4,15,16, 26:10; **Deu.** 11:6, 20:11; **2 Kin.** 6:17,20, 15:16, 19:16; **2 Chr.** 6:20,40, 7:15; **Neh.** 1:6; **Job** 14:3, 29:23, 31:32, 106:17; **Son.** 5:2,5,6; **Rev.** 12:16 KJB.

Open means the opposite of, or to undo, that which is closed up or sealed away: **Gen.** 7:11, 8:6, 29:31, 30:22, 41:56, 42:27, 43:21, 44:11; **Exo.** 2:6, 13:2,12,15, 21:33, 34:19; **Num.** 3:12, 8:16, 18:15, 19:15, 22:28; **Deu.** 15:8,11, 28:12; **Jos.** 8:17, 10:22; **Jdg.** 3:25, 4:19, 11:35,36, 19:27; **1 Sam.** 3:15; **1 Kin.** 6:18,29,32,35; **2 Kin.** 4:35, 6:17,20, 9:3,10, 13:17, 15:16; **1 Chr.** 9:27; **2 Chr.** 6:20,40, 7:15, 29:3; **Neh.** 1:6, 6:5, 7:3, 8:5, 13:19; **Job** 3:1, 11:5, 12:14, 14:3, 27:19, 29:23, 31:32, 32:20, 33:2,16, 35:16, 36:10,15, 38:17, 41:14; **Psa.** 5:9, 34:15, 35:21, 38:13, 39:9, 40:6, 49:4, 51:15, 78:2, 81:10, 104:28, 109:2, 118:19, 119:18,131, 145:16, 146:8; **Pro.** 1:21, 8:6, 13:3, 20:13, 24:7, 31:8,9,26; **Son.** 5:2,5,6; **Isa.** 5:14, 9:12, 10:14, 14:17, 22:22, 24:18, 26:2, 28:24, 35:5, 37:17, 41:18, 42:7,20, 45:1,8, 48:8, 50:5, 53:7, 60:11, 61:1; **Jer.** 5:16, 13:19, 32:11,14,19, 50:25,26; **Lam.** 2:16, 3:46; **Eze.** 1:1, 2:8, 3:2,27, 16:25,63, 20:26, 21:22, 24:27, 25:9, 29:21, 33:22, 37:12,13, 44:2, 46:1,12; **Dan.** 6:10, 7:10, 9:18, 10:16; **Nah.** 2:6, 3:13; **Zec.** 11:1, 12:4, 13:1; **Mal.** 3:10; **Mat.** 2:11, 3:16, 5:2, 6:4,6,18, 7:7,8, 9:30, 13:35, 17:27, 20:33, 25:11, 27:52; **Mar.** 1:10,45, 7:34,35, 8:32; **Luk.** 1:64, 2:23, 3:21, 4:17, 11:9,10, 12:36, 13:25, 24:31,32,45; **Jhn.** 1:51, 7:4,10,13, 9:10,14,17,21, 26,30,32, 10:3,21, 11:37,54, 18:20; **Act.** 5:19,23, 7:56, 8:32,35, 9:8,40, 10:11,34,40, 12:10,14,16, 14:27, 16:14,26,27,37, 17:3, 18:14, 19:38, 26:18; **Rom.** 3:13; **1 Cor.** 16:9; **2 Cor.** 2:12, 3:18, 6:11; **Eph.** 6:19; **Col.** 2:15, 4:3; **1 Tim.** 5:24; **Heb.** 4:13, 6:6; **1 Pet.** 3:12; **Rev.** 3:7,8,20, 4:1, 5:2,3,4,5,9, 6:1,3,5,7,9,12, 8:1, 9:2, 10:2,8, 11:19, 12:16, 13:6, 15:5, 19:11, 20:12 KJB.

Open means to be revealed, manifested, out in the view of the public eye, and the opposite of hidden, exposed: **Gen.** 38:21; **Jos.** 8:17; **1 Sam.** 3:1; **1 Kin.** 6:18,29,32,35; **2 Kin.** 6:17,20; **Neh.** 6:5; **Job** 32:20, 33:2, 34:26; **Psa.** 5:9, 35:21, 49:4, 78:2, 98:2; **Pro.** 13:16, 27:5; **Isa.** 45:8; **Jer.** 20:12; **Eze.** 1:1, 16:25, 37:12,13; **Mat.** 3:16, 6:4,6,18, 7:7,8, 27:52; **Mar.** 1:10,45, 8:32; **Luk.** 3:21, 11:9,10; **Jhn.** 1:51, 7:4,10,13, 11:54, 18:20; **Act.** 7:56, 10:11,40, 14:27, 16:37, 17:3; **1 Cor.** 16:9; **2 Cor.** 2:12, 3:18; **Col.** 2:15, 4:3; **1 Tim.** 5:24; **Heb.** 4:13, 6:6; **Rev.** 3:7,8, 4:1, 10:2,8, 11:19, 15:5, 19:11 KJB.

Type / Natural:

Exodus 21:33 KJB - And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; (Think “man of sin” opening the “pit” and people falling in, as sheep, etc.)

Exodus 21:34 KJB - **The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.**

Antitype / Spiritual:

Exodus 21:33 KJB - And if a man shall open a pit (as the “man of sin” (2 Thes. 2:3 KJB) did, opposing Heaven’s opening (Mat. 3:16; Mar. 1:10; Luk. 3:21; Jhn. 1:51; Act. 7:56, 10:11; Rev. 4:1, 19:11 KJB), so opening the ‘doubt’ of the Kingdom of darkness, “Yea, hath God said ...”, as the serpent, the antichrist’s master, before him (Gen. 3:1,5 KJB)), or if a man shall dig a pit (as the “fall[en]” “star” did (Rev. 1:16,20, 2:1, 3:1, 8:10-11, 9:1; Pro. 26:27, 28:10; Ecc. 10:8 KJB) in betrayal (see Job 6:27; Psa. 57:6 KJB) as “the son of perdition” (Jhn. 17:12; 2 Thes. 2:3 KJB) did), and not cover it (no, the pit is left “open” and exposed; (Rev. 9:2 KJB)), and an ox (sacrifice) or an ass (service; also see Isa. 1:3; Luk. 14:15 KJB) fall (sin unto death; Eze. 44:12; Hos. 5:5; Amo. 8:14; 1 Jhn. 5:16 KJB) therein;

Exodus 21:34 KJB - The owner of the pit (satan, the Baal (lord; Jdg. 2:13; 1 Kin. 16:31, 18:21; Jer. 13,27 KJB) of the “Great Whore” (Rev. 17:1-5; Pro. 22:14, 23:27 KJB)) shall make it good, and give money (pay restitution) unto the owner (God) of them; and the dead beast shall be his (Heb. 2:14 KJB).

Always giving (infinite self-sacrificial love, highest spirit). A manifestation of God’s power of love (charity).	Always taking (bottomless, selfishness, lowest flesh). A manifestation of satanic power of covetousness.
Ezekiel 1:1 KJB - “... <u>the heavens were opened, and I saw visions of God.</u> ” Revelation 19:11 KJB - And <u>I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.</u>	Revelation 9:2 KJB - And <u>he opened the bottomless pit; and there arose a smoke out of the pit,</u> as the smoke of a great furnace; and the sun and the air were <u>darkened by reason of</u> the smoke of the pit. Revelation 9:7 KJB - And <u>the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.</u>

The symbolism of “and there arose a smoke out of the pit”:

Smoke is that which obscures, rises, indicating something is burning or on fire, and can cause darkness, and is also related to worship & prayer (positive (God) & negative (idolatry)), especially with incense.

“Smoke” - is a symbol of darkness (“darkened”; Rev. 9:2; Isa. 9:17-19 KJB), dark, cloudy (Psa. 119:83 KJB), something covered or obscured (as “sun” or “air”; Rev. 9:2 KJB), anger of the LORD or His jealousy (Deu. 29:20; 2 Sam. 22:9; Psa. 74:1; Isa. 9:17-19 KJB), God’s destructive judgment (Gen. 19:24-29; Jos. 8:20,21; Isa. 14:31, 34:10; Nah. 2:13 KJB), also used as a signal or sign or warning (Jdg. 20:38,40; Joe. 2:30; Act. 2:19 KJB), also indicating something is on fire or burning, consuming away (Exo. 20:18; Psa. 102:3; Isa. 34:10, 42:3, 51:6; Mat. 12:20; Rev. 9:17,18, 18:9,18, 19:3 KJB) or tormented by fire (Rev. 14:11 KJB), as the wicked in destruction (Psa. 37:20, 68:2 KJB), and associated with incense / prayer (Isa. 6:4; Rev. 8:4, 15:8 KJB), or the burning, fiery or glorious presence of the LORD (Gen. 15:17; Exo. 19:18, 20:18; Psa. 18:8, 68:2, 104:32, 144:5; Son. 3:6; Isa. 4:5, 6:4; Rev. 15:8 KJB), or the breath (spirit) of the devil / Leviathan (Job 41:19-21 KJB); a burning of the eyes, irritating as one who is idle, slow or lazy, or sluggard in giving a message (Pro. 10:26 KJB), wickedness that burns as a fire (Isa. 9:18 KJB), a rebellious people who provoke God to Jealousy, who think they are holier than others are as a smoke in the LORD’s nostrils (Isa. 65:1-7 KJB), related to idolatry, idol-ness (Hos. 13:1-3 KJB) and evil leadership (Isa. 7:2-5 KJB).

The context of the text is not the positive, but the negative. In other words, the 5th trumpet was a warning call, & a sound of judgment to turn from idolatry to the living God, otherwise punishment would come from His presence, just as it was in the days of Lot, with Sodom & Gomorrah. Lot & the people of Sodom had been saved through a saviour (Abraham) from their enemies (**Gen.** 14:1-24 KJB) by God's grace, however, the people of Sodom & Gomorrah ultimately refused to repent, & even tried to assault Lot (the church of God) & holy heavenly beings (**Gen.** 19:1,4,11; **Jud.** 1:7,8 KJB), & so God destroyed them by fire, brimstone into ashes & smoke (**Gen.** 19:24-29 KJB).

This "smoke" arising is not as sweet incense of holy prayer to God, but as of a burning of the wicked in their rebellion, their idolatry, & their sins, & their prayer to false gods / devils, which refuse God's mercies to repent, & continue in their sin, not desiring victory through Christ Jesus. The spirit of the devil / Leviathan arises from his kingdom & covers the earth with darkness, blocking out the light of the "sun", & choking the "air". The wicked are already burning in their lusts (**Jhn.** 8:44; **Rom.** 1:24,27, 6:12, 13:14; **Gal.** 5:24 KJB, &c), choking the word (**Mar.** 4:19 KJB), & thus will not be brands plucked from the burning (**Zec.** 3:2 KJB), but are bound in bundles to be burned (**Mat.** 13:30; **Rev.** 14:9-11,18-20 KJB).

Through the antichrist's (vicarius christi, antichristos) corrupt doctrines (obtained from satan, the 'key' given, out of his dark kingdom, the bottomless pit, and legalized by the Roman State under Emperor Justinian's Corpus Juris Civilis (AD 529/30), able to be carried out with the defeat of Witigis (Vitiges), King of the Ostrogoths at Rome (AD 526), by the general Belisarius), idolatry, rebellion & wickedness spreads across the land, darkening the understanding of salvation / redemption in Christ Jesus. Vain repetitive prayers to false gods / devils, idols (like the idol Sunday), as like unto prayer to Mary or other 'saints' of the Roman Catholic church, increase all manner of evil, & the attitude of the priest class, or evil leadership positions (Pope, Cardinals, Bishops, Priests, Jesuits, &c), all teach that they are holier than others (laity), all the while claiming to give God glory & to represent His glorious character and kingdom, though they are liars (**Jam.** 3:6; **2 Cor.** 11:13; **1 Jhn.** 2:4; **Rev.** 2:2, 21:8 KJB). Instead of repenting of their idolatry (**Rev.** 9:20-21 KJB), they went further into darkness, further away from the light of God's glory – Jesus Christ (**Rev.** 21:23 KJB).

The Sunday (golden) Idol of Rome, became enshrined into legal law of the state, and enforced by the military might of the army gained under Clovis I (Franks).

The Digest of Justinian, at xi (Theodor Mommsen, Paul Kreuger & Alan Watson eds., 1985), Preface to the Original Edition (first page)

"... [**Preface**] In his introduction to The Digest of Justinian, Alan Watson justly writes that "the Corpus Juris Civilis has been without doubt the most important and influential collection of secular legal materials that the world has ever known. The compilation preserved Roman Law for succeeding generations and nations." ..."

<https://books.google.as/books?id=iRGLscg1LWoC&pg=PP14>

Justice Fred Blume and the Translation of the Justinian Code (2nd ed. 2008); Timothy G. Kearley, page 5

"The first compilation, known as the Codex Justinianus or Code of Justinian, was issued in [AD] 529. ... the Digest, came into force as law in 533 ... The second version was published in 534 ..." - https://www.uwyo.edu/lawlib/blume-justinian/_files/docs/HistoryAJCrev-1.pdf

The Code of Justinian:

“... 4. John, Bishop of the City of Rome, to his most Illustrious and Merciful Son Justinian.

Among the conspicuous reasons for praising your wisdom and gentleness, Most Christian of Emperors, and one which radiates light as a star, is the fact that through love of the Faith, and actuated by zeal for charity, you, learned in ecclesiastical discipline, have preserved reverence for the See of Rome, and have subjected all things to its authority, and have given it unity. The following precept was communicated to its founder, that is to say, the first of the Apostles, by the mouth of the Lord, namely: “Feed my lambs.”

This See is indeed the head of all churches, as the rules of the Fathers and the decrees of Emperors assert, and the words of your most reverend piety testify. ...” -

<https://web.archive.org/web/20140712111928/https://www.constitution.org/sps/sps12.htm>

Corpus iuris civilis, Vol. 3, by Krueger, Paul, 1840-1926; Mommsen, Theodor, 1817-1903; Schoell, Rudolf, 1844-1893; Kroll, Wilhelm, 1869-1939, pages 8-9

“... **[page 8; Latin]** sed per omnia custodientes unitatem sacrosanctarum ecclesiarum cum sanctissimo vetustioris Romae papa et patriarcha, ad quem his si milia scripsimus. Neque enim patimur quicquam quod ad ecclesiasticum statum pertinet non referri ad eius beatitudinem, cum sit caput omnium sanctissimorum dei sacerdotum et quia, quotienscumque in his partibus haeretici eatiterunt, sententia rectoque iudicio illius venerandae sedis coerciti sunt. Ideoque ea praesentibus sacris litteris sanctitas vestra cognoscet quae a nobis proposita sunt, ut qui prave intellegere vel interpretari temptaverint, quae a nobis recte in edicto pronuntiata sunt, praesentibus sacris litteris nostris refutentur. Pauci quidam infideles et alieni a sancta dei catholica atque apostolica ecclesia contradicere ludaice ausi sunt dis quae ab omnibus sacerdotibus recte observantur et probantur et praedicantur, denegantes dominum nostrum Iesum Christum unigenitum dei filium et deum nostrum incarnatum ex spiritu sancto et sancta gloriosa semper virgine et dei genetrice Maria et hominem **[page 8-9]** actum. eruciatumque wnwum esse sanctae et consubstantialis trinitatis, coadorandum et conglorificandum patri et sancto spiritui, consubstantialem patri secundum divinitatem et consubstantialem nobis eundem secundum humanitatem, passibilem carne, eun58 dem impassibilem deitate. ...” - <https://archive.org/details/corpusiuriscivil02krueuft/page/8/mode/1up>
<https://archive.org/details/corpusiuriscivil02krueuft/page/9/mode/1up>

“... **[page 8; English]** but in all things preserving the unity of the most holy churches with the most holy ancient pope and patriarch of Rome, to whom we have written thousands [of letters]. For we do not allow anything that pertains to the ecclesiastical state not to be related to his blessedness, since he is the head of all the most holy priests of God, and because, whenever heretics have come into these parts, they have been restrained by the opinion and righteous judgment of that venerable See. And therefore, by these present sacred letters, your holiness will know what has been proposed by us, so that those who have tried to understand or interpret wrongly, what we have rightly pronounced in the edict, may be refuted by our present sacred letters. A few infidels and aliens from God’s holy catholic and apostolic church have playfully dared to contradict what is rightly observed and approved and preached by all priests, denying our Lord Jesus Christ, the only begotten son of God and our God incarnate from the Holy Spirit and holy and glorious ever Virgin and God **[page 8-9]** the act of the genetrice Mary and the man. and he was raised up to be the holy and consubstantial trinity, to be worshiped and glorified together with the father and the holy spirit, consubstantial with the father according to divinity and consubstantial with us according to humanity, susceptible in the flesh, and impassible in the deity. ...” – Corpus Juris Civilis

Further recommended reading, “AD 508 Source Book”, “AD 538 Source Book”, “AD 1798, 1843 Source Book”, “The “Daily” Source Book”, “The King of the North” by (late) Heidi Heiks.

The symbolism of “as the smoke of a great furnace”:

A “furnace” (**Gen.** 15:17, 19:28; **Exo.** 9:8,10, 19:18; **Deu.** 4:20; **1 Kin.** 8:51; **Psa.** 12:6; **Pro.** 17:3, 27:21; **Isa.** 31:9, 48:10; **Jer.** 11:4; **Eze.** 22:18,20,22; **Dan.** 3:6,11,15,17,19,20,21,22,23,26; **Mat.** 13:42,50; **Rev.** 1:5, 9:2 KJB) is an “oven” (**Exo.** 8:3; **Lev.** 2:4, 7:9, 11:35, 26:26; **Psa.** 21:9; **Lam.** 5:10; **Hos.** 7:4,6,7; **Mal.** 4:1; **Mat.** 6:30; **Luk.** 12:28 KJB) in which things are burned, or put to flames / fire (**Gen.** 15:17, 19:24,28; **Exo.** 19:18; **Eze.** 22:20; **Dan.** 3:6,11,15,17,19,20,21,22,23,26 KJB), where there is “wailing and gnashing of teeth” (**Mat.** 13:42,50 KJB), or “torment” (**Mat.** 8:29; **Mar.** 5:7; **Luk.** 8:28, 16:28 KJB; “fear”, **1 Jhn.** 4:18; **Rev.** 9:5, 14:11, 18:7 KJB, “fear”, **Rev.** 18:10,15 KJB), to reduce them to “smoke” (**Gen.** 15:17, 19:28; **Exo.** 19:18 KJB, “smell of fire”, **Dan.** 3:27 KJB) and “ashes” (**Exo.** 9:8,10 KJB). Thus the “smoke of a great furnace” is one of satan’s kingdom (bottomless pit). A kingdom of fear (torment), affliction, idolatry, obscuring the light of God’s grace, truth, love, commandments, and causing people to forget the good things of God. See also the smoke of the great furnace of Sodom and Gomorrah for their sins (**Gen.** 19:28; **Eze.** 16:49-50 KJB, “(vs 49) Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. (vs 50) And they were haughty, and committed abomination before me: therefore I took them away as I saw good.”

It is also as being adulterous in relationship to God, wherein the hearts of the judges and kings are fallen, and do not seek the LORD (**Hos.** 7:1-16 KJB).

The land / kingdom of Egypt is called “iron furnace” (**Deu.** 4:20; **Jer.** 11:4 KJB) or “furnace of iron” (**1 Kin.** 8:51 KJB), a furnace of affliction (**Isa.** 48:10 KJB), a land of bondage (**Exo.** 13:3,14, 20:2; **Deu.** 5:6, 6:12, 8:14, 13:5,10; **Jos.** 24:17; **Jdg.** 6:8 KJB) and sin, a not keeping the commandments of God, or a forgetting therein (**Exo.** 5:4,5,9, 16:28, 20:8 KJB).

It is a place for baking bread, leavened or unleavened (**Lev.** 2:4, 7:9, 11:35, 26:26 KJB), see also the unleavened (without sin) character of Hananiah, Mishael and Azariah (**Dan.** 3:6,11,15,17,19,20,21,22,23,26 KJB).

Zion is like a fire, & Jerusalem as a furnace (**Isa.** 31:9; **Eze.** 22:18,20,22 KJB) to separate out the good from the bad.

A “furnace” is used for refining or purifying silver and gold, and eliminating the dross of lead, tin, brass and iron (**Eze.** 22:18,20,22; **Psa.** 12:6; **Pro.** 17:3, 27:21; **Isa.** 48:10 KJB). The LORD Himself is as a burning fiery furnace which trieth the hearts of mankind (**Pro.** 17:3 KJB) that they might be to God’s praise (**Pro.** 27:21 KJB), or to melt them in His anger and fury (**Eze.** 22:18,20,22 KJB).

A “furnace” is used as a trial or testing by God or devil (**Dan.** 3:6,11,15,17,19,20,21,22,23,26 KJB), of which God can deliver from, & those who serve God with all their heart continually are not hurt of the fire in the furnace & the smell of fire (smoke) does not touch them (**Psa.** 91:1-16 KJB), but come forth as pure gold, pure silver (**Isa.** 13:12 KJB).

A “furnace” also symbolizes a bright hot glowing light, that shines forth like the glory of God (**Rev.** 1:15 KJB).

Signs of the Times, October 16, 1893 (from the 1874 Signs of the Times), par. 5-6

“... [par. 5] When the first beams of the morning dawn, the inhabitants of Sodom are not aware of the departure of Lot and the angels. They were determined to abuse the strangers, but as they come to the house of Lot, it is found vacant, and the hour of doom comes upon them. And the Lord rains fire and brimstone upon the city, and the beautiful plain that looked like Paradise when the angels passed over it, now looks like a parched and blackened desert. The smoke of the burning goes up like the smoke of a great furnace, and the whole heaven is illuminated with the flames of the great conflagration. Sodom has become a place of desolation and ruin. ST October 16, 1893, par. 5

[par. 6] The sin of the people rose up to heaven, and because of the iniquity of the people, the Lord poured out the vials of his wrath. The fearful doom of Sodom stands forth as a warning for all time, and especially for those who live in the last days. The destruction of Sodom was a symbol of the destruction that will come upon the finally impenitent, when tempests of fire come from above, and fountains of flame break forth from the crust of the earth. The fate of this ancient city should be a warning to all who live for self, and who corrupt their ways before God. The sin of Sodom is the sin of many cities now in existence, that have not been destroyed as was Sodom. Ezekiel says, “Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good.” ST October 16, 1893, par. 6 ...” - <https://text.egwwritings.org/read/820.11842>

Patriarchs and Prophets (1890), Chapter 14, pages 162.2-.3, 165.1-2

“... [page 162.2] The smoke of the conflagration went up like the smoke of a great furnace. And the fair vale of Siddim became a desolation, a place never to be built up or inhabited—a witness to all generations of the certainty of God’s judgments upon transgression. PP 162.2

[page 162.3] The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins. PP 162.3 ...”

“... [page 165.1] The Redeemer of the world declares that there are greater sins than that for which Sodom and Gomorrah were destroyed. Those who hear the gospel invitation calling sinners to repentance, and heed it not, are more guilty before God than were the dwellers in the vale of Siddim. And still greater sin is theirs who profess to know God and to keep His commandments, yet who deny Christ in their character and their daily life. In the light of the Saviour’s warning, the fate of Sodom is a solemn admonition, not merely to those who are guilty of outbreking sin, but to all who are trifling with Heaven-sent light and privileges. PP 165.1

[page 165.2] Said the True Witness to the church at Ephesus: “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Revelation 2:4, 5.

The Saviour watches for a response to His offers of love and forgiveness, with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, suffering son. He cries after the wanderer, "Return unto Me, and I will return unto you." Malachi 3:7. **But if the erring one persistently refuses to heed the voice that calls him with pitying, tender love, he will at last be left in darkness. The heart that has long slighted God's mercy, becomes hardened in sin, and is no longer susceptible to the influence of the grace of God.** Fearful will be the doom of that soul of whom the pleading Saviour shall finally declare, **he "is joined to idols: let him alone."** Hosea 4:17. It will be more tolerable in the day of judgment for the cities of the plain than for **those who have known the love of Christ, and yet have turned away to choose the pleasures of a world of sin.** PP 165.2 ... - <https://text.egwwritings.org/read/84.662>

Genesis 18:20 KJB - And the LORD said, Because **the cry of Sodom and Gomorrah is great,** and because **their sin is very grievous;**

2 Chronicles 28:9 KJB - "... because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in **a rage that reacheth up unto heaven.**"

Ezra 9:6 KJB - And said, O my God, I am ashamed and blush to lift up my face to thee, my God: **for our iniquities are increased over our head, and our trespass is grown up unto the heavens.**

Isaiah 9:18 KJB - **For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.**

Jeremiah 51:9 KJB - **We would have healed Babylon, but she is not healed: forsake her,** and let us go every one into his own country: **for her judgment reacheth unto heaven, and is lifted up even to the skies.**

Jonah 1:2 KJB - Arise, go to Nineveh, **that great city,** and **cry against it;** for **their wickedness is come up before me.**

Revelation 18:5 KJB - **For her sins have reached unto heaven,** and **God hath remembered her iniquities.**

CHAPTER 11

The 5th Trumpet part 02 - Revelation 9:2b

Revelation 9:2 KJB - And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The symbolism of “and the sun”:

The “Sun” (**Gen.** 15:12,17, 19:23, 28:11, 32:31, 37:9; **Exo.** 16:21, 17:12, 22:3,26; **Lev.** 22:7; **Num.** 25:4; **Deu.** 4:19, 11:30, 16:6, 17:3, 23:11, 24:13,15, 33:14; **Jos.** 1:4, 8:29, 10:12,13(x2),27, 12:1; **Jdg.** 5:31, 9:33, 19:14; **1 Sam.** 11:9; **2 Sam.** 2:24, 3:35, 12:11,12, 23:4; **1 Kin.** 22:36; **2 Kin.** 3:22, 23:5,11(x2); **2 Chr.** 18:34; **Neh.** 7:3; **Job** 8:16; **Psa.** 19:4, 50:1, 58:8, 72:5,17, 74:16, 84:11, 89:36, 104:19,22, 113:3, 121:6, 136:8, 148:3; **Ecc.** 1:3,5(x2),9,14, 2:11,17,18,19,20,22, 3:16, 4:1,3,7,15, 5:13,18, 6:1,5,12, 7:11, 8:9,15(x2),17, 9:3,6,9(x2),11,13, 10:5, 11:7, 12:2; **Son.** 1:6; **Isa.** 13:10, 38:8(x2), 41:25, 45:6, 49:10, 59:19, 60:19,20; **Jer.** 8:2, 15:9, 31:35; **Eze.** 8:16, 32:7; **Joe.** 2:10,31, 3:15; **Amo.** 8:9; **Jon.** 4:8(x2); **Mic.** 3:6; **Nah.** 3:17; **Hab.** 3:11; **Mal.** 1:11, 4:2; **Mat.** 5:45, 13:6, 17:2, 24:29; **Mar.** 1:32, 4:6, 13:24, 16:2; **Luk.** 4:40, 21:25, 23:45; **Act.** 2:20, 13:11, 26:13, 27:20; **1 Cor.** 15:41; **Eph.** 4:26; **Jam.** 1:11; **Rev.** 1:16, 6:12, 7:16, 8:12, 9:2, 10:1, 12:1, 16:8, 19:17, 21:23, 22:5 KJB) is the “greater light” (**Gen.** 1:16 KJB), the Heavenly (“celestial”) body of light (**1 Cor.** 15:40-41 KJB), one of “the powers of the Heavens” (**Mat.** 24:29 KJB), that rules the “day” time (**Gen.** 1:16-18; **Job** 3:4, 17:12; **Psa.** 74:16, 139:12; **Pro.** 4:18; **Isa.** 5:30, 30:26, 60:19; **Jer.** 31:35; **Jhn.** 11:9; **Rom.** 13:12; **1 Thes.** 5:5 KJB), also called the “morning star” (**Rev.** 2:28, 22:16 KJB) or “morning” (**Isa.** 14:12 KJB), and the “day star” (**2 Pet.** 1:19 KJB), which arises in the “east” (**Exo.** 27:13, 38:13; **Num.** 2:3, 3:38, 21:11, 32:19, 34:15; **Deu.** 3:17,27, 4:41,47,49; **Jos.** 1:15, 4:19, 11:3,8, 12:1a,b,3(x2), 13:5,8,27,32, 16:1,5,6a,b, 17:10, 18:7, 19:12,13,27,34, 20:8,43; **Jdg.** 11:18, 21:19; **1 Kin.** 7:25; **2 Kin.** 10:33; **1 Chr.** 4:39, 5:9,10, 6:78, 7:28, 9:18,24, 12:15, 26:14,17; **2 Chr.** 4:4, 5:12, 29:4, 31:14; **Neh.** 3:26,29, 12:37; **Psa.** 50:1, 103:12, 107:3, 113:3; **Isa.** 41:2,25, 43:5, 45:6, 46:11, 59:19; **Jer.** 31:40; **Dan.** 11:44; **Amo.** 8:12; **Zec.** 4:14, 8:7; **Mal.** 1:11; **Rev.** 7:2, 16:12 KJB), or “sunrising” (**Num.** 21:11; **Deu.** 4:41,47; **Jos.** 1:15, 13:5, 19:12,27,34; **Jdg.** 20:43 KJB), which is the “east side” (**Jdg.** 11:18, 21:19 KJB), “eastward” (**2 Kin.** 10:33 KJB), which lets in the light as “windows” (**Isa.** 54:12 KJB).

The “east” is the direction that the sun arises from, and is the direction from which the “kings of the east” come from (**Rev.** 16:12 KJB), and the final Gospel message comes from (**Dan.** 11:44 KJB). The Sun is also as a “bridegroom” (**Psa.** 19:1-6 KJB).

These are all a symbol of Jesus (**Mal.** 4:2 KJB), even the LORD God (**Isa.** 10:17 KJB), who is a “sun” and shield (**Psa.** 84:11 KJB) and the “light” (**Psa.** 27:1; **Isa.** 60:19-20; **Jhn.** 1:9, 8:12; **Rev.** 21:23 KJB), speaking of His glory (**Isa.** 59:19, 60:19; **Luk.** 2:30-32; **Rev.** 21:23 KJB), and again a “bridegroom” (**Isa.** 61:10, 62:5; **Jer.** 7:34, 16:9, 25:10, 33:11; **Joe.** 2:16; **Mat.** 9:15, 25:1,5,6,10; **Mar.** 2:19,20; **Luk.** 5:34,35; **Jhn.** 2:9, 3:29; **Rev.** 18:23 KJB).

Jesus is “the light of the world” (**Jhn.** 1:7,8,9,14, 8:12, 9:5, 11:9; **1 Jhn.** 1:7 KJB), “the great light” (**Isa.** 9:2; **Mat.** 4:16; **Luk.** 2:30-32; **Act.** 22:6 KJB). It is also as “the path of the just is as the shining light, that shineth more and more unto the perfect day” (**Pro.** 4:18 KJB).

Christians, who are disciples of Jesus, are also to be the light of the world, reflecting the Sun of righteousness in / by their lives (**Mat. 5:14; 1 Thes. 5:5 KJB**). It is also a symbol of the everlasting Gospel (**2 Cor. 4:4-6 KJB**) and “life and light” (**2 Tim. 1:10 KJB**), for whatsoever makes manifest is light (**Eph. 5:13 KJB**). Light is also a symbol of the Law or commandments of God (**Pro. 6:23; Isa. 8:20, 51:4; 1 Jhn. 2:8 KJB**). The “sun” and its light and heat, can also be a symbol of persecution or tribulation (**Mat. 13:6; Mar. 4:6; Rev. 7:16, 16:8-9 KJB**).

When “the Sun” is “darkened” by the “smoke” from out of the “bottomless pit”, it means that the sin, idolatry, &c. of the antichrist’s system obscured the view of Jesus Christ, & the everlasting Gospel, distorting it, to “another gospel” (**2 Cor. 11:4; Gal. 1:6-8 KJB**). The smoke began to block out the view of Heavenly things & persons, thus darkening the hearts / minds & lives of mankind on earth. Darkness deepened in a period in history called the “dark ages”, where the Papacy arose to power & authority, & obscured the Heavenly ministration of Jesus Christ & the everlasting Gospel.

As a reminder:

The Father in Heaven	The Son, Jesus, in His Heavenly Ministry	The Holy Spirit in the people of the Church
Psalms 84:11 KJB - For <u>the LORD God is a sun</u> and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.	Malachi 4:2 KJB - But unto you that fear my name shall <u>the Sun of righteousness arise with healing in his wings</u> ; and ye shall go forth, and grow up as calves of the stall.	Daniel 5:11 KJB - “There is <u>a man</u> in thy kingdom, <u>in whom is the spirit of the holy gods</u> ; and in the days of thy father <u>light and understanding and wisdom, like the wisdom of the gods</u> , was found in him; ...” Daniel 5:14 KJB - I have even heard of thee, that <u>the spirit of the gods is in thee</u> , and that <u>light and understanding and excellent wisdom is found in thee</u> .
See also Gen. 37:9; Num. 6:25; Psalms 31:16, 67:1, 72:17, 80:3,7,19, 119:135; Isa. 2:5, 50:10, 60:19-20; Dan. 9:17; Mic. 7:8; 1 Tim. 6:16; 1 Pet. 2:9; 1 Jhn. 1:5,7 KJB	See also Psa. 72:17, 80:1; Isa. 9:2, 10:17; Mic. 7:9; Hab. 3:4; Mat. 4:16, 17:2; Luk. 1:79, 2:32; Jhn. 1:4,5,7-9, 3:19-21, 8:12, 9:5, 11:9, 12:35-36,46; Act. 22:6,9,11, 26:13,18,23; Eph. 5:14; 2 Pet. 1:19; Rev. 1:16, 10:1, 21:23, 22:5 KJB	See also (oil) Psa. 104:15; (wisdom) Ecc. 8:1 (Isa. 11:2); Isa. 60:19-20; (manifest) Eph. 5:13; & the Holy Spirit working in men / church: Job 11:17; Pro. 4:18; Son. 6:10; Isa. 42:6, 58:8,10, 60:1,3; Dan. 12:3; Mat. 5:14,16, 13:43; Jhn. 5:35; Act. 13:47; Php. 2:15; Col. 1:2; 1 Thes. 5:5; Rev. 12:1 KJB

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The “Sun” (Godhead) obscured:

The “Holy Father” in Heaven is obscured by another calling themselves “holy father” on earth.	The “holy child” Jesus’ heavenly high priestly ministry is obscured by an earthly priestly ministry, enacted into Roman Law.	The “Holy Spirit” is obscured by another “spirit”, the “spirit of antichrist” on earth.
Another ‘father’	Another ‘christ’	Another ‘spirit’
Matthew 23:2 KJB - Saying, <u>The scribes and the Pharisees sit in Moses’ seat</u> : Matthew 23:9 KJB - And <u>call no man your father upon the earth</u> : for <u>one is your Father, which is in heaven</u> .	John 3:19 KJB - And this is the condemnation, that light is come into the world, and <u>men loved darkness rather than light, because their deeds were evil</u> .	1 John 4:3 KJB - And <u>every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist</u> , whereof ye have heard that it should come; and even now already is it in the world.

Another 'father'	Another 'christ'	Another 'spirit'
<p>Jeremiah 2:27 KJB - <u>Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth</u>: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.</p> <p>Zechariah 11:17 KJB - <u>Woe to the idol shepherd that leaveth the flock!</u> the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.</p>	<p>2 Thessalonians 2:3 KJB - Let no man deceive you by any means: <u>for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition</u>;</p>	<p>2 John 1:7 KJB - For <u>many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.</u></p>
Another 'father' on earth	Another 'son'; of perdition	Another 'spirit'; a lying spirit
<p>Job 32:21 KJB - <u>Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.</u></p> <p>Job 32:22 KJB - <u>For I know not to give flattering titles</u>; <i>in so doing</i> my maker would soon take me away.</p>	<p>John 5:43 KJB - I am come in my Father's name, and ye receive me not: <u>if another shall come in his own name, him ye will receive.</u></p>	<p>1 Kings 22:22 KJB - And the LORD said unto him, Wherewith? And he said, <u>I will go forth, and I will be a lying spirit in the mouth of all his prophets.</u> And he said, Thou shalt persuade <i>him</i>, and prevail also: go forth, and do so.</p>
Another 'father' on earth	Another 'son'; of perdition	Another 'spirit'; a seducing spirit
<p>1 Corinthians 4:15 KJB - For though ye have ten thousand instructors in Christ, <u>yet have ye not many fathers</u>: for in Christ Jesus I have begotten you through the gospel.</p>	<p>Ezekiel 8:16 KJB - And he brought me <u>into the inner court of the LORD'S house</u>, and, behold, at the door of <u>the temple of the LORD</u>, between the porch and the altar, <u>were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.</u></p>	<p>1 Timothy 4:1 KJB - Now the Spirit speaketh expressly, that <u>in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils</u>;</p>

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This "change" was not sudden, but slow and gradual, nearly imperceptive to all except for those grounded in the word of God, and to those who refused compromise with sin, satan and selfishness.

Vatican Statement, April 2, 2005 in regards Karol Józef Wojtyła (junior), aka 'P. John Paul II':

““The Holy Father has died”

VATICAN STATEMENT: “**The Holy Father died** this evening at 9:37 (1937 GMT) in his private apartment. All the procedures outlined in the Apostolic Constitution Universi Dominici Gregis that was written by **John Paul II** on February 22, 1996, have been put in motion.”” - <http://blog.newadvent.org/2005/04/holy-father-has-died.html>

What is this warning from the Holy Ghost, about the “*spirit* of antichrist”, that would “confesseth not that Jesus Christ is come in the flesh” (1 Jhn. 4:3 KJB), and why is it so deadly dangerous, or important, that the Holy Spirit of God explicitly warns about this on several occasions? It directly affects which “gospel” one believes in, and directly affects what one believes about “salvation” and “redemption”.

Jhn. 3:6 “That which is born of the flesh is flesh; ...”	Jhn. 3:6 “... and that which is born of the Spirit is spirit.”
FLESH (ἐν σαρκί) OF JESUS (sinful) (condemned)	SPIRIT (MIND / HEART) OF JESUS (sinless) (justified)
He came in the likeness (Romans 8:3) (“likeness”, see Philippians 2:7; Romans 6:5) of sinful flesh (Romans 8:3) and “ condemned sin in the flesh ”, as He committed no sin (1 John 3:4; Romans 7:7; James 2:8-12).	Jesus was born of the “Holy Ghost” (Matthew 1:18; Luke 1:35)
For verily he took not on him the nature of angels ; but he took on him the seed of Abraham . (Hebrews 2:16) [Heavenly angelic flesh nature (1 Cor. 15:38-41; Jud. 1:7; Mat. 25:31) is unfallen, “holy”]	“... This is my beloved Son, in whom I am well pleased .” (Matthew 3:17, 17:5; Mark 1:11; 2 Peter 1:17)
“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ,” (Romans 1:3)	“... I do always those things that please him . (John 8:29) [see Isaiah 58:13; sabbath keeping is pleasing to the Father]
“ son of David , the son of Abraham ” (Matthew 1:1-18) [Flesh Lineage from fallen Abraham, and born of Mary, fallen woman; Matthew 1:16]	“Jesus answered, I have not a devil; but I honour my Father , and ye do dishonour me.” (John 8:49)
“ [son of] Adam ” (Luke 3:23-38) [Flesh Lineage from fallen Adam]	“... I have kept my Father’s commandments , and abide in his love.” (John 15:10)
“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law ,” (Galatians 4:4)	“ The LORD is well pleased for his righteousness’ sake; he will magnify the law, and make it honourable .” (Isaiah 42:21)
“Forasmuch then as Christ hath suffered for us in the flesh , arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;” (1 Peter 4:1)	“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles.” (Matthew 12:18)
“Wherefore in all things it behoved him to be made like unto his brethren , that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” (Hebrews 2:17)	“That saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” (Isaiah 44:28)
“And the Word was made flesh and dwelt among us ...” (John 1:14)	Jesus was that “holy thing” (Luke 1:35)
“God manifest in the flesh ” (1 Timothy 3:16)	“lamb shall be without blemish” (Exodus 12:5)
“... of the fruit of his [David’s] loins, according to the flesh ...” (Acts 2:30)	an “holy child” (Acts 4:27,30)
“ in all things it behoved him to be made like unto [his] brethren ” (Hebrews 2:17)	“For he knew that for envy they had delivered him.” (Matthew 27:18)
“... to every seed his own body ...” (1 Corinthians 15:38)	“Why, what evil hath he done?” (Matthew 27:23)
“... having crucified the flesh ...” (Galatians 5:24)	“The said Pilate “I find no fault in this man.” (Luke 23:4)
“... nailing it to His cross .” (Colossians 2:4)	“in him is no sin.” (1 John 3:5)
“Wherefore when he cometh into the world , he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ; (Hebrews 10:5)	“[who is] holy, harmless, undefiled, separate from sinners” (Hebrews 7:26)
“ as the children are partakers of flesh and blood, he also himself likewise took part of the same ” (Hebrews 2:14)	“Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.” (John 9:31)
“was in all points tempted like as [we] ...” (Hebrews 4:15)	“I find in him no fault [at all].” (John 18:38)
“In the body of His flesh through death ...” (Colossians 1:22)	“I find no fault in him.” (John 19:6)
“... being put to death in the flesh ...” (1 Peter 3:18)	“who knew no sin” (2 Corinthians 5:21)
“... new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ,” (Hebrews 10:20)	“this man hath done nothing amiss.” (Luke 23:41)
“Sacrifice and offering thou didst not desire; mine ears hast thou opened : burnt offering and sin offering hast thou not required.” (Psalms 40:6)	“what evil hath he done? I have found no cause of death in him” (Luke 23:22)
David acknowledges his flesh heritage in the Psalms 51 “Behold, I was shapen in iniquity ; and in sin did my mother conceive me .” (Psalms 51:5) [Jesus is called the “son of David”, the “son of Abraham”]	“Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:” (Luke 23:14)

"... by the body of Christ ..." (Romans 7:4) [we are dead]	"the innocent blood" (Matthew 27:4)
"... members of His body, and of His flesh, and of His bones. " (Ephesians 5:30)	"Have thou nothing to do with that just man" (Matthew 27:19)
"And they that are Christ's have crucified the flesh with the affections and lusts. " (Galatians 5:24)	"I am innocent of the blood of this just person" (Matthew 27:24)
"... in the days of His flesh ..." (Hebrews 5:7)	"I have kept my Father's commandments" (John 15:10)
"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh , yet now henceforth know we him no more." (2 Corinthians 5:16)	"lo, nothing worthy of death is done unto him." (Luke 23:15)
" Whose are the fathers, and of whom as concerning the flesh Christ came , who is over all, God blessed for ever. Amen." (Romans 9:5)	"But found none: yea, though many false witnesses came, yet found they none." (Matthew 26:60)
"made himself of no reputation, and took upon him the form of a servant , and was made in the likeness of men " (Philippians 2:7)	"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." (Luke 23:47)
"... Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed , that henceforth we should not serve sin." (Romans 6:6)	"I find no fault in him." (John 19:4)
" Who his own self bare our sins in his own body on the tree , that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24)	"the obedience of one" (Romans 5:19)
"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: " (1 John 4:2)	"without sin." (Hebrews 4:15)
"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist , whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:3)	"Who did no sin , neither was guile found in his mouth:" (1 Peter 2:22)
"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. " (2 John 1:7)	"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God." (Hebrews 9:4)
... there are many "... not discerning the Lord's body. " (1 Corinthians 11:29)	"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. " (Romans 5:19)
"... my flesh shall rest in hope ..." (Acts 2:26)	" I delight to do thy will, O my God: yea, thy law is within my heart. " (Psalms 40:8)
"... his soul [being/person] was not left in the grave, neither his flesh did see corruption ..." (Acts 2:31)	"... A son honoureth his father , and a servant his master ..." (Malachi 1:6)
"Who shall change our vile body , that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. " (Philippians 3:21)	Jesus was in the same likeness of sinful flesh as we, yet living without sin, never having sinned, never once transgressed the Holy Law of God; Jesus showed that with God there is no excuse for sin and thus "... condemned sin in the flesh." (Romans 8:3)
"By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. " (Hebrews 10:10)	Because Christ Jesus was victorious in the same fallen "flesh" , so too can we, by the Holy Spirit, and " overcome " " even as " He " overcame " (Revelation 3:21)
"... our hands have handled, of the Word of life. " (1 John 1:1)	"And every man that hath this hope in him purifieth himself, even as he is pure. " (1 John 3:3)
"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. (Romans 7:18)	To be born with sinful flesh is not to be born a transgressor/sinner. To transgress God's Law (1 Jhn. 3:4; Rom. 7:7; Jam. 2:8-12) is to be a sinner, not born with sinful flesh. The flesh (sinful) Jesus came with is important to the Everlasting Gospel (Gen. 3:15; Rev. 14:6-7, &c), and how He saves us from sin (Mat. 1:21; not in it). There is a system of religion (spirit of Antichrist) on earth which teaches that Jesus could not sin ("Impeccability"), and that He was born in the unfallen flesh of Mary (which she has by "Immaculate Conception") because it teaches that to be born with fallen flesh is to automatically be a 'sinner' ("Original Sin"), and it has many daughters that teach the same in its essentials, though they may differ in the details. This is "antichrist" (vicarius christi).
"Having abolished in his flesh the enmity , even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;" (Ephesians 2:15)	
" In the body of his flesh through death , to present you holy and unblameable and unreprieveable in his sight:" (Colossians 1:22)	

Jesus came in the likeness of sinful (fallen) flesh (Rom. 8:3 KJB), and lived a perfect life without sin (1 Jhn. 3:4; 2 Cor. 5:21 KJB), so condemning sin in the very flesh he had. Roman Catholicism denies “the flesh” of Jesus by putting forth the false doctrines, or dogmas, of “Original Sin”, “Immaculate Conception” (of Mary), and “Impeccability”, all of which are “antichrist” (1 Jhn. 4:3; 2 Jhn. 1:7 KJB)	Jesus came (Psa. 40:8 KJB) with such a heart, as one which would not, by his own free will of choice (Luk. 22:42 KJB), choose to sin against (disobey) the Father (Php. 2:8; Heb. 4:15 KJB), but Roman Catholicism denies that Jesus ever had any possibility (opportunity) to sin, having no freedom of will or choice of his own, by the false doctrine of “Impeccability”.
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Another reminder:

Not only is the Godhead Light as a Sun, but so too is the eternal law of God, The Ten Commandments, for they are a written transcript of the perfect loving character (**Exo. 33:12-23, 34:1-9, 20:5-7 KJB**) and shone with magnificent glory, even so much so, that Moses’ face shone with a slightly lesser glory:

Proverbs 6:23 KJB - For **the commandment is a lamp**; and **the law is light** (connected to the light of the sun, **Ecc. 12:2 KJB**); and reproofs of instruction are the way of life:

Isaiah 51:4 KJB - Hearken unto me, my people; and give ear unto me, O my nation: for **a law shall proceed from me**, and I will make my judgment to rest for **a light of the people**.

Hosea 6:5 KJB - Therefore have I hewed *them* by the prophets; I have slain them **by the words of my mouth**: and thy judgments are **as the light that goeth forth**.

2 Corinthians 3:8 KJB - How shall not **the ministration of the spirit be rather glorious?**

2 Corinthians 3:9 KJB - For if the ministration of condemnation be glory, **much more doth the ministration of righteousness exceed in glory**.

The eternal Law of God was to be written upon the heart, but instead something else began to happen:

The True Law of God in Heaven	The True Law of God in the Christian’s Heart	The True Law of God in Nature
<p>Revelation 11:19 KJB - And <u>the temple of God was opened in heaven</u>, and <u>there was seen in his temple the ark of his testament</u>: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.</p> <p>Revelation 15:5 KJB - And after that I looked, and, behold, <u>the temple of the tabernacle of the testimony in heaven was opened</u>:</p>	<p>Psalms 40:8 KJB - I delight <u>to do thy will</u>, O my God: yea, <u>thy law is within my heart</u>.</p> <p>See also Psa. 119:34; Pro. 3:1; Isa. 51:7; Jer. 31:31-34; Eze. 11:19-20, 36:24-29, 37:26-28; 2 Cor. 3:3; Heb. 8:8-13, 10:16 KJB</p>	<p>Romans 1:20 KJB - For <u>the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse</u>:</p> <p>Romans 2:14 KJB - For <u>when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves</u>:</p> <p>Romans 2:15 KJB - <u>Which shew the work of the law written in their hearts</u>, their conscience also bearing witness, and <i>their</i> thoughts the mean while accusing or else excusing one another;)</p>

The Law of God in Heaven obscured by an alternate Ark & Lawgiver, ‘Marianism’ (that so-called “angel” (messenger) of light; 2 Cor. 11:14 KJB) & ‘Popery’:

Jeremiah 7:18 KJB - The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, **to make cakes to the queen of heaven**, and to pour out drink offerings **unto other gods, that they may provoke me to anger**.

Ark & Law in Heaven, obscured (‘Mary’ & ‘Pope’):

Jeremiah 44:19 KJB - And when **we burned incense to the queen of heaven**, and poured out drink offerings unto her, did **we make her cakes to worship her**, and pour out drink offerings unto her, without our men?

Roman Catholic Online Encyclopedia; Canon Law, The Living Law:

“... Furthermore, **he is, so to say, the living law, for he is considered as having all law in the treasury of his heart** (“in scrinio pectoris”; **Boniface VIII**. c. i, “De Constit.” in VI). ...” - <http://www.newadvent.org/cathen/09056a.htm#III>

Roman Catholic, ‘Lady’ of La Salette:

“... [given to Maximin Giraud & Melanie Calvat] **Six days I have given you to labor, the seventh I had kept for myself**; and they will not give it to me. ...”; “... [given to Melanie Calvat] and **they do not cease working on Sunday** ...” - <https://www.catholiccompany.com/magazine/story-our-lady-la-salette-6136>

Catholic Magazine; “Mary, the Ark of the New Covenant”, by Steve Ray, 5/20/2019

“... **Catholics call Mary the Ark of the New Covenant** ...” - <https://www.catholic.com/magazine/print-edition/mary-the-ark-of-the-new-covenant>

Catholic Church Catechism, 697:

“... The Spirit comes upon the Virgin **Mary** and “overshadows” her ... The glory of the Lord “overshadowed” **the ark** and filled the tabernacle.” - <https://www.catholic.com/magazine/print-edition/mary-the-ark-of-the-new-covenant>
https://www.vatican.va/archive/ENG0015/___P21.HTM

PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE; THE SHRINE

“The Virgin **Mary is** the living shrine of the Word of God, **the Ark** of the New and Eternal Covenant.” - https://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_19990525_shrine_en.html

The Law of God obscured by an alternate Law, being a mixture of God’s Commandments & Human Traditions.

Matthew 15:9 KJB - But **in vain they do worship me, teaching for doctrines the commandments of men.** (See Deu. 12:32; Pro. 30:5-6; Isa. 29:13; Mat. 15:3-9; Mar. 7:6-8,13; Col. 2:8,23,28-22; 1 Tim. 4:1-3; Tit. 1:14 KJB)

Law of God slowly changed on earth:

Proverbs 24:21 KJB - My son, fear thou the LORD and the king: and **meddle not with them that are given to change:**

Daniel 7:25 KJB - And he shall speak *great* words against the most High, and shall wear out the saints **of the most High, and think to change times and laws:** and they shall be given into his hand until a time and times and the dividing of time.

The Catechism of the Council of Trent; On The Third Commandment; page 267:

“... [page 267] But the [Roman Catholic] **Church of God has in her wisdom ordained that the celebration of the Sabbath should be transferred to “the Lord’s day:”** [Counterfeit] ...” -
<http://www.archive.org/stream/thecatechismofth00donouoft#page/n271/mode/2up/search/sabbath>
<http://www.archive.org/details/thecatechismofth00donouoft>

1 John 2:18 KJB - Little children, it is the last time: and as ye have heard **that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.**

2 Thessalonians 2:4 KJB - **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

Cardinal Robert Bellarmine, S.J. (Jesuit); *Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos*; Tom. 2, “*Controversia Prima, De Conciliorum Auctoritate*), Caput. 17, (1628 ed.) Vol. 1, pp. 266-translated

[Latin] “Secundo probatur ratione, in Scripturis fundata; nam omnia nomina, quae in Scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam, eadem omnia tribuuntur Pontifici.” -
http://cdigital.dgb.uanl.mx/la/1080015572_C/1080015573_T2/1080015573_21.pdf

[English] “All names which in the scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.”

The Law of God in Nature obscured by likening the things of Creation to that of their Creator (Idolatry).

Amos 2:4 KJB - Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because **they have despised the law of the LORD,** and **have not kept his commandments,** and their lies caused them to err, after the which their fathers have walked:

The Law in Nature, corrupted by false teachings:

“In **the celebration of the Eucharist, bread and wine become the Body and Blood of Jesus** Christ through the power of the Holy Spirit and the instrumentality of the priest. **The whole Christ is truly present – body, blood, soul, and divinity** – under the appearances of bread and wine ...” -
<https://www.usccb.org/eucharist>

Laudato Si – Jorge Bergoglio:

“... 236. It is **in the Eucharist that all that has been created finds its greatest exaltation**. ... He comes not from above, but from within ... Son, present in the Eucharist ... Thus, **the Eucharist is also a source of light and motivation for our concerns for the environment** ...”

“... 237. **On Sunday, our participation in the Eucharist has special importance**. Sunday, ... proclaims “man’s eternal rest in God”. ... it is another way of working, ... The law of weekly rest forbade work on the seventh day, ... And so **the day of rest, centred on the Eucharist, sheds it light on the whole week** ...” - https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Romans 1:23 KJB - And **changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things**.

Romans 1:25 KJB - Who **changed the truth of God into a lie, and worshipped and served the creature more than the Creator**, who is blessed for ever. Amen.

Jorge Bergoglio (Francis I; Address to Scientists):

“... God is not a wizard with a magic wand. Christianity and scientific theories about the origin of the world are compatible. **I accept the theory of evolution and the big bang theory**. ...” - <https://acjoi.org/index.php/josstudies/article/download/1197/1179>

Godhead of the Father, Son and Holy Ghost, the Law of Ten Commandments, the Gospel, and all that was bright with the shining light, as the Sun, and righteousness, was under assault and to be obscured by the deep darkness of Rome:

Revelation 2:24 KJB - But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not **known the depths of Satan, as they speak**; I will put upon you none other burden.

The word of God, also as a light and sun (**Psa. 19:1-10 KJB**), was no less attacked and obscured by a language that Rome favoured (Latin), and by altered texts and words (**2 Cor. 2:17; 2 Thes. 2:2; Deu. 16:19; Psa. 56:5; 2 Pet. 3:16 KJB**), adding and subtracting to them (**Deu. 4:2, 12:32; Pro. 30:6; Rev. 22:18-19 KJB**), as Eve & the serpent in **Genesis** had (**Gen. 2:16-17, 3:1-4 KJB**; taken away “freely”, and added “neither shall ye touch it” and “not”), and the true words of God were rejected, proscribed and burned:

Psalms 119:103 KJB - **How sweet are thy words** unto my taste! *yea, sweeter* than honey to my mouth!

Psalms 119:105 KJB - NUN. **Thy word is a lamp unto my feet, and a light unto my path**.

Ecclesiastes 11:7 KJB - Truly **the light is sweet**, and a pleasant *thing it is* for **the eyes to behold the sun**:

Psalms 84:11 KJB - For **the LORD God is a sun** and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

John 1:1 KJB - In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:4 KJB - In him was life; and the life was the light of men.

John 1:9 KJB - That was the true Light, which lighteth every man that cometh into the world.

The word of God lost to many for generations, & gross spiritual darkness (**Isa.** 60:2; **Jer.** 13:16; **Jhn.** 3:19 KJB) enveloped the people (**Isa.** 60:2; **Jer.** 13:16; **Hos.** 4:1-19 KJB) and when persons filled with light of God's word and Holy Spirit of Jesus, did rise up to show people the truth with the true Bible that still existed (preserved by God with true church; **Psa.** 12:6-7 KJB) and by their very lives of righteousness, they too were scattered, harassed, proscribed, killed, burned. Another typological example is in the lives of Hilkiah & Josiah, both of which are Old Testament examples where the light of God's word was 'lost' for a long time in a period of spiritual darkness, and afterward was found and read again.

Luke 7:30 KJB - But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Matthew 23:31 KJB - Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

John 16:2 KJB - They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Revelation 6:9 KJB - And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

20 LtMs, Lt 329a, 1905, par. 14:

"... [par. 14] Yes, the divine light was shining through the words spoken, which were indeed to many who heard on that morning the Light of life, dawning upon their darkened understanding. As the sun was climbing up into the heavens, the Sun of righteousness was pouring into their darkened minds, enlightening their souls with its healing beams. Christ was lifting the standard to which the people would flock, and among those who listened were fishermen who were to become the prime ministers of His kingdom. For time and for eternity the foundation of His spiritual enterprise was being laid. The truths there uttered would go to the farthest part of the earth. ..." - <https://text.egwwritings.org/read/14070.8117020>

7 Testimonies, 228.4:

"... [page 228.4] The bright beams of the Sun of Righteousness may shine into the darkened chambers of their minds. It is their privilege to have the life that measures with the life of God. Plant in their minds uplifting, ennobling thoughts. Live before them lives that will make plain the difference between vice and purity, darkness and light. Let them read in your lives what it means to be a Christian. The chain that has been let down from the throne of God is long enough to reach to the lowest depths. Christ is able to lift the most sinful out of the pit of degradation, and to place them where they will be acknowledged as children of God, heirs with Christ to an immortal inheritance. ..." - <https://text.egwwritings.org/read/117.1287>

Signs of the Times, May 28, 1902, par. 5:

“... [par. 5] When the sinner feels his need of the Sun of Righteousness, when he comes to Jesus, saying, “Lord, I am sinful, unworthy, hopeless, and helpless; save me, or I perish,” he is accepted in the Beloved. He learns what it means to sit in heavenly places in Christ Jesus. God says, “Let there be light,” and there is light. The heart once darkened by sin is irradiated by the presence of Him who is the light of life. ...” - <https://text.egwwritings.org/read/820.18086>

The symbolism of “and the air”:

Wind, breath, spirit, spiritual, Holy Spirit, Heavenly (clean, clear), hellish (polluted, dirty), doctrine and those things related to atmosphere (natural and spiritual). The “air” is where the birds or fowl of the earth fly, the very atmosphere we breathe (**Gen.** 1:26,28,30, 2:19,20, 6:7, 7:3, 9:2; **Deu.** 4:17, 28:26; **1 Sam.** 17:44,46; **2 Sam.** 21:10; **1 Kin.** 14:11, 16:4, 21:24; **Job** 4:16, 12:7, 28:21; **Psa.** 8:8; **Pro.** 30:19; **Ecc.** 10:20; **Mat.** 6:26, 8:20, 13:32; **Mar.** 4:4,32; **Luk.** 8:5, 9:58, 13:19; **Act.** 10:12, 11:6, 22:23; **1 Cor.** 9:26, 14:9; **Eph.** 2:2; **1 Thes.** 4:17; **Rev.** 9:2, 16:17 KJB) known as the first “heaven” (**Gen.** 1:1,8,9,20, 6:17, 7:11,19,23, 8:2, 27:28,39, 49:25; **Exo.** 9:8,10,22,23, 10:21,22, 16:4; **Lev.** 26:19; **Deu.** 1:28, 4:11, 9:1; **2 Sam.** 18:9; **1 Kin.** 8:35, 18:45; **2 Kin.** 7:2,19, 14:27; **1 Chr.** 21:16; **2 Chr.** 2:6, 6:26, 7:13; **Neh.** 1:9, 9:6; **Job** 2:12, 28:24, 35:11, 37:3, 38:29,37, 41:11; **Psa.** 77:18, 78:23,26, 79:2, 104:12, 107:26, 115:16, 147:8; **Pro.** 23:5; **Ecc.** 1:13, 2:3, 3:1; **Isa.** 13:5, 40:12, 55:10; **Jer.** 8:7, 15:3, 16:4, 19:7, 34:20, 49:36, 51:9,15,48; **Lam.** 4:19; **Eze.** 8:3, 29:5, 31:6,13, 32:4, 38:20; **Dan.** 2:38, 4:11,12,15,20,21,22,23,25,33, 5:21, 7:2,27, 8:8, 9:12, 11:4; **Hos.** 2:18, 4:3, 7:12; **Amo.** 9:2,6; **Zep.** 1:3; **Hag.** 1:10; **Zec.** 2:6, 5:9; **Mal.** 3:10; **Mat.** 5:18, 24:31,35; **Mar.** 13:27,31; **Luk.** 4:25, 16:17, 17:24, 21:33; **Act.** 2:5, 4:12, 14:17; **Col.** 1:23; **Jam.** 5:18; **Rev.** 6:14, 11:6, 19:17, 20:11, 21:1 KJB) or “sky” (**Mat.** 16:2,3(x2); **Luk.** 12:56; **Heb.** 11:12 KJB), and is contrasted to that which is beneath, such as the earth and worldly waters.

It references things, like “courage” (**Jos.** 2:11 KJB), which are of the “spirit” (**Gen.** 1:2, 6:3, 41:8,38, 45:27; **Exo.** 6:9, 28:3, 31:3, 35:21,31; **Num.** 5:14(x2),30, 11:17,25(x2),26,29, 14:24, 24:2, 27:18; **Deu.** 2:30, 34:9; **Jos.** 5:1; **Jdg.** 3:10, 6:34, 9:23, 11:29, 13:25, 14:6,19, 15:14,19; **1 Sam.** 1:15, 10:6,10, 11:6, 16:13,14(x2),15,16,23(x2), 18:10, 19:9,20,23, 30:12; **2 Sam.** 23:2; **1 Kin.** 10:5, 18:12, 21:5, 22:21,22,23,24; **2 Kin.** 2:9,15,16; **1 Chr.** 5:26(x2), 12:18, 28:12; **2 Chr.** 9:4, 15:1, 18:20,21,22,23, 20:14, 21:16, 24:20, 36:22; **Ezr.** 1:1,5; **Neh.** 9:20,30; **Job** 4:15, 6:4, 7:11, 10:12, 15:13, 20:3, 21:4, 26:13, 27:3, 32:8,18, 33:4,14; **Psa.** 31:5, 32:2, 34:18, 51:10,11,12,17, 76:12, 77:3,6, 78:8, 104:30, 106:33, 142:3, 143:3,7,10; **Pro.** 1:23, 11:13, 14:29, 15:4,13, 16:18,19,32, 17:22,27, 18:14, 25:28, 29:23; **Ecc.** 1:14,17, 2:11,17,26, 3:21(x2), 4:4,6,16, 6:9, 7:8(x2),9, 8:8(x2), 10:4, 11:5, 12:7; **Isa.** 4:4(x2), 11:2(x4), 19:3,14, 26:9, 28:6, 29:10,24, 30:1, 31:3, 32:15, 34:16, 38:16, 40:7,13, 42:1,5, 44:3, 48:16, 54:6, 57:15(x2),16, 59:19,21, 61:1,3, 63:10,11,14, 65:14, 66:2; **Jer.** 51:11; **Eze.** 1:12,20(x3),21, 2:2, 3:12,14(x2),24, 8:3, 10:17, 11:1,6,19,24(x2), 13:3, 18:31, 21:7, 36:26,27, 37:1,14, 39:29, 43:5; **Dan.** 2:1,3; **Hos.** 4:12, 5:4; **Joe.** 2:28,29; **Mic.** 2:7,11, 3:8; **Hag.** 1:14(x3), 2:5; **Zec.** 6:8, 7:12, 12:1,10, 13:2; **Mal.** 2:15(x2),16 KJB), even the “breath” of God or other (**Gen.** 6:17, 7:15; **2 Sam.** 22:16; **Job** 9:18, 12:10, 15:30, 17:1, 19:17; **Psa.** 18:15, 33:6, 104:29, 135:17, 146:4; **Ecc.** 3:19; **Isa.** 11:4, 30:28, 33:11; **Jer.** 10:14, 51:17; **Lam.** 4:20; **Eze.** 37:5,6,8,9,10; **Hab.** 2:19 KJB), even things of the “mind” or heart (**Gen.** 26:35; **Pro.** 29:11; **Eze.** 11:5, 20:32; **Hab.** 1:11 KJB).

It also references things “spiritual” (**Hos.** 9:7 KJB) or “heavenly” (**Luk.** 11:13 KJB), and thus of the Holy Spirit of heaven (**Gen.** 1:1,2, 2:7; **Job** 33:4; **Isa.** 42:5; **Eze.** 37:5-10; **Jhn.** 3:8, 20:22; **Act.** 2:2,3,5 KJB).

Air can also refer to “wind” (**Gen.** 8:1; **Exo.** 10:13(x2), 19, 14:21, 15:10; **Num.** 11:31; **2 Sam.** 22:11; **1 Kin.** 18:45, 19:11(x3); **2 Kin.** 3:17; **Job** 1:19, 6:26, 7:7, 8:2, 21:18, 30:15, 22, 37:21; **Psa.** 1:4, 18:10, 42, 35:5, 48:7, 78:39, 83:13, 103:16, 104:3, 107:25, 135:7, 147:18, 148:8; **Pro.** 11:29, 25:14, 33, 27:16, 30:4; **Ecc.** 1:6(x2), 5:16, 11:4; **Isa.** 7:2, 11:15, 17:13, 26:18, 27:8, 32:2, 41:16, 29, 57:13, 64:6; **Jer.** 2:24, 4:11, 12, 5:13, 10:13, 13:24, 14:6, 18:17, 22:22, 51:1, 16; **Eze.** 5:2, 12:14, 13:11, 13, 17:10, 19:12, 27:26, 37:9(x2); **Hos.** 4:19, 8:7, 12:1, 13:15; **Amo.** 4:13; **Jon.** 1:4, 4:8; **Zec.** 5:9 KJB) or “winds” (**Job** 28:25; **Jer.** 49:32, 36(x2); **Eze.** 5:10, 12, 17:21, 37:9; **Dan.** 8:8, 11:4; **Zec.** 2:6 KJB), and thus speak of “every wind of doctrine” (**Eph.** 4:14 KJB), or teaching of Heaven.

No “air” (**Job** 41:16 KJB) can come between the scales of Leviathan (devil). This is because the Holy Ghost can no longer breach the pride of his spirit / mind / heart (**Job** 41:15-17; **Eph.** 2:2 KJB) thereof.

Just as the “sun” (Jesus, Gospel, truth, commandments of God, etc.) was obscured by the “cloud” of sin of the Papal antichrist, so too the things of Heaven (**Psa.** 119:89; **Isa.** 26:3; **Mat.** 5:48, 6:9; **Jhn.** 3:13; **Php.** 3:19-20 KJB), of God, and of the Holy Ghost, being the spiritual and heavenly teachings thereof, so that the atmosphere or mind / spirit / heart of mankind (**Luk.** 17:21 KJB) was darkened.

At the Second Council of Nicaea, Second Session (26 September, AD 787):

“Letters from Pope Adrian I were read out in Greek translation, **approving the veneration of images ...**”

At the Second Council of Nicaea, Seventh Session (13 October, AD 787):

“The council issued a declaration of faith concerning the veneration of holy images.”;

“... For **the more they are contemplated**, the more they move to fervent memory of their prototypes. Therefore, **it is proper to accord to them a fervent and reverent veneration**, not, however, the veritable adoration which, according to our faith, belongs to the Divine Being alone—for **the honor accorded to the image passes over to its prototype, and whoever venerate the image venerate in it the reality of what is there represented.**” -

https://en.wikipedia.org/wiki/Second_Council_of_Nicaea

The spiritual atmosphere of the Kingdom of Heaven (the church and its peoples) became polluted with base idolatry and sin, and God’s doctrines and words were corrupted by corrupt minds (spirit), and the heart darkened with idolatry spread all over.

The symbolism of “were darkened by reason of the smoke of the pit”:

To be “darkened” (**Exo.** 10:15; **Psa.** 69:23; **Ecc.** 12:2, 3; **Isa.** 5:30, 9:19, 13:10, 24:11; **Eze.** 30:18; **Joe.** 3:15; **Zec.** 11:17; **Mat.** 24:29; **Mar.** 13:24; **Luk.** 23:45; **Rom.** 1:21, 11:10; **Eph.** 4:18; **Rev.** 8:12, 9:2 KJB) is to “darken” (**Amo.** 8:9 KJB) or cause to be “dark” (**Job** 3:9, 18:6; **Psa.** 105:28; **Eze.** 32:7, 8; **Joe.** 2:10; **Amo.** 5:8; **Mic.** 3:6(x2) KJB), place into “darkness” (**Jer.** 13:16 KJB) or “darkeneth” (**Job** 38:2 KJB), causing something to be “blackish” (**Job** 6:16 KJB), “black” (**1 Kin.** 18:45; **Jer.** 4:28, 8:21, 14:2 KJB) or “blacker” (**Lam.** 4:8 KJB), or to “dim” (**Gen.** 27:1; **Deu.** 34:7; **Job** 17:7; **Lam.** 5:17 KJB) or “hideth” something from view (**Psa.** 139:12 KJB), or even refer to the “evening”, when the sun is setting or set (**Jdg.** 19:9; **1 Sam.** 17:16 KJB).

It also refers to being in heaviness of heart / spirit / mind, bowed down (**Rom.** 11:10 KJB) in sadness and “sorrow” (**Isa.** 5:30 KJB) as “heavily” (**Psa.** 35:14 KJB), or to “mourn” (**Job** 5:11; **Eze.** 31:15 KJB) or be in “mourning” (**Job** 30:28; **Psa.** 38:6, 42:9, 43:2 KJB), or to “fail” as being discouraged (**Isa.** 42:4 KJB), or “faint” in spirit, by sighing, heart shall melt, knees shall be weak as water (**Eze.** 21:6-7 KJB), and so “joy is darkened” (**Isa.** 24:11 KJB). It can also refer to keeping something back from its fullness, or to be “restrained” (**1 Sam.** 3:13 KJB). It also refers to that which is **“Through the wrath of the LORD of hosts is the land darkened,”** and the people shall be as the fuel of the fire: no man shall spare his brother.” (**Isa.** 9:19 KJB), see also because light is rejected, God allows darkness to cover the land (**Isa.** 50:1-4 KJB).

There was a time coming when the physical or natural (**1 Cor.** 15:46 KJB) things in the heavens would be darkened (**Ecc.** 12:2; **Isa.** 5:30, 13:10; **Eze.** 30:18; **Joe.** 3:15; **Mat.** 24:29; **Mar.** 13:24 KJB), just as it was when Jesus was upon the cross and died in AD 31, at Calvary (**Mat.** 27:45; **Mar.** 15:33; **Luk.** 23:45 KJB).

In Egypt, natural “locusts” covered the land like a thick cloud, so that it was “darkened” (**Exo.** 10:15; **Psa.** 105:28 KJB), and in these instances spiritual (**1 Cor.** 15:6 KJB) locusts were coming (**Rev.** 9:3,7 KJB) as “plagues” (**Rev.** 9:20 KJB).

In the spiritual context, the understanding in the mind / heart / spirit (**Psa.** 69:23; **Rom.** 11:10 KJB) of God (Sun), Jesus (Sun), the Holy Ghost (Air), the everlasting Gospel (Sun), His commandments (Sun / light) and doctrines (wind / air) is “darkened” (**Rev.** 8:12 KJB) or dimmed, as it is in the right eye of the “idol shepherd” (**Zec.** 11:17 KJB) [antichrist], and the view of Heavenly and spiritual things obscured by the “smoke” (sin, idolatry, false doctrines, altered commandments, rebellion, etc.) of the antichrist system, the Papacy (“Who is this that darkeneth counsel by words without knowledge?”; **Job** 38:2 KJB). Because men reject the everlasting Gospel, “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” (**Rom.** 1:21 KJB) and “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:” (**Eph.** 4:8 KJB). In Summary:

The Great Controversy (1911), by Ellen G White, pages 53.2-60.3:

“... [page 53.2] **The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ.** Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. **In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.**

[page 53.3] **The great apostate had succeeded in exalting himself “above all that is called God, or that is worshiped.” 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment,** God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

[page 54.1] Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that “mystery of lawlessness” (2 Thessalonians 2:7, R.V.) which, even in Paul’s day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

[page 54.2] In the sixth century [AD 501 - 600] the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast “his power, and his seat, and great authority.” Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus: “Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name’s sake.” Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: “The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.” Revelation 12:6.

[page 55.1] The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. [A difference between Rev. 8:11-12 & Rev. 9:2 KJB] Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

[page 55.2] Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

[page 55.3] They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

[page 56.1] Notwithstanding that **vice prevailed, even among the leaders of the Roman Church,** her influence seemed steadily to increase. About the close of the eighth century [AD 701 – AD 800], papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. **Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times.** And a church that had rejected the truth greedily accepted these deceptions. (See Appendix.)

[page 56.2] The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered as **the rubbish of false doctrine obstructed the work.** Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say: "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build." Nehemiah 4:10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: "Be not ye afraid of them: remember the Lord, which is great and terrible" (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17.

[page 56.3] The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13:37.

[page 57.1] **The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway.** While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be **sunken** in ignorance and vice.

[page 57.2] Another step in papal assumption was taken, when, in the eleventh century [AD 1001 – AD 1100], **Pope Gregory VII proclaimed the perfection of the Roman Church.** Among the propositions which he put forth was one **declaring that the church had never erred, nor would it ever err,** according to the Scriptures. But the **Scripture proofs did not accompany the assertion.** The proud pontiff also claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others. (See Appendix.) [see present Roman Catholic Canon Law 1401-1406, &c - https://www.vatican.va/archive/cod-iuriscanonici/eng/documents/cic_lib7-cann1400-1500_en.html]

[page 57.3] A striking illustration of the **tyrannical character of this advocate of infallibility** was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant he crossed the Alps in midwinter, that he might humble himself before the pope.

Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty to pull down the pride of kings.

[page 58.1] How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples: "Whosoever will be chief among you, let him be your servant." Matthew 20:27.

[page 58.2] The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

[page 58.3] Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven. (See Appendix.)

[page 59.1] Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. (See Appendix.)

[page 59.2] The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual "body and blood of Christ."—Cardinal Wiseman, The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. (See Appendix.) ..."

[Additional Notation:] “The Dignity of the Priesthood”, by St. Alphonsus de Liguori, page 11:

“... [page 11] Thus **the priest may, in a certain manner, be called the creator of his Creator**, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. ...

As in creating the world it was sufficient for God to have said, Let it be made, and it was created He spoke, and they were made? 1 so it is sufficient for the priest to say, “*Hoc est corpus meum*,” and behold the bread is no longer bread, but the body of Jesus Christ. “*The power of the priest*,” says St. Bernardine of Sienna, “*is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world.*” 2 And St. Augustine has written, “*O venerable sanctity of the hands! O happy function of the priest! He that created (if I may say so) gave me the power to create him; and he that created me without me is himself created by me!*” 3! As the Word of God created heaven and earth, so, says St. Jerome, the words of the priest create Jesus Christ. 4 ...

... 1 “Ipse dixit, et facta sunt.” Ps. xxxii. 9.

2 “Potestas Sacerdotis est sicut potestas Personarum divinarum; quia, in panis transubstantiatione, tanta requiritur virtus, quanta in mundi creatione.” Loco cit.

3 “O venerabilis sanctitudo manuum! o felix exercitium! Qui creavit me (si fas est dicere) dedit mihi creare se; et qui creavit me sine me ipse creavit se mediante me!”

4 “Ad nutum Domini, ex nihilo substituerunt excelsa cœlorum, vasta terrarum; ita parem potentiam in spiritualibus Sacerdotis verbis præbet virtus.” Hom, de Corpore Chr.” - <http://web.archive.org/web/20130120144034/http://www.freewebs.com/wallmell/LiguoriDignityDutiesPriest.pdf>

“... [page 59.3] **In the thirteenth century [AD 1201 – AD 1300] was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness** wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. “Babylon the great” was “drunken with the blood of the saints.” **The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.**

[page 60.1] Popery had become the world’s despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. **For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.**

[page 60.2] But “**the noon of the papacy was the midnight of the world.**”—J. A. Wylie, The History of Protestantism, b. 1, ch. 4. **The Holy Scriptures were almost unknown**, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders **hated the light which would reveal their sins. God’s law, the standard of righteousness, having been removed**, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. **For centuries** Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

[page 60.3] The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: ... seeing thou hast forgotten the law of thy God, I will also forget thy children.” “There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.” Hosea 4:6, 1, 2. Such were the results of banishing the word of God. ...” - <https://m.egwwritings.org/en/book/132.200>

CHAPTER 12

The 5th Trumpet part 03 - Revelation 9:3

Revelation 9:3 KJB - And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Once the “bottomless pit” is opened, and the darkness risen, covering the sky, blotting out the light of the sun, and choking the air with the thick black irritating smoke, a far worse thing appears from out of the gaping black maw – a plague of locusts with the power of stinging scorpions, that cover all the land, tormenting every one of those that do not have the seal of the living God.

Locusts, scripturally, are a “clean” (**Lev. 11:22 KJB**) creature, and act as a horde, devouring all things in front of them, leaving desolation behind them, covering the land & sky, darkening them further.

In Egypt, with Moses, in the 8th plague, the locusts were a plague brought or blown into the land of Egypt [the Courtyard, given unto the Gentiles / World] by an “east wind” [and “wind” is linked to “spirit”, and linked to the direction of coming Judgment by Christ Jesus]. The “east wind” ‘blowing’ from outside [higher powers] of the Earthly courtyard [earth], blows into the courtyard [earth], and thus they, “the locusts”, come into the land of Egypt, and eat “grass” [like grain, which makes Bread, Table of Shewbread], “herbs” [which make up the incense of the Altar of Incense], and “trees” [which shape is the 7 Lamp Candlestick, the Tree of Light], thus making it into the Holy Place, and then God, later sends the “west wind” [and “wind” is linked to “spirit”], from the direction of the Ark of the Covenant, the commandments or Law of God, the Throne of God [footstool] on earth, thus blowing the “locusts” back into the “Red Sea” [as the Laver in the courtyard, is blood red and water mixed]. The plague was sent that the people might come to repentance, for they were not to die, but only to suffer because of their sins, and see their need of the Saviour.

Locusts & Caterpillars & their differing names & types in scripture	
Palmerworm	Joe. 1:4, 2:25; Amo. 4:9
Locust	Exo. 10:19; Lev. 11:22; Deu. 28:38,42; 1 Kin. 8:37; Psa. 78:46, 109:23; Joe. 1:4, 2:25
Locusts	Exo. 10:4,12,13,14,19; 2 Chr. 6:28, 7:13; Psa. 105:34; Pro. 30:27; Isa. 33:4; Nah. 3:15,17; Mat. 3:4; Mar. 1:6; Rev. 9:3,7
Bald Locust	Lev. 11:22
Cankerworm	Joe. 1:4, 2:25; Nah. 3:15,16
Caterpillar	1 Kin. 8:37; Psa. 78:46; Isa. 33:4; Joe. 1:4, 2:25
Caterpillars	2 Chr. 6:28; Psa. 105:34; Jer. 51:14,27
Rough Caterpillars	Jer. 51:27
Grasshopper	Lev. 11:22; Job 39:20; Ecc. 12:15
Grasshoppers	Num. 13:33; Jdg. 6:5, 7:12; Isa. 40:22; Jer. 46:23; Amo. 7:1; Nah. 3:17
Great Grasshoppers	Nah. 3:17
Beetle	Lev. 11:22

Locusts & their characteristics & nature in scripture			
Lev. 11:21-22	Clean creature which could be eaten	Psa. 105:34; Nah. 3:15	Are many and numberless
Pro. 30:27; Hab. 1:9,14	Natural, Have No King, but go forth by “bands” [divided into groups]	Psa. 109:23	Undulate [fly, or jump [“afraid”, to leap from fear - Job 39:20 KJB] up and come down [like an earthquake]] when they travel, tossed up and down
Exo. 10:4,12,13	Moses [by Command of God, and the stretching forth of the “rod”] brought the Locusts upon Rebellious Egypt	Isa. 33:4	Run to and Fro [a searching (2 Chr. 16:9; Dan. 12:4; Amo. 8:12; Zec. 4:10) & going (Jer. 49:3; Joe. 2:9)]
Exo. 10:1-29	They were the 8th Plague of Egypt [Exo. 10:4,12,13,14,19; Lev. 11:22; Psa. 78:6, 105:23,27,34,35,38]	Joe. 1:4	2 (of 4) Kinds in Joel – [1] [Bald] Locust, [2] [Great] Grasshopper, [3] Palmer Worm, [4] Caterpillar
Rev. 9:11	Spiritual, Have a King [Ruler, Head]	Joe. 1:4	2 (of 4) Kinds in Joel – eat differing parts of the tree / plant [leaf to root]
Exo. 10:4,12; 2 Chr. 6:28, 7:13	Judgment from God, for Disobedience [wicked, Egypt, or upon God’s own people, Israel]	2 Chr. 6:28	might be tied to “enemies” in parallelism
Exo. 10:13	Blown into Egypt from an “east” Wind [east is Sun-rising]	Joe. 2:25	are called “My [God’s] great army”
Exo. 10:19	Blown out of Egypt from a “west” Wind, into the Red Sea	Nah. 3:17	tied to “Thy crowned”, and “thy captains”
Exo. 10:19	perish in the Red Sea [compare to the destruction of Beast and False Prophet “lake (or sea) of fire (red)” in Rev. 19:20, 20:10]	Nah. 3:17	“camp in the hedges in the cold day” [Sun covered, cloudy, smokey]
Deu. 28:38,42; 2 Chr. 7:13; Joe. 1:4, 2:5; Nah. 3:15	Eat up the Land, Devour the Land	Nah. 3:17	“but when the sun ariseth they flee away, and their place is not known where they are.”
Exo. 10:12	Eat every herb of the Land	Lev. 11:21	“flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth”
Deu. 28:38	Eat up the seed of the field [that was planted, scattered], eat the harvest	Lev. 11:21	have wings for “flying”
Deu. 28:42	Eat up the trees and fruit	Lev. 11:21	have “legs above their feet” for “leap[ing]”
Psa. 78:46	Eat the increase [of the field], the labour [of the field]	Lev. 11:21,23	have “four feet”, and thus two hands
Jdg. 6:3-6, 7:12	Associated with the east [Sun-rising]; Midianites & Amalekites & children of the east [mix of paganism & idolatry, enemies of Israel]	Isa. 33:1-5; Jer. 51:14,27-28; Nah. 3:1-19; Joe. 1:1-15, 2:1-32	Are representative of the Northern armies, Babylon & Assyria, as well as Medes, Ararat (Turkey), Minni (Armenia) & Ashchenaz (Phrygia)

In **Exodus 10**, an entire type was given in the history of Moses, with Pharaoh in the Egyptian Exodus and the plagues there experienced, for there were locusts and darkness:

Exodus 10:1 KJB - And the LORD said unto Moses, **Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:**

Exodus 10:2 KJB - And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

Exodus 10:3 KJB - And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, **How long wilt thou refuse to humble thyself before me?** let my people go, that they may serve me.

Exodus 10:4 KJB - Else, **if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:**

Exodus 10:5 KJB - And **they shall cover the face of the earth, that one cannot be able to see the earth:** and **they shall eat the residue of that which is escaped, which remaineth unto you from the hail,** and **shall eat every tree which groweth for you out of the field:**

Exodus 10:6 KJB - And **they shall fill thy houses,** and **the houses of all thy servants,** and **the houses of all the Egyptians;** **which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.** And he turned himself, and went out from Pharaoh.

Exodus 10:7 KJB - And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that **Egypt is destroyed?**

Exodus 10:8 KJB - And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?

Exodus 10:9 KJB - And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

Exodus 10:10 KJB - And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

Exodus 10:11 KJB - Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

Exodus 10:12 KJB - And the LORD said unto **Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.**

Exodus 10:13 KJB - And **Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night;** *and* when it was morning, **the east wind brought the locusts.**

Exodus 10:14 KJB - And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

Exodus 10:15 KJB - For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Exodus 10:16 KJB - Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

Exodus 10:17 KJB - Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

Exodus 10:18 KJB - And he went out from Pharaoh, and intreated the LORD.

Exodus 10:19 KJB - And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

Exodus 10:20 KJB - But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

Exodus 10:21 KJB - And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

Exodus 10:22 KJB - And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

Exodus 10:23 KJB - They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

Exodus 10:24 KJB - And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

Exodus 10:25 KJB - And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

Exodus 10:26 KJB - Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

Exodus 10:27 KJB - But the LORD hardened Pharaoh's heart, and he would not let them go.

Exodus 10:28 KJB - And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

Exodus 10:29 KJB - And Moses said, Thou hast spoken well, I will see thy face again no more.

A “mixed multitude” did go out of Egypt with Israel (**Exo. 12:38; Num. 11:4 KJB**).

Psalms 78:46 KJB - **He gave also their increase unto the caterpillar, and their labour unto the locust.**

Psalms 105:23 KJB - Israel also came into **Egypt**; and Jacob sojourned in **the land of Ham**.

Psalms 105:27 KJB - They **shewed his signs** among them, and wonders **in the land of Ham**.

Psalms 105:34 KJB - He spake, and **the locusts came, and caterpillars, and that without number,**

Psalms 105:35 KJB - And **did eat up all the herbs in their land, and devoured the fruit of their ground.**

Psalms 105:38 KJB - Egypt was glad when they departed: for the fear of them fell upon them.

Another typology in the Old Testament is that of the armies of Babylon as they came to surround all the land of Israel / Judah, because of their sins, devouring all before them, leaving nothing behind them:

Joel 1:1 KJB - The word of the LORD that came to Joel the son of Pethuel.

Joel 1:2 KJB - Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

Joel 1:3 KJB - Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

Joel 1:4 KJB - **That which the palmerworm hath left** hath **the locust eaten**; and **that which the locust hath left** hath **the cankerworm eaten**; and **that which the cankerworm hath left** hath **the caterpillar eaten**.

Joel 1:5 KJB - Awake, **ye drunkards**, and weep; and howl, **all ye drinkers of wine**, because of the new wine; for it is cut off from your mouth.

Joel 1:6 KJB - For **a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.**

Joel 1:7 KJB - **He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.**

Joel 1:8 KJB - Lament like a virgin girded with **sackcloth** for the husband of her youth.

Joel 1:9 KJB - The meat offering and the drink offering is cut off **from the house of the LORD; the priests, the LORD’S ministers, mourn.**

Joel 1:10 KJB - **The field is wasted, the land mourneth**; for **the corn is wasted: the new wine is dried up, the oil languisheth.**

Joel 1:11 KJB - **Be ye ashamed, O ye husbandmen**; howl, O **ye vinedressers**, for **the wheat and for the barley**; because **the harvest of the field is perished.**

Joel 1:12 KJB - The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

Joel 1:13 KJB - Gird yourselves, and ***lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God:*** for the meat offering and the drink offering is withholden from the house of your God.

Joel 1:14 KJB - ***Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,***

Joel 1:15 KJB - Alas for the day! for ***the day of the LORD is at hand, and as a destruction from the Almighty shall it come.***

Joel 2:1 KJB - ***Blow ye the trumpet in Zion, and sound an alarm in my holy mountain:*** let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

Joel 2:2 KJB - ***A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.***

Joel 2:3 KJB - ***A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.***

Joel 2:4 KJB - ***The appearance of them is as the appearance of horses; and as horsemen, so shall they run.***

Joel 2:5 KJB - ***Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.***

Joel 2:6 KJB - ***Before their face the people shall be much pained: all faces shall gather blackness.***

Joel 2:7 KJB - ***They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:***

Joel 2:8 KJB - ***Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.***

Joel 2:9 KJB - ***They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.***

Joel 2:10 KJB - ***The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:***

Joel 2:11 KJB - And ***the LORD shall utter his voice before his army: for his camp is very great:*** for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Joel 2:12 KJB - Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

Joel 2:13 KJB - And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Joel 2:14 KJB - Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

Joel 2:15 KJB - **Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:**

Joel 2:16 KJB - Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Joel 2:17 KJB - **Let the priests, the ministers of the LORD,** weep between the porch and the altar, and let them say, **Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?**

Joel 2:18 KJB - Then will the LORD be jealous for his land, and pity his people.

Joel 2:19 KJB - Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

Joel 2:20 KJB - But **I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.**

Joel 2:21 KJB - Fear not, O land; be glad and rejoice: for the LORD will do great things.

Joel 2:22 KJB - Be not afraid, ye beasts of **the field**: for **the pastures of the wilderness** do spring, for **the tree beareth her fruit, the fig tree and the vine do yield their strength.**

Joel 2:23 KJB - Be glad then, ye children of Zion, and **rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.**

Joel 2:24 KJB - And **the floors shall be full of wheat, and the fats shall overflow with wine and oil.**

Joel 2:25 KJB - And **I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.**

Joel 2:26 KJB - And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

Joel 2:27 KJB - And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

Joel 2:28 KJB - And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joel 2:29 KJB - And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Joel 2:30 KJB - And **I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.**

Joel 2:31 KJB - **The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.**

Joel 2:32 KJB - And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Yet another typological history is given in the timeframe of the northern nation of Assyria and its mighty capital Nineveh:

Isaiah 33:1 KJB - **Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee!** when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Isaiah 33:2 KJB - O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

Isaiah 33:3 KJB - At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

Isaiah 33:4 KJB - And **your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.**

Isaiah 33:5 KJB - The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

Nahum 3:1 KJB - **Woe to the bloody city! it is all full of lies *and* robbery;** the prey departeth not;

Nahum 3:2 KJB - **The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.**

Nahum 3:3 KJB - **The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of their corpses; they stumble upon *their* corpses:**

Nahum 3:4 KJB - **Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.**

Nahum 3:5 KJB - Behold, I *am* against thee, saith the LORD of hosts; and **I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.**

Nahum 3:6 KJB - And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

Nahum 3:7 KJB - And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, **Nineveh is laid waste: who will bemoan her?** whence shall I seek comforters for thee?

Nahum 3:8 KJB - Art thou better than populous No, that **was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?**

Nahum 3:9 KJB - Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.

Nahum 3:10 KJB - Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

Nahum 3:11 KJB - Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

Nahum 3:12 KJB - **All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.**

Nahum 3:13 KJB - Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

Nahum 3:14 KJB - Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

Nahum 3:15 KJB - There shall **the fire devour thee**; the sword shall cut thee off, **it shall eat thee up like the cankerworm**: **make thyself many as the cankerworm**, make thyself many **as the locusts**.

Nahum 3:16 KJB - **Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.**

Nahum 3:17 KJB - **Thy crowned are as the locusts**, and **thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.**

Nahum 3:18 KJB - **Thy shepherds slumber**, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

Nahum 3:19 KJB - *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Yet another historical typological even in the Old Testament, is that in the era of the Midianites, Amalekites:

Judges 6:3 KJB - And *so* it was, when Israel had sown, that **the Midianites came up**, and **the Amalekites**, and **the children of the east**, even they came up against them;

Judges 6:4 KJB - And **they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.**

Judges 6:5 KJB - For **they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.**

Judges 6:6 KJB - And **Israel was greatly impoverished because of the Midianites**; and the children of Israel cried unto the LORD.

Judges 7:12 KJB - And **the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.**

The “locusts” in **Rev. 9:3-11 KJB** come out of “the bottomless pit” (the abyssal pit, **G12**, abyssou; a place of dark & lifeless waters; **Gen. 1:2 KJB**). A swarm of locusts look like smoke [thus darkening the sky, air [first Heaven] and sun] arising from that location. These spiritual (**1 Cor. 15:46 KJB**) “locusts” have a spiritual (not natural; **Pro. 30:27 KJB**) leader, the “king over them”, which is the “angel [messenger] of the bottomless pit” (**Rev. 9:11 KJB**), whose name, in Hebrew (Abaddon) & Greek (Apollyon), means ‘destruction’, which is as the “son of perdition” (**2 Thes. 2:3; Jhn. 17:12 KJB**) or ‘son of destruction’, being the [English] antichrist (**1 Jhn. 2:18,22, 4:3; 2 Jhn. 1:7 KJB**), [koine Greek] ἀντιχρίστος, or [Latin] vicarius christi, that “man of sin” through whom the devil works through.

The “locusts” are a “clean” (**Lev. 11:21-22 KJB**), not an “unclean” (**Gen. 7:2,8** (“not clean”); **Lev. 11:47 KJB**), creature in the natural, and so in the spiritual application cannot be mere pagans. However, the “Locusts” are identified as having the “power” [authority] of “scorpions”, which are “unclean” (**Lev. 11:41-47 KJB**), & so this is a spiritual amalgamation (a “mixt [mixed] multitude”; **Exo. 12:38; Num. 11:4 KJB**) of the “clean” (Christianity) & “unclean” (Paganism), for scorpions are linked to “all the power of the enemy” (**Luk. 10:19 KJB**), even the “serpents” & “scorpions” [unholy spirits] [**Luk. 11:9-13 KJB**]. See a like closeness in **Deu. 8:15 KJB**, “... led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions ...”, & those who looked in faith did not die from the bites & stings, but those who did not look in faith, but lived in unbelief, died of the bites & stings.

The “locusts” in **Nahum** are as the leadership of the Northern kingdom, which is what spiritual Babylon, or the Papacy is (**Dan. 11:36-39; 2 Thes. 2:4 KJB**), along with its plague of Bishops (or Overseers), Arch-Bishops, Deacons, Arch-Deacons, Cardinals, priests (called “princes of the sanctuary”, **Isa. 43:28**), Jesuits, & Popes. The orders of Roman Catholicism are as the “bands” of “locusts”, for there are many, such as the orders of Augustinians, Baladites, Barnabites, Basilian & Benedictines, Carthusians, Capuchins, Cistercians, Conceptionists and Caremellites, Dominicans, Franciscans, Jesuits, Opus Dei, Trappists, Knights Columbus, Knights Malta, Heironymites, Paulines, Poor Clares, Servites, Theatines, Minims, Norbertine, Visitandine, Ursuline, Mendicants, Mercedarians, Marianists, Friars, Hermits, Stigmatines, Cenobites, Holy Cross, Xaverian, various orders of “brothers”, or “sisters” etc. - <https://www.translationdirectory.com/articles/article2296.php>

The “locusts” are rulers, as “crowned”, even “princes” (Nah. 3:17). Each Catholic Bishop is literally enthroned in their Cathedral in an enthronement ceremony, and the ‘pope’ is crowned with a triple crown over them all. - <https://www.newadvent.org/cathen/05479c.htm>

[English] “... 13. Hence **the Pope is crowned with a triple crown as king of heaven, earth and under the earth.** ...”

[Latin] “... 13. Hinc **Papa triplici corona coronatur tanquam rex coeli, terrae et infernorum.** ...”
- <https://books.google.as/books?id=uJ8sAAAAYAAJ&pg=PA41>

Consider some other noteworthy commentators upon the subject and their thoughts (not that any man’s thoughts are the basis, or foundation, for understanding) and scriptures they refer to:

Martin Luther:

History of the Reformation of the Sixteenth Century, Volume IV, by J. H. Merle d’Aubigne, D.D., page 22

“... [page 22] “Not one of **these orders [Monks & Nuns of Romanism]**,” said Luther to the reader, “thinks either of faith or charity. This one wears the tonsure, the other a hood; this a cloak, that a robe. One is white, another black, a third gray, and a fourth blue. Here is one holding a looking-glass, there one with a pair of scissors. Each has his playthings ... Ah! **These are the palmer-worms, the locusts, the canker-worms, and the caterpillars, which Joel saith, have eaten up all the earth.**” † Joel 1:4 ... [Reference] – “Doch war ihr kuck nimmer leer. L. Opp. 19. 536. Joel 1:4. † Ibid. 535. ...” see also – “Dass die Schrift sie nicht verführe, Durft ihr keinen nicht studir. L. Opp. 19” ...” - https://archive.org/details/historyofreforma0000merl_u0c1/page/22/mode/1up

John Gill:

John Gill’s Commentary on Revelation 9:3:

“... **The western locusts are the clergy of the church of Rome**, cardinals, bishops, priests, monks, and friars, of every order; these were not instituted by Christ, but rose out of the bottomless pit, from the antichristian smoke of councils, decrees, and traditions; and are fitly compared to locusts for their number, which have been almost as the sand of the sea innumerable, and have spread themselves all over the nations of the earth, that have gone by the name of Christendom; and for their devouring nature, living in plenty and idleness, upon the fat of the land, in the best commons, glutting themselves with the spoils of others, devouring widows’ houses, and impoverishing countries and kingdoms wherever they come. ...” - https://www.kingjamesbibleonline.org/Revelation-9_Commentary-Gill/

Matthew Henry:

Matthew Henry’s Commentary on Revelation 9:1-12:

“... Upon the sounding of this trumpet, the things to be observed are, 1. A star falling from heaven to the earth. **Some think this star represents some eminent bishop in the Christian church, some angel of the church; for, in the same way of speaking by which pastors are called stars, the church is called heaven;** but who this is expositors do not agree.

Some understand it of Boniface the third bishop of Rome, who assumed the title of universal bishop, by the favour of the emperor Phocas, who, being a usurper and tyrant in the state, allowed Boniface to be so in the church, as the reward of his flattery. 2. To this fallen star was given the key of the bottomless pit. Having now ceased to be a minister of Christ, he becomes the antichrist, the minister of the devil; and by the permission of Christ, who had taken from him the keys of the church, he becomes the devil's turnkey, to let loose the powers of hell against the churches of Christ. 3. Upon the opening of the bottomless pit there arose a great smoke, which darkened the sun and the air. The devils are the powers of darkness; hell is the place of darkness. The devil carries on his designs by blinding the eyes of men, by extinguishing light and knowledge, and promoting ignorance and error. He first deceives men, and then destroys them; wretched souls follow him in the dark, or they durst not follow him. 4. Out of this dark smoke there came a swarm of locusts, one of the plagues of Egypt, the devil's emissaries headed by the antichrist, all the rout and rabble of antichristian orders, to promote superstition, idolatry, error, and cruelty; and these had, by the just permission of God, power to hurt those who had not the mark of God in their foreheads. 5. The hurt they were to do them was not a bodily, but a **spiritual hurt**. They should not in a military way destroy all by fire and sword; the trees and the grass should be untouched, and those they hurt should not be slain; it should not be a persecution, but a **secret poison and infection in their souls, which should rob them of their purity, and afterwards of their peace**. Heresy is a poison in the soul, working slowly and secretly, but will be bitterness in the end. 6. They had no power so much as to hurt those who had the seal of God in their foreheads. God's electing, effectual, distinguishing grace will preserve his people from total and final apostasy.

7. The power given to these factors for hell is limited in point of time: five months, a certain season, and but a short season, though how short we cannot tell. Gospel-seasons have their limits, and times of seduction are limited too. 8. Though it would be short, it would be very sharp, insomuch that those who were made to feel the malignity of this poison in their consciences would be weary of their lives, Rev_9:6. A wounded spirit who can bear? 9. These locusts were of a monstrous size and shape, Rev_9:7, Rev_9:8, etc. They were equipped for their work like horses prepared to battle. (1.) They pretended to great authority, and seemed to be assured of victory: **They had crowns like gold on their heads; it was not a true, but a counterfeit authority.** (2.) They had the show of wisdom and sagacity, the faces of men, though the spirit of devils. (3.) They had all the allurements of seeming beauty, to ensnare and defile the minds of men - hair like women; their way of worship was very gaudy and ornamental. (4.) Though they appeared with the tenderness of women, they had the teeth of lions, were really cruel creatures. (5.) **They had the defence and protection of earthly powers - breast-plates of iron.** (6.) **They made a mighty noise in the world; they flew about from one country to another, and the noise of their motion was like that of an army with chariots and horses.** (7.) Though at first they soothed and flattered men with a fair appearance, there was a sting in their tails; the cup of their abominations contained that which, though luscious at first, would at length bite like a serpent and sting like an adder. (8.) The king and commander of this hellish squadron is here described, [1.] As an angel; so he was by nature, an angel, once one of the angels of heaven. [2.] The angel of the bottomless pit; an angel still, but a fallen angel, fallen into the bottomless pit, vastly large, and out of which there is no recovery. [3.] In these infernal regions he is a sort of prince and governor, and has the powers of darkness under his rule and command. [4.] **His true name is Abaddon, Apollyon - a destroyer, for that is his business, his design, and employment,** to which he diligently attends, in which he is very successful, and takes a horrid hellish pleasure; it is about this destroying work that he sends out his emissaries and armies to destroy the souls of men. And now here we have the end of one woe; and where one ends another begins. ..." - <https://www.studylight.org/commentaries/eng/mhm/revelation-9.html>

More shall be discussed when the “locusts” description is later given (**Rev. 9:7-11 KJB**). All the descriptions fit a Church & State authority, that assault those who have not the seal of God in their foreheads. There are three types of people mentioned:

- [1] Seal of God people,
- [2] Locusts people,
- [3] those that have not the seal of God people.

Groups 1 & 2 claim to serve God, JEHOVAH Elohiym. Group 3 never claims that.

Some, have attempted to identify these “locusts” as the hordes of Muslims (and later Ottoman Empire), under their one-time leader, ‘Abu al Qasim’ (aka ‘Muhammad’, which persons claim is the ‘star’ that fell from heaven, opening the bottomless pit of the practice of Islam, and later Caliphs, Sheiks, Mufti’s).

1. Abu al Qasim (‘father of Qasim’, aka ‘Muhammad’), was never written in Heaven (never claimed to be Christian, for he never accepted Jesus Christ as His LORD God and Saviour; and not once mentioned (in all the sunnah) the name of JEHOVAH Elohiym in speech (hadith) or writing (qur’an)). He never existed in Heaven (naturally or spiritually) to fall from. He never visited the true Heaven (3rd), in spite of the delusive & deceptive claims of his ‘mi’raj’ (Mirage) to the pagan ‘7 heavens’. He was always earthly & sensual (carnal) from his beginning to ending.
2. Abu al Qasim, was never a Bishop of any Church (**Rev. 1:12,16,20 KJB**), and never claimed to be, neither was a messenger for, or over, such. His own impression of his first ‘encounters’ while at the cave ‘Hira’, were that they were of demonic (devilish, satanic) origin, and was only later convinced otherwise by his catholic wife (Khadija bint Khuwaylid) & her catholic cousin (Waraqa bin Naufal); &c (like Bahira (Sergius the monk)), & later making political treaties (like the “Ashtiname”) with certain catholics.

“... **Tradition confirms that both Khadija and Waraqa were both christians [catholics]**
...” - https://imamyahyasite.wordpress.com/2016/10/21/did-catholicism-invent-islam/#_ftn7

“... Interestingly, **Muhammad, despite having waged massacres against communities of various religions, offered his protection to Roman Catholic St. Catherine’s monastery in A.D. 628.** The monastery survives to this day despite being located within a country of Islamic dominance. ...” -
<https://web.archive.org/web/20180210212031/https://www.lifelinetonac.com/signsofthetimes/thebeastandislam.html>

“... **According to the historical record, the freedoms granted by the Prophet to the monks of Mount Sinai, along with other communities, were honored by Abu Bakr, ‘Umar, ‘Uthman, and ‘Ali, as well as the Umayyads, and the ‘Abassids. The Covenant of the Prophet Muhammad with the Monks of Mount Sinai is next attested by Muhammad ibn Sa’d al-Baghdadi (784-845), the early Muslim historian and scribe of al-Waqidi (748-822 CE), one of the earliest historians of Islam and biographer of the Prophet, in a document called the Treaty of Saint Catherine which is cited in his Tabakat or Book of Major Classes ...**” -
<https://web.archive.org/web/20210402033902/https://www.lastprophet.info/covenant-of-the-prophet-muhammad-with-the-monks-of-mt-sinai>

The Ashtiname of Muhammad in full, English:

“... English Translation of the Ashtiname by Anton F. Haddad

This is a letter which was issued by Mohammed, Ibn Abdullah, the Messenger, the Prophet, the Faithful, who is sent to all the people as a trust on the part of God to all His creatures, that they may have no plea against God hereafter. Verily God is Omnipotent, the Wise. **This letter is directed to the embracers of Islam, as a covenant given to the followers of Jesus the Nazarene in the East and West, the far and near, the Arabs and foreigners, the known and the unknown.**

This letter contains the oath given unto them, and he who disobeys that which is therein will be considered a disbeliever and a transgressor to that whereunto he is commanded. He will be regarded as one who has corrupted the oath of God, disbelieved His Testament, rejected His Authority, despised His Religion, and made himself deserving of His Curse, whether he is a Sultan or any other believer of Islam. **Whenever Christian monks, devotees and pilgrims gather together, whether in a mountain or valley, or den, or frequented place, or plain, or church, or in houses of worship, verily we are [at the] back of them and shall protect them, and their properties and their morals,** by Myself, by My Friends and by My Assistants, for they are of My Subjects and under My Protection.

I shall exempt them from that which may disturb them; of the burdens which are paid by others as an oath of allegiance. They must not give anything of their income but that which pleases them—they must not be offended, or disturbed, or coerced or compelled. Their judges should not be changed or prevented from accomplishing their offices, nor the monks disturbed in exercising their religious order, or the people of seclusion be stopped from dwelling in their cells.

No one is allowed to plunder these Christians, or destroy or spoil any of their churches, or houses of worship, or take any of the things contained within these houses and bring it to the houses of Islam. And he who takes away anything therefrom, will be one who has corrupted the oath of God, and, in truth, disobeyed His Messenger.

Jizya should not be put upon their judges, monks, and those whose occupation is the worship of God; nor is any other thing to be taken from them, whether it be a fine, a tax or any unjust right. Verily I shall keep their compact, wherever they may be, in the sea or on the land, in the East or West, in the North or South, for they are under My Protection and the testament of My Safety, against all things which they abhor.

No taxes or tithes should be received from those who devote themselves to the worship of God in the mountains, or from those who cultivate the Holy Lands. No one has the right to interfere with their affairs, or bring any action against them. Verily this is for aught else and not for them; rather, in the seasons of crops, they should be given a Kadah for each Ardab of wheat (about five bushels and a half) as provision for them, and **no one has the right to say to them ‘this is too much’, or ask them to pay any tax.**

As to those who possess properties, the wealthy and merchants, the poll-tax to be taken from them must not exceed twelve drachmas a head per year (i.e. about 200 modern day US dollars).

They shall not be imposed upon by anyone to undertake a journey, or to be forced to go to wars or to carry arms; for the Muslims have to fight for them. Do not dispute or argue with them, but deal according to the verse recorded in the Quran, to wit: ‘Do not dispute or argue with the People of the Book but in that which is best’ [29:46]. Thus they will live favored and protected from everything which may offend them by the Callers to religion (Islam), wherever they may be and in any place they may dwell.

Should any Christian woman be married to a Muslim, such marriage must not take place except after her consent, and she must not be prevented from going to her church for prayer. Their churches must be honored and they must not be withheld from building churches or repairing convents.

They must not be forced to carry arms or stones; but the Muslims must protect them and defend them against others. It is positively incumbent upon every one of the follower of Islam not to contradict or disobey this oath until the Day of Resurrection and the end of the world. ^[3] ...” -

https://en.wikipedia.org/wiki/Ashtiname_of_Muhammad

As Abu al Qasim was doing the business, and trading for his first wife Khadija, and also under his uncle, Abū Tālib ibn ‘Abd al-Muṭṭalib’s guardianship [being a chief in Makkah / Mecca] - Ibn Sa’d, al-Tabaqat, 1:129-130. On such long treks and journeys to the north, towards Petra, Busra, etc., he would meet with several other Catholic and Jewish individuals. See:

<https://web.archive.org/web/20150321054110/http://tellmeaboutislam.com/muhammads-first-marriage.html>

<https://books.google.com/books?id=9kCZBQAAQBAJ>

Nestor, a ‘Jewish monk’, see Hayatu’l-Qulub’ as written or by Abu Talib, Muhammad’s Uncle [called Nasarane] and see also Al-Asbahani, Dala’il al-Nubuwwah 1:173. Others say this individual was the Byzantine Baeira [Bahira] or Pakyras; also see the miniature illustration on vellum of Jami’ al-Tawarikh, by Rashid al-Din Hamadani, published in Tabriz, Persia AD 1307. Others say he had an alias, called ‘Sergius the Monk’, as called by Abd-al-Masih al-Kindi and that he was an arian, called so by John of Damascus, an Iconoclast [idol-smasher], or an Arabian Nestorian, or Gnostic Nasorean, see Ibn Hisham, Ibn Sa’d al-Baghdadi, or Muhammad ibn Jarir al-Tabari, and possibly even a ‘Jacobite’ [a Syrian orthodox member].

Yunus 10:94 - If thou wert in doubt as to what We have revealed unto thee then **ask those who have been reading the Book from before thee**: the Truth hath indeed come to thee from thy Lord: so be in nowise of those in doubt. 1475 1476

“Footnote : 1475 - Allah’s Truth is all one, and even in different forms men sincere in Religion recognise the oneness. So sincere Jews like ‘Abdullah ibn Salam, and **sincere Christians like Waraqa or the Nestorian monk Bahira**, were ready to recognise the mission of Muhammad Al-Mustafa. “The Book” in this connection is Revelation generally, including pre-Islamic revelations.

Footnote : 1476 - Cf. iii. 60 and n. 399.” - <https://www.alim.org/translation/yusuf-ali/10/>

There was also the slave-girl **Mariya the Copt**, whom Abu al Qasim had taken captive. Al Ahzab 33:52, & Al Talaq 66:1-5 (al-Hilali-Khan translation); Tafsir of al-Jalalayn on Al Ahzab 33:52, 66:1-5.

From the Apology of al Kindi, PDF, page 47:

“... [page 47] With all this, however, our Apologist holds that the virtue of working miracles, though latent, still survives in the Christian Church; and of all religions in it alone. He had seen with his own eyes, as well as heard on sufficient evidence, of cures wrought **by the clergy and monks in their holy places, tombs, and churches dedicated to the Christian martyrs, and also in virtue of their bones and relics. It was so in every land of the East and West, excepting only the land of Mahomet, for in Arabia there never had been any professors of this class, saving only Sergius and Bahîra.**¹ ...”

“... ¹ Our Author need not have forgotten **the Christians of Najrân, with their Bishop Coss, and the martyrs of the Fiery Pits.** See “*Life of Mahomet*,” pp. v. and 84, and Sura lxxxv. ...”
- <https://books.google.com/books?id=Yn9FAQAAIAAJ&pg=RA1-PA47#v=onepage&q&f=false>

Sahih al-Bukhari, Volume 1, Book 1, Number 3 -

“... Narrated ‘Aisha: (the mother of the faithful believers) The commencement of the Divine Inspiration to Allah’s Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read. The Prophet added, **“The angel caught me (forcefully) and pressed me so hard that I could not bear it any more.** He then released me and again asked me to read and I replied, ‘I do not know how to read.’ **Thereupon he caught me again and pressed me a second time till I could not bear it any more.** He then released me and again asked me to read but again I replied, ‘I do not know how to read (or what shall I read)?’ **Thereupon he caught me for the third time and pressed me, and then released me** and said, ‘Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.’ (96.1, 96.2, 96.3) **Then Allah’s Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told her everything that had happened and said, “I fear that something may happen to me.”** Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.” **Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew** as much as Allah wished him to write. **He was an old man and had lost his eyesight. Khadija said to Waraqa, “Listen to the story of your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?”** Allah’s Apostle described whatever he had seen. Waraqa said, “This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.”

Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." **But after a few days Waraqa died and the Divine Inspiration was also paused for a while.**

Narrated Jabir bin 'Abdullah Al-Ansari **while talking about the period of pause in revelation reporting the speech of the Prophet** "While I was walking, all of a sudden I heard a voice from the sky. **I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).'** And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! **wrapped up in garments!**' Arise and warn (the people against Allah's Punishment), ... up to 'and desert the idols.' (74.1-5) After this **the revelation started coming strongly, frequently and regularly.**" ... - https://sahih-bukhari.com/Pages/Bukhari_1_01.php

Ibn Ishaq, The Life of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 105-107 paragraphs 152-154 -

[page 105 paragraph 152] "... Wahb b. Kaisan told me that 'Ubayd said to him: Every year during the month the apostle would **pray in seclusion** and give food to the poor that came to him. And **when he completed the month** and returned from his seclusion, first of all before entering his house **he would go to the Ka'ba and walk around it seven times or as often as it pleased God**; then he would go back to his house until in the year when God sent him, **in the month of [page 105-106 paragraph 152-153] Ramadan** in which God willed concerning him what He willed of His grace, the apostle set forth to Hira as was his wont, and his family with him. When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. 'He came to me,' said the apostle of God, **'While I was asleep, with a coverlet of brocade whereon was some writing,** and said, "Read!" I said, "What shall I read?" **He pressed me with it so tightly that I thought it was death**; then he let me go and said, "Read!" I said, "What shall I read?" **He pressed me with it again so that I thought it was death**; then he let me go and said "Read!" I said, "What shall I read?" **He pressed me with it the third time so that I thought it was death** and said "Read!" I said, "What then shall I read?" – and **this I said only to deliver myself from him, lest he should do the same to me again.** He said:

"Read in the name of the Lord who created,
Who created man of blood coagulated.
Read! The Lord is the most beneficent,
Who taught by the pen,
Taught that which they knew not unto me." [1]

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (T. [1150] Now **none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed**: I could not even look at them. I thought, **Woe is me poet or possessed** – Never shall Quraysh say this of me! **I will go to the top of the mountain and throw myself down that I may kill myself and gain rest.**

So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking), and lo, Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I stood gazing at him (T. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him, but towards whatever region of the sky I looked, I saw him as before. And I continued standing there, neither advancing nor turning back, until **Khadija sent her messengers in search of me** and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. And **I came to Khadija and sat by her thigh and drew close to her.** She said, "O **Abu'l-Qasim**, [2] where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me." (T. I said to he, "**Woe is me poet or possessed.**" She said, "I take refuge in God from that O **Abu'l-Qasim**. God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps [page 106-107 paragraph 153-154. [1] Surah 96:1-5, [2] The kunya or 'name of honour' of Muhammad.] you did see something." "Yes, I did," I said.) **Then I told her of what I had seen; and she said, "Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people."** Then she rose and gathered her garments about her and set forth to her cousin **Waraqah b. Naufal b. Asad b. 'Abdu'l-'Uzza b. Qusayy, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel.** And when she related to him what the apostle of God told her he had seen and heard, Waraqah cried, 'Holy! Holy! Verily by Him in whose hand is Waraqah's soul, if thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Namus (T. meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. 'Bid him be of good heart.'" **So Khadija returned to the apostle of God and told him what Waraqah had said.** (T. and **that calmed his fears somewhat.**) And when the apostle of God had **finished his period of seclusion** and returned (to Mecca), in the first place **he performed the circumambulation of the Ka'ba, as was his wont.** While he was doing it, Waraqah met him and said, 'O son of my brother, tell me what thou hast seen and heard.' The apostle told him, and Waraqah said, 'Surely, by Him in whose hand is Waraqah's soul, thou art the prophet of this people. There hath come unto thee the greatest Namus, who came unto Moses. Thou wilt be called a liar, and they will use thee despitefully and cast thee out and fight against thee. Verily, if I live to see that day, I will help God in such wise as He knoweth.' Then he brought his head near to him and kissed his forehead; and the apostle went to his own house. (T. Waraqah's words added to his confidence and lightened his anxiety.)

Isma'il b. Abu Hamik, a freedman of the family of al-Zubayr, told me on Khadija's authority that she said to the apostle of God, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?' he replied that he could, and she asked him to tell her when he came. So when Gabriel came to him, as he was wont, the apostle said to Khadija, 'This is Gabriel who has just come to me.' 'Get up, O son of my uncle,' she said, 'and sit by my left thigh'. The apostle did so, and she said, 'Can you see him?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh.' He did so, and she said, 'Can you see him?' When he had done this she again asked if he could see him, and when he said yes, **she disclosed her form and cast aside her veil while the apostle was sitting in her lap.** Then she said, 'Can you see him?' And he replied, 'No.' She said, '**O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan.**'

I told 'Abdullah b. Hasan this story and he said, 'I heard my mother Fatima, daughter of Husayn, talking about this tradition from Khadija, but as I heard it she made the apostle of God come inside her shift, and thereupon Gabriel departed, and she said to the apostle of God, "This verily is an angel and not a satan."' ...' -

https://archive.org/stream/IbnIshaqMuhammad/Ibn%20Ishaq%20-%20Muhammad_djvu.txt

3. Islam (the **religion**), is a wicked, dangerous & corrupt political or social authority masquerading as a religion of peace (see the book: 'Reliance of the Traveller' -

<https://archive.org/details/relianceofthetravellertheclassicmanualofislamicsacredlaw> , for confirmation), but it only believes in that 'peace' through 'Dar al-Harb' (house of the war), or 'Dar al-Islam' (house of submission to 'allah' & 'muhammad'), for there is no other 'peace' it means. Its core beliefs & practices are pagan (unclean), such as the times of the as-salat, or wudu (ritual washings), or circling the kaa'ba, kissing the black stone inside of the silver 'yoni' at the corner center, 'much vain repetitious recitals' (which is what "Al-Quran Al-Kareem" actually means, 'the much recitations'). Romanism and Islamism are tied together, but Islam came out of Catholicism:

Romanism & Islam parallels					
01	Language Latin	Language Arabic	20	Immortal soul theology	Immortal soul theology
02	Italy, Peninsula (West)	Arabia, Peninsula (East)	21	Eternal torment	Eternal torment
03	Sunday, 1 st Day CCC 2180-2195 - https://www.usccb.org/sites/default/files/flipbooks/catechism/529/	Friday, 6 th Day Al Jumu’ah 62:9-10	22	Monasticism & Monks, Nunery & Nuns	Khadija, Waraq bin Naufal, Nestor [Baiera, Pakhyras, Sergius the monk] see Hayatu'l-Qulub' by Abu Talib, or Al-Asbahani, Dala'il al-Nubuawah 1:173, or Jami' al-Tawarikh by Rashid al-Din Hamadani, or Ibn Hisham, Ibn Sa'd al-Baghdadi, or Muhammad ibn Jarir al-Tabari, or Yusuf Ali notes on Baiera.
04	Sun / Moon Monstrance Baal - Hadad	Sun / Moon Symbolism	23	Purgatory, Limbo	Barzakh (waiting place)
05	8-pointed star Symbol of ‘Mary’	8-pointed star of Islam	24	Special exorcists	Special exorcists, ruqyah; al-Tibb al-Nabawi
06	Jerome’s Vulgate, Douay Rheims	Qur’an	25	Beads, Rosary	beads, the Misbah, Tasbih, Sibha
07	Creeds, ‘ECF’, ‘bulls’, encyclicals, briefs	aHadith’s, Sunnah, Tafsirs, Tarikh, Sharia	26	Nuns, Habits, Cloistered	Hijab, Burkha, women cannot work, must stay in the house in a single room
08	Canon Law	Sharia (Islamic law)	27	Washings for Mass	Wudu
09	Religio-Political	Political-Religio	28	Claims Jerusalem	Claims Jerusalem
10	‘R.C. Mary’ Immaculate Conception	Surah Maryam Sahih al-Bukhari - Hadith 3431 https://sunnah.com/bukhari:3431	29	Unscriptural food & drink allowances (unclean / abomination)	Unscriptural food & drink allowances (unclean, even allowed to eat ‘pig’ in ‘dire circumstances’) Halal / Haram / Makruh
11	Gnostic connections – Shepherd of Hermas, &c.	Gnostic connections – Baby ‘Isa speaks, Al-‘Imran 3:46	30	Being present at the Mass and before golden Tabernacle (box)	Surrounding the Kaaba (box) and black stone in silver ‘yoni’
12	Mass, continuing ‘unbloody’ sacrifice	Continuing bloody sacrifices	31	Cantor, Intonation, Gregorian Chants	Muslim chants, qur’anic intonation
13	No victory over sin Auricular confessional, Penance, fastings, &c.	No victory over sin, As-salat, wudu, fastings	32	False understanding of angels, Michael, &c.	False understanding of angels, Michael, &c.
14	War – Crusades Inquisitions, Office / Curia of Congregation for the Doctrine of the Faith	War – Jihad Al Tawbah or Bara’ah 9:5,29	33	Religious Calendar, Feasts (Lent, &c.)	Religious Calendar, Feasts (Ramadan, &c.)
15	Vatican, Ultramontaniam, All power in one man	Caliphate, Mahdi, Al Nisa’ 4:65, Al Ahzab 33:36	34	Kisses things (‘Pope’s’ feet, images, icons, &c.)	Kisses the black stone at the Kaaba, beneath silver ‘Yoni’
16	Pope’s sayings, Councils, Traditions of men	Sunnah, aHadith, Traditions of men	35	Visionary, Ignatius Loyola (cave)	Visionary, Abu al Qasim (cave)
17	‘Pope’, ‘Mary’, ‘saints’	Abu al Qasim	36	Jesuits, Dominicans	Hashashins (Assassins)
18	‘Mary’, Fatima	Surah Maryam 19, Fatima	37	Pagan practices	Pagan practices
19	Pilgrimages, ‘Lourdes’, ‘Fatima’, ‘Guadalupe’	Pilgrimages, Mecca, Medina, Kaaba	38	Rome (Capital), called the Eternal city	Mecca (Capital)

4. Islam adheres to its ‘Allah’ (a singular entity, & one-time consort to al-Lat, and known already among the ‘Jahiliyyah’ pagans, Surah 6:107-109, 135-137, 13:16, 16:38, 17:67, 29:61, 63, 31:25, 32, 39:38, 106:1-3 (al-Hilali-Khan translation), who has no ‘sons’ only ‘slaves’, and is **nothing** like the Living Eternal Heavenly Trio – JEHOVAH Elohiym of scripture), a pagan deity (their “ilah” (god)), one of many ‘deities’ (partners, ‘zalimun’) of a pagan pantheon, such as al-Lat, al-Uzza, & Manat, among others, such as Hubal, Isaf, and Na’ila (Ibn Ishaq’s: Life of Muhammad, pages 64-68), who became a chief deity over the others, replacing Hubal (Crone, Patricia (1987). Meccan Trade And The Rise Of Islam. pp. 193–194).

The word “Allah” does **not** mean “god” in Arabic.

The word “ilah” or “al ilah” means “god”, or “the god”.

The Shadada of Islam makes this very clear in regards the definition and understanding of the words:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

lā ’ilāha ’illā llāh muḥammadun rasūlu llāh

In English this actually reads,

- There is no god but Allah. Muhammad is the messenger of Allah.

It does **not** actually read, ‘... there is no god but god ...’

The words “ilah” and “Allah” are **not** used synonymously in Arabic, nor in the theology of Islam.

The word Allah, according to several Arabic lexicons, means “the Being Who comprises all the attributes of perfection”, i.e. the Being Who is perfect in every way (in His knowledge, power etc.), and possesses the best and the noblest qualities imaginable in the highest degree. This meaning is supported by Quran when it says: “His are the best (or most beautiful) names.” (17:110; 20:8; and 7:180).

‘Contrary to popular belief, the word Allah is **NOT** a contraction of al-ilah (al meaning ‘the’, and ilah meaning ‘god’). Had it been so, then the expression ya Allah (‘O Allah!’) would have been ungrammatical, because according to the Arabic language when you address someone by the vocative form ya followed by a title, the al (‘the’) must be dropped from the title. For example, you cannot say ‘ya ar-rabb’ but must say ‘ya rabb’ (for ‘O Lord’). So, if the word Allah was al-ilah (‘the God’), we (muslims) would not be able to say: ya Allah, which we (muslims) do.’

Lane’s Arabic-English Lexicon (which is based on classical Arabic dictionaries), says under the word From: <http://www.muslim.org/islam/allah.htm>

On the word “Allah”, while citing many linguistical authorities:

““Allah ... is a proper name applied to the Being Who exists necessarily, by Himself, comprising all the attributes of perfection, a proper name denoting the true god ... the al being inseparable from it, not derived ...”

Allah is thus a proper name, not derived from anything, and the Al is inseparable from it. The word al-ilah (the god) is a different word.

This is why, within the Quran, the word 'اللَّهُمَّ' (l-lahuma) is used in five verses for “Oh God / Allah”: because a person cannot prefix “ya” directly to a noun with the definite article, and be grammatically correct. So, using “Ya Allah” as we do is **not** grammatically correct (i.e. per the Quran).”

According to **The Koran in English: A Biography, by Bruce B. Lawrence, page 174**, it also clearly states:

“... [page 174] 2 Allah, according to the most correct of the opinions respecting it, is a proper name applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection (T-LL), the al being inseparable from it, not derived (MSb-LL). Al-ilah is a different word, and Allah is not a contraction of al-ilah. ...” - https://books.google.com/books?id=IUXcDwAAQBAJ&newbks=1&newbks_redir=0&lpg=PA50&pg=PA74#v=onepage&q&f=false

The same statement is also cited in **The Islamic Review, Vol. 3, page 616** - https://books.google.com/books?id=T8DRAAAAMAAJ&newbks=1&newbks_redir=0&pg=PA616#v=onepage&q&f=false

It is again found in a **Qur'an**, here - https://books.google.com/books?id=Po2BO-TsMosC&newbks=1&newbks_redir=0&lpg=PA1&pg=PT134#v=onepage&q&f=false

“... Contrary to popular belief, the word Allah is NOT a contraction of al-ilah (al meaning 'the', and ilah meaning 'god'). ...” - <https://www.muslim.org/islam/allah.htm>

Quoted & adapted from - <https://allahumma.blogspot.com/>

Also read from an Ahamdiyya Muslim - <https://www.ahmadiyya.org/islam/allah.htm>

5. The timing of the rise of Abu al Qasim & Islam is entirely **too late** to fulfill **Rev. 9:1 KJB**, for the ‘star’ had **fallen** a long time in the past before ‘Abu al Qasim’ was ever even born, or ‘Islam’ consolidated into a qu’an, which is nothing more than a pieced together text by the surviving caliphs and scribes (Uthman, Zaid ibn Thabit, &c.).

6. Both Abu al Qasim (whose father, even according to official Islamic sources, is truly unknown, which is why there is a mysterious 4 year discrepancy, though Dawah practicing persons make excuses) & ‘Islam’ originated in Arabia (east), from circa AD 570 (birth, supposedly), to AD 610 (Hira cave), from AD 610-622 (Meccan verses), AD 621 (mi’raj), AD 622 (Hijra), and from AD 622-632 (Medinan verses), dying, in AD 632, of accumulated complications of the poison administered to him by a conquered jewess (Zaynab bint Al-Harith) earlier (after the conquering of Khaybar, circa AD 628).

The “pit” is nowhere identified as “the (natural) east”. The “pit” is later associated with “spiritually Egypt” (**Rev.** 11:8 KJB), being ‘south’, not spiritually Arabia (east). Many false interpretations of **Revelation** come through literalizing the things which were given in symbol or attempting to make Abu al Qasim and Islam ‘fit’ therein. Literally thousands of pages more of information could be provided on this subject, but is not the focus for this book.

The symbolism of “and unto them was given power, as the scorpions of the earth have power”:

“power” (**Mat.** 9:6,8, 10:1, 28:18; **Mar.** 2:10, 3:15, 6:7; **Luk.** 4:6,32, 5:24, 10:19, 12:5, 22:53; **Jhn.** 1:12, 10:18(x2), 17:2, 19:10(x2),11; **Act.** 1:7, 5:4, 8:19, 26:18; **Rom.** 9:21, 13:1,2,3; **1 Cor.** 7:37, 9:4,5,6,12(x2),18, 11:10; **2 Cor.** 13:10; **Eph.** 1:21, 2:2; **Col.** 1:13, 2:10; **2 Thes.** 3:9; **Jud.** 1:25; **Rev.** 2:26, 6:8, 9:3(x2),10,19, 11:6(x2), 12:10, 13:4,5,7,12, 14:18, 16:19, 17:12, 18:1, 20:6 KJB) or “powers” (**Luk.** 12:11; **Rom.** 13:1(x2); **Eph.** 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1 KJB) are those in leadership positions, of having “authority” (**Mat.** 7:29, 8:9, 21:23(x2),24,27; **Mar.** 1:22,27, 11:28(x2),29,33, 13:34; **Luk.** 4:36, 7:8, 9:1, 19:17, 20:2(x2),8,20; **Jhn.** 5:27; **Act.** 9:14, 26:10,12; **1 Cor.** 15:24; **2 Cor.** 10:8; **Rev.** 13:2 KJB), or “authorities” (**1 Pet.** 3:22 KJB), or having a “jurisdiction” (**Luk.** 23:7 KJB), as in a dominion to rule over, having the “liberty” (**1 Cor.** 8:9 KJB) or “right” (**Heb.** 13:10; **Rev.** 22:14 KJB) and even “strength” (**Rev.** 17:3 KJB) to choose to think and act.

Just as God (**Psa.** 62:11; **Jer.** 27:5; **Dan.** 2:37; **Mat.** 6:13, 22:29; **Act.** 1:7; **Jhn.** 19:11; **Jud.** 1:25 KJB) had given Jesus “power” (**Mic.** 3:8; **Hab.** 3:4; **Mat.** 9:8, 28:18; **Mar.** 2:10, 11:28-29,33; **Luk.** 4:32,36, 5:24, 20:2,8; **Jhn.** 5:27, 10:18, 17:2; **1 Cor.** 15:24; **Col.** 2:10; **1 Pet.** 3:22; **Rev.** 12:10 KJB), so too did God allow antichrist (Papal Rome) to receive “power” (**Ecc.** 4:1; **Dan.** 8:24; **Mic.** 2:1; **Hab.** 1:6,11; **Luk.** 4:6; **Rev.** 13:1-7 KJB) from the Devil (**Job** 1:12; **Ecc.** 8:4; **Act.** 26:18; **Eph.** 2:2, 6:12; **Col.** 1:13 KJB), the Dragon (**Rev.** 13:2 KJB), also Pagan Rome. Just as Jesus gave His disciples “power” (**Mat.** 28:18-19; **Mar.** 3:15, 6:7, 13:34; **Luk.** 9:1, 10:19, 19:17; **Jhn.** 1:12; **Act.** 8:19; **1 Cor.** 8:9, 9:4,5,6,12,18; **2 Cor.** 10:8, 13:10; **2 Thes.** 3:9; **Rev.** 2:26, 11:3 KJB) even of the Holy Ghost / Spirit (**Luk.** 24:49; **Jhn.** 7:39, 20:22; **Act.** 1:8, 2:1-4,33,38, 8:15,19; **Rev.** 18:1 KJB), so too did antichrist (as king, **Ecc.** 8:4) give his disciples “authority”, & “power” (**Act.** 9:14, 26:10,12; **Rev.** 13:12,15, 17:12 KJB), of the unclean spirit of the devil (**Zec.** 13:2; **Mat.** 12:43; **Mar.** 1:23,26, 3:30, 5:2,8, 7:25; **Luk.** 4:33, 8:29, 9:42, 11:24; **Rev.** 18:2 KJB) or spirit of antichrist (**1 Jhn.** 4:3 KJB), even the “power of darkness” (**Luk.** 22:53; **Col.** 1:13 KJB), so that “the sun and the air were darkened by reason of the smoke of the pit.” (**Rev.** 9:2 KJB). Behind men, are devils, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (**Eph.** 6:12 KJB). Each “potter” hath “power” over that which they mould (**Rom.** 6:16, 9:21 KJB).

The symbolism of “the earth ... as the scorpions of the earth”:

[1] **Natural:** “scorpions” are an unclean desert or wilderness creature, usually most active at night (under cover of darkness), an arachnid (8 legs, or 6 legs and 2 arms / hands), see **Deu.** 8:15; **Eze.** 2:6; **Luk.** 10:19, 11:12; **Rev.** 9:3,5,20 KJB.

[2] **Natural:** “scorpions” are a chastising weapon, a whip (**1 Kin.** 12:11,14; **2 Chr.** 10:11,14 KJB) used by those in authority (with “power”; **Rev.** 9:3 KJB), sometimes embedded with additional instruments of pain, like nails, thorns, glass, &c., to increase torment, suffering & agony, like as unto the unclean creature’s poisonous & painful sting.

[3] **Spiritual:** “scorpions” are the spirits / minds of devils or evil angelic intelligences (**Luk.** 10:17-20, 11:12 KJB, to which Jesus references **Psa.** 91:10,13 KJB in part), the opposite mind / heart of the Holy Spirit (**Luk.** 11:9-28 KJB).

[4] **Spiritual:** “scorpions” are also used as a symbol for the “rebellious house” or “rebellious nation” of Israel, upon which was a “woe” (**Eze. 2:1-10 KJB**).

[5] **Natural:** “Akrabbim” or “Maalehacrabbin” (place of scorpions) is a rocky mountain area, that goes “up”, & acted as a border between Israel & the Amorites & Moabites (related enemies of Israel) just south of the Dead Sea (**Num. 34:4; Jos. 15:3; Jdg. 1:36 KJB**).

The “sting” of the “scorpions” is death and sin:

Hosea 13:14 KJB - I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

1 Corinthians 15:55 KJB - O death, where is thy sting? O grave, where *is* thy victory?

1 Corinthians 15:56 KJB - The sting of death is sin; and the strength of sin *is* the law.

Acts 9:5 KJB - And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

Acts 26:14 KJB - And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

The spiritual scorpions, which are spirits of devils, are acting behind, or working through, the men “locusts” (“faces of men”; **Rev. 9:7 KJB**), or priests, bishops, cardinals and popes of Papal Rome, the antichrist, that Son of Perdition or Destruction (locusts being a force of destruction), as both have the same “authority” or “power” over others as Jesus warned not to (**Mat. 20:25; Mar. 10:42; Luk. 22:25 KJB**).

Matthew 20:25 KJB - But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

Mark 10:42 KJB - But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Luke 22:25 KJB - And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

John wrote about a corrupt Bishop / Elder that was abusing authority in his day:

3 John 1:9 KJB - I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

3 John 1:11 KJB - Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

The devils (satan and devils) have “power” or “authority” on earth because of Adam the first (**Job 31:33; Rom. 5:12,14, 6:16; 1 Cor. 15:45 KJB**), who submitted to the mind of the devil through Eve. The fallen angel Lucifer then became “the god of this world” (**2 Cor. 4:4 KJB**):

Job 1:7 KJB - And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:12 KJB - And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2:2 KJB - And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:6 KJB - And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

Job 41:1 KJB - Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

Job 41:34 KJB - He beholdeth all high *things*: he is a king over all the children of pride.

Psalms 94:20 KJB - Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Ecclesiastes 3:16 KJB - And moreover I saw under the sun the place of judgment, *that* wickedness was there; and the place of righteousness, *that* iniquity was there.

Amos 6:3 KJB - Ye that put far away the evil day, and cause the seat of violence to come near;

2 Corinthians 4:4 KJB - In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Revelation 2:13 KJB - I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

Thus satan, as a spiritual “scorpion” (unclean spirit / intelligence, who causes pain & suffering through his poisonous sting, which brings decay & death), having authority or power to rule over unconverted men (mankind), will also give “power” to men who worship him, to rule over such men who do not the seal of God in their foreheads:

Luke 4:5 KJB - And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

Luke 4:6 KJB - And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Luke 4:7 KJB - If thou therefore wilt worship me, all shall be thine.

Ephesians 6:12 KJB - For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Revelation 13:2 KJB - And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and **the dragon gave him his power, and his seat, and great authority.**

Revelation 13:4 KJB - And **they worshipped the dragon which gave power unto the beast: and they worshipped the beast,** saying, Who *is* like unto the beast? **who is able to make war with him?**

The “locusts” have similar “power” (authority) as that of the “scorpions of the earth”, which is a usurping power (for the devil deceived Eve, & then through Eve (like as a false prophet, or fallen woman), Adam; **Rev. 12:9 KJB**), & one which seeks to control the lives of mankind by force, rather than the freedom of will in love, as God shares by Jesus & the Holy Ghost / Spirit in repentant & converted persons. Antichrist (vicarius christi, antichristos), thus has the “power” of the devil:

Ezekiel 28:2 KJB - Son of man, say unto **the prince of Tyrus,** Thus saith the Lord GOD; Because **thine heart is lifted up,** and thou hast said, **I am a God, I sit in the seat of God, in the midst of the seas;** yet thou *art* a man, and not God, though **thou set thine heart as the heart of God:**

Ezekiel 28:9 KJB - Wilt thou yet say before him that slayeth thee, **I am God?** but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

Daniel 8:23 KJB - And in the latter time of their kingdom, when the transgressors are come to the full, **a king** of fierce countenance, and **understanding dark sentences,** **shall stand up.**

Daniel 11:36 KJB - And **the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.**

Daniel 11:37 KJB - **Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**

Daniel 11:38 KJB - But **in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**

Daniel 11:39 KJB - **Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.**

2 Thessalonians 2:4 KJB - **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

Early Writings, page 21.3:

“... [page 21.3] If I had a vision in meeting, many would say that it was excitement and that someone **mesmerized** me. Then I would go away alone in the woods, where no eye or ear but God’s could see or hear, and pray to Him, and He would sometimes give me a vision there.

I then rejoiced, and told them what God had revealed to me alone, where no mortal could influence me. But I was told by some that I **mesmerized** myself. Oh, thought I, has it come to this that those who honestly go to God alone to plead His promises and to claim His salvation, **are to be charged with being under the foul and soul-damning influence of mesmerism**? Do we ask our kind Father in heaven for “bread,” only to receive a [22] “stone” or a “**scorpion**”? **These things wounded my spirit**, and **wrung my soul in keen anguish**, **well-nigh to despair**, while **many would have me believe that there was no Holy Ghost** and that all the exercises that holy men of God have experienced were **only mesmerism or the deceptions of Satan**. {EW 21.3} ...” - <https://m.egwwritings.org/en/book/28.197>

Seventh-Day Adventist Bible Commentary, 7BC, page 926.1-926.2:

“... [page 926.1] Christ proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” He, the world’s Redeemer, has bruised **the serpent’s head**, depriving him **of all power ever to make men feel his scorpion sting**; for He has brought life and immortality to light. The gates of eternal life are thrown open to all who believe on Jesus Christ. All believers who pass through **a natural death**, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, which is the life of Jesus Christ. In **dying**, Jesus has made it impossible for those who believe on Him **to die eternally**. . . . {7BC 926.1}

[page 926.2] Christ lived and **died** as a man, that He might be God both of the living and of **the dead**. It was to make it impossible for men to lose eternal life if they believe on Him. The life of men and women is precious in the sight of God; for Christ has purchased that life by **being executed** in their stead. Thus He made it possible for us to attain to immortality (Letter 97, 1898). {7BC 926.2} ...” - <https://m.egwwritings.org/en/book/96.308>

The “Locusts” are allowed to come upon the “earth” (world) because of rebellion or rejection of the Gospel, and thus used in God’s wrath to chastise the disobedient, who have not the seal of God in their forehead (**Rev. 9:4 KJB**). As Babylon and its King thereof, as God’s “servant” (**Jer. 25:9, 27:6 KJB**) would be used as a chastisement upon the disobedient nations, or as God used Pagan Rome and its soldiery as “ministers” of retributive justice (**Rom. 13:1-6 KJB**). As God used Solomon’s son Rehoboam (a wicked king of Israel / Judah) to chastise the rebellious house of Israel (**1 Kin. 12:11,14,19; 2 Chr. 10:11,14,19 KJB**), which eventually led into overt idolatry with the golden calves at Bethel and Dan (**2 Kin. 10:29; Hos. 8:5,6, 10:5, 13:2 KJB**).

Jesus is the Passover (**1 Cor. 5:7 KJB**), in AD 31, leaving Egypt (worldliness) behind, Christ the Unleavened (**1 Cor. 5:7 KJB**), and the First fruits in His Resurrection (**1 Cor. 15:20,23 KJB**), then there was a period of waiting unto Mt Sinai, even Mt Zion, wherein the Holy Spirit was poured out at Pentecost AD 31 (**Psa. 133:1-3; Luk. 24:49; Act. 1:8, 2:1-4,17-19,33; 1 Pet. 1:12; Rev. 5:6 KJB**). The Law was sealed among the Disciples (**Isa. 8:16,18,20 KJB**), and then there was a going toward the promised land (Heavenly Canaan) in Acts, AD 34, but the “mixed /mixt multitude” (**Exo. 12:38; Num. 11:4 KJB**) rebelled and did not come by the straight way, but went through the wilderness. So, being led of Christ through the wilderness, there was a settling in the wilderness for 1,260 years (**Dan. 7:25, 12:7; Luk. 21:24; Rev. 11:2-3, 12:6,14, 13:5 KJB**; which is like the 3 ½ times as Elijah, being nourished there; **1 Kin. 17:1; Luk. 4:25; Jam. 5:17 KJB**, the early and latter rains being 6 months apart, spring (1st month) to fall (7th month)) and scorpions were in the wilderness, and they were chastised by scorpions, from AD 1793 – AD 1797 (**Rev. 11:9,11 KJB**), AD 1798, bringing them from the time of Pentecost to the time of the Trumpets, being “five months” (2nd, 3rd, 4th, 5th, 6th months between the 1st and 7th), in 1833/4 (**Rev. 9:5,6,10 KJB**). These things shall be discussed in a chapter to come.

The Advent Review & Sabbath Herald; August 21, 1913, par. 1-14:

“... August 21, 1913 Elijah the Tishbite

(Concluded)

Divine Retribution

Mrs. E. G. White

The prophet's words went into immediate effect. **Those who were at first inclined to scoff at the thought of calamity**, soon had occasion for serious reflection; for **after a few months the earth, unrefreshed by dew or rain, became dry, and vegetation began to wither**. As time passed, streams that had never been known to fail, began to decrease, and the brooks to dry up. Yet **the people were urged by their leaders to have confidence in the power of Baal**, and to set aside as idle words the prophecy of Elijah. {RH, August 21, 1913 par. 1}

The priests insisted that it was through **the power of Baal** that the showers of rain fell. Fear not the God of Elijah, nor tremble at his word, they urged; it is Baal who brings forth the harvest in its season, and provides for man and beast. **The idols of wood and stone, representing him, should still be worshipped**. {RH, August 21, 1913 par. 2}

God's message to **Ahab** gave **Jezebel and her priests** and all **the followers of Baal and Ashtoreth** opportunity to test the power of their gods, and to prove the word of Elijah false. Against the assurances of hundreds of idolatrous priests, the prophecy of Elijah stood alone. His words had locked heaven. If, notwithstanding his declaration, Baal could still give dew and rain, causing the streams to continue to flow and vegetation to flourish, then let the king of Israel worship him, and the people say that he is God. {RH, August 21, 1913 par. 3}

Determined to keep the people in deception, the prophets of Baal continue to offer sacrifices to their gods and to call upon them night and day to refresh the earth. With costly offerings the priests attempt to appease the anger of their gods; with a zeal and a perseverance worthy of a better cause they linger round their pagan altars, and pray earnestly for rain. Night after night, throughout the doomed land, their cries and entreaties arise. But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew nor rain refreshes the thirsty earth. The word of the Lord stands unchanged by anything the priests of Baal can do. {RH, August 21, 1913 par. 4}

A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once flourishing fields have become like burning desert sands,—a desolate waste. The groves dedicated to idol-worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust-storms blind the eyes and nearly stop the breath. Once prosperous cities and villages have become places of mourning. Hunger and thirst are telling upon man and beast with fearful mortality. Famine, with all its horrors, comes closer and still closer. {RH, August 21, 1913 par. 5}

Yet, notwithstanding these evidences of God's power, Israel repented not, nor learned the lesson that God would have them learn. **They did not see that he who created nature controls her laws, and can make of them instruments of blessing or of destruction**. Proud-hearted, enamored of their false worship, they were unwilling to humble themselves under the mighty hand of God, and they began to cast about for some other cause to which to attribute their sufferings. {RH, August 21, 1913 par. 6}

Jezebel utterly refused to recognize the drought as a judgment from Jehovah.

Unyielding in her determination to defy the God of heaven, she and nearly the whole of Israel united in denouncing Elijah as the cause of all their misery. Had he not borne testimony against their forms of worship? If only he could be put out of the way, she urged, the anger of their gods would be appeased, and their troubles would end. {RH, August 21, 1913 par. 7}

Urged on by **the queen, Ahab** instituted a most diligent search for the hiding-place of the prophet. To all the surrounding nations, far and near, he sent messengers to seek for the man whom he hated, yet feared; and in his anxiety to make the search as thorough as possible, he required of these kingdoms and nations an oath that they knew nothing of the whereabouts of the prophet. But the search was in vain. The prophet was safe from the mal-ice of a king whose course had brought upon the land the denunciation of an offended God. {RH, August 21, 1913 par. 8}

Failing in her purpose to destroy Elijah, **Jezebel** determined to avenge herself by slaying all the prophets of the Lord in Israel. Not one who claimed to be a prophet of the Lord should live. The infuriated woman carried out her purpose in the massacre of many of God's serv-ants. Not all, however, perished. Obadiah, the governor of Ahab's house, yet faithful to God, "took a hundred prophets," and at the risk of his own life, "hid them by fifty in a cave, and fed them with bread and water." {RH, August 21, 1913 par. 9}

The second year of famine passed, and still the pitiless heavens gave no sign of rain. Drought and famine continued their devastation throughout the kingdom. Fathers and mothers, powerless to relieve the sufferings of their children, were forced to see them die. Yet still apostate Israel refused to humble their hearts before God, and continued to murmur against the man by whose word these terrible judgments had been brought upon them. They seemed unable to discern, in their suffering and distress, a call to repentance. They failed to see in their calamity a divine interposition to save them from taking the fatal step be-yond the boundary of Heaven's forgiveness. {RH, August 21, 1913 par. 10}

The apostasy of Israel was an evil more dreadful than all the multiplied horrors of famine. God was seeking **to free the people from their delusion**, and lead them to understand their accountability to the One to whom they owed their life and all things. He was trying to help them to recover their lost faith, and he must needs bring upon them **great affliction**. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." {RH, August 21, 1913 par. 11}

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" {RH, August 21, 1913 par. 12}

God has sent messengers to Israel appealing to them to return to their allegiance. Had they heeded these appeals, **had they turned from Baal to the living God**, Elijah's **message of judgment** would never have been given. But **the warnings** that might have been a savor of life unto life, **proved to them a savor of death unto death**. They allowed the words of God's messengers to wound their pride, and their hatred was aroused against these messengers, and particularly against Elijah. In the face of calamity, **they stood firm in their idolatry**, and **looked upon the prophet as the cause of all their troubles**. Thus they added to the guilt that had brought **the judgments of Heaven upon the land**. If Elijah had been in their power, they would gladly have delivered him to Jezebel,—as if by silencing his voice they could stay the fulfillment of his words! {RH, August 21, 1913 par. 13}

For stricken Israel there was but one remedy,—a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart. To them had been given the assurance, **“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”** It was to bring to pass this blessed result that God continued **to withhold from them the dew and the rain until a decided reformation should take place.** {RH, August 21, 1913 par. 14} ...” - <https://m.egwwritings.org/en/book/821.24481>

The Advent Review & Sabbath Herald; July 28, 1904, par. 19-23:

“... The Lord has declared the judgments and calamities that must fall upon those who continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. **God’s appointed messengers are to give the call to flee from the wrath to come.** {RH, July 28, 1904 par. 19}

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, **O Lord, and give not thine heritage to reproach, that the heathen should rule over them:** wherefore should they say among the people, Where is their God? {RH, July 28, 1904 par. 20}

“Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.” {RH, July 28, 1904 par. 21}

“Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and **he will cause to come down for you the rain, the former rain, and the latter rain in the first month.** And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And **I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.** And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.” {RH, July 28, 1904 par. 22}

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And **I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke.** **The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.** And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” {RH, July 28, 1904 par. 23} ...” - <https://m.egwwritings.org/en/book/14069.8232001>

Under the various symbols, or great anti-typical parables of the book of the **Revelation** of Jesus Christ, the Christian is re-given the historical events that have occurred to God's peoples throughout the whole of the Bible, which have portrayed what would happen to the Church and the great **Exodus** from this world and traveling to the Holy Promised Land of God. Along the way a great apostasy would occur, among the leadership and trickle down into the rank and file, and eventually the evils of Baal worship would enter into the kingdom, and a Woman, a great Jezebel (or Herodias), would assert herself over the kingdom, and unite with the kings of the earth (as Ahab, or Herod), and she would have children (as an Athaliah, or Salome), and place her priests into positions of authority, and seek to eliminate the lives of the faithful (as Elijah (those who will live), or John Baptist (those who will die). During the wilderness travel they would come across the place of bitter waters, and the place of serpents and scorpions, and many would be bitten and stung, and feel the pain of the venomous poison. There would be times of locusts and famine, and fire and darkness, a devouring of the land and desolation, all which would be in response to the idolatry that would cover nearly all of the kingdom, but those who remained true to God would be protected and kept safe, as Elijah, and the 7000, and so many others over these periods.

There would also be times of mercy, and of forgiveness. There would be times of cleansing from sin and idolatry, and of reformation. God's great love would be long in forbearing the iniquities and idolatries, the wandering, the unfaithfulness and adulteries, yet in all those warnings and entreaties, there was a line that should not be crossed even with the Almighty. The wrath of JEHOVAH Elohiym was then threatened as a final judgment, that even the remnant who lived, might learn, forever, the lesson that to trifle with the fiery and eternal flame of the love of God meant to perish eternally. However, before the point of no return would be reached, God sent vast plagues that people whose opportunity had not yet passed away, might return with godly sorrow and true repentance, that they might be eternally saved.

CHAPTER 13

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The 5th Trumpet part 04 - Revelation 9:4

Revelation 9:4 KJB - And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

How can it be known for certain that these “locusts” are not natural locusts? By the very language itself, which precludes a “natural” (1 Cor. 15:46 KJB) reading / understanding. These are not natural ‘locusts’ that eat and devour natural grass, green herbs and green trees, for the text itself identifies that the symbols therein are referring to natural “men”, of three kinds.

The word “commanded” (Rev. 9:4 KJB) in English, comes from **G4483**, “ερεθη”, from “ρέω”, “rheo”, and is variously translated as:

said, 3

Rom. 9:12,26; **Rev.** 6:11 KJB

spoken, 15

Mat. 1:22, 2:15,17,23, 3:3, 4:14, 12:17 (2), 13:35, 21:4, 22:31, 24:15, 27:9,35; **Mar.** 13:14 KJB

commanded, 1

Rev. 9:4 KJB

made, 1

Gal. 3:16 KJB

In each of the instances given, the word, refers back to spoken statements of the past, found in the Old Testament prophecies or events. The “locusts” were “commanded” in the past type.

Natural locusts are commanded by God to eat the natural green grass, green herbs (things), and green trees, because of the sinful lives of the people (**Exo.** 10:4,12-15; **Deu.** 28:38,42; **1 Kin.** 8:37; **2 Chr.** 6:28, 7:13; **Psa.** 78:46, 105:34; **Amo.** 4:9, 7:1-2 KJB). A natural consumption of the natural harvest. First the natural (1 Cor. 15:46 KJB).

Spiritual locusts (men) are commanded by God to eat (consume, destroy) the spiritually dead grass, herbs and trees, because of the sinful lives of the people (**Jdg.** 6:3-6, 7:12; **Isa.** 33:1-5; **Jer.** 51:14,27-28; **Joe.** 1:1-15, 2:1-32; **Nah.** 3:1-19; **Rev.** 9:3-12 KJB). A spiritual consumption of the spiritual harvest. Then the spiritual (1 Cor. 15:46 KJB). We see a perfect type in **Ezekiel** 8-9 KJB.

Ezekiel 8:16 KJB - And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Ezekiel 8:17 KJB - Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Ezekiel 8:18 KJB - Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Ezekiel 9:1 KJB - He cried also in mine ears with a loud voice, saying, Cause **them** that have charge over the city to draw near, **even every man with his destroying weapon in his hand.**

Ezekiel 9:2 KJB - And, behold, **six men** came from the way of the higher gate, which lieth toward the north, and **every man a slaughter weapon in his hand**; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Ezekiel 9:3 KJB - And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

Ezekiel 9:4 KJB - And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.**

Ezekiel 9:5 KJB - **And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:**

Ezekiel 9:6 KJB - **Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.**

Ezekiel 9:7 KJB - **And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.**

In Ezekiel 9:4 HOT there is a “mark” set upon those who follow God:

Ezekiel 9:4 HOT - ויאמר יהוה אלו עבר בתוך העיר בתוך ירושלם והתוית **ת** על־מצחות האנשים הנאנחים והנאנקים על כל־התועבות הנעשות בתוכה:

Ezekiel 9:4 HOT Transliterated - waYomer y'hwäh *ēlô [ēläyw] ávor B'tôkh' häiy B'tôkh' y'rûshäläim w'hit'wiytä **Täw** al-mitz'chôt häänäshiyim haNeénächiym w'haNeénäqiyim al Käl-haTôëvôt haNaásôt B'tôkhäH

The “Tav” (“Tau” or “Täw”) in Hebrew Pictograph is “t” (a cross):

The Hebrew “Tav” “ת” in the Old Testament, is also seen in the Passover service, when the blood of the Lamb was painted on two sides of the Doorposts, and across on the lintel:

Exodus 12:7 KJB - And they shall take of the blood, and **strike it on the two side posts and on the upper door post of the houses**, wherein they shall eat it.

This makes the Hebrew “Tav” or “Mark” set by God. When both pillars are seen as one upright, and the lintel as the cross piece or horizontal, it makes the Cross in the Hebrew Pictograph which represents the “Tav” in modern Hebrew.

The symbolism of “that they should not hurt the grass of the earth, neither any green thing, neither any tree”:

Green Grass, Green Things (Herbs) & Green Herbs: Mankind, men, nations (good or evil, or apostate) (1 Cor. 15:46 KJB)			
Genesis 1:11 has the same order and items as found in Revelation 9:4 – Grass, Herbs (Things), Trees			
Natural	Gen. 1:11a – “grass of the earth”	Gen. 1:11b – (green) “herb”	Gen. 1:11c – “the fruit tree”
Spiritual	Rev. 9:4a – “grass of the earth”	Rev. 9:4b – “green thing (herb)”	Rev. 9:4c – “any tree”
Meaning	<p>“grass” is symbolic of the common people or offspring of mankind, as “all flesh is as grass”, even “the people is grass” (Deu. 32:2; 2 Sam. 23:3-4; 2 Kin. 19:26; Job 5:25; Psa. 72:4,6,16, 90:3,5; Pro. 19:12; Isa. 37:27, 40:6-8, 44:3-4, 51:12; Dan. 4:15,23; Mic. 5:7; Jam. 1:10-11; 1 Pet. 1:24; Rev. 8:7), as a multitude of men (Mat. 14:19; Mar. 6:39; Jhn. 6:10).</p> <p>“grass” can also be symbolic of God’s professed people (Amo. 7:1-2; Zec. 10:1; Mat. 6:30; Luk. 12:28).</p> <p>“grass” can also be symbolic of evil or wicked persons, even those who turn back from God, which are to be cut down and thrown into the fire to be burned unto smoke and ashes (Job 8:11-13; Psa. 37:1-2, 92:7, 129:4-7).</p> <p>The heart, life and days of mankind can wither like “grass” (Psa. 102:4,11, 103:15; Isa. 40:6-8).</p> <p>As an interesting note, “dragons” lay in the shallow watery area with grass, with reeds and rushes (Isa. 35:7, see also Behemoth in Job 40:21).</p>	<p>“green thing” can refer to the “green herb” (Gen. 1:30, 9:3; 2 Kin. 9:26; Psa. 37:2; Isa. 37:27) or “green thing [leaves]” among the trees (Exo. 10:15), or even “grass” (Job 39:8; Isa. 15:6).</p> <p>The “locusts” in the 8th plague of Egypt, ate up every green thing (Exo. 10:12,15).</p> <p>“green herb” can refer to those who are “inhabitants were of small power, they were dismayed and confounded” (2 Kin. 19:26; Isa. 37:27), and refer to the bones [frame] of a man (Isa. 66:14).</p>	<p>The “tree” or “trees” (Gen. 3:8) can refer to individual men, good or bad (Jdg. 9:6-16; Job 14:7, 19:10, 24:20; Psa. 1:3, 37:35, 52:8; Son. 2:3, 7:7-8; Isa. 44:13-17, 56:3, 60:13; Jer. 17:8; Joe. 1:7,12; Mat. 3:10, 7:17-19, 8:24, 12:33; Luk. 3:9, 6:43,44; Rom. 11:17,24; Jam. 3:12; Jud. 1:12; Rev. 7:1,3, 8:7), or kings of men (Jdg. 9:6-16; Pro. 27:18; Isa. 7:2; Eze. 31:1-18; Dan. 4:10-28), or even whole nations (Jdg. 9:6-16; 2 Kin. 19:23; 1 Chr. 16:31,33; Psa. 96:12-13; Isa. 6:12,13, 7:2, 14:7-8, 17:4,6, 24:13, 37:24, 44:23; Eze. 15:2,6, 17:1-10,22-24, 20:47; Zec. 1:8-11, 11:2; Mat. 21:19; Luk. 13:6,7; Rev. 7:1,3), and even God’s people of faith (Psa. 92:12; Isa. 10:16-20, 17:4,6, 24:13, 60:13, 61:3, 65:22; Jer. 11:16,17,19; Hos. 9:10, 14:6,8; Mat. 13:32; Luk. 13:19, 23:31) and witnesses (Zec. 4:1-14; Rev. 11:4), or symbol of wisdom (Christ; Pro. 3:18) and words and deeds of the righteous (Pro. 11:30, 15:4), and just as God liked to walk among the trees (Gen. 3:8), so to do devils, which is why they make “groves” for false worship (Exo. 34:13; Deu. 7:5, 12:3, 16:21; Jdg. 3:7, 6:25,26,28,30; 1 Kin. 14:15,23, 15:13, 16:33, 18:19; 2 Kin. 13:6, 16:4, 17:10,16, 18:4, 21:3,7, 23:4,6,7,14,15; 2 Chr. 14:3, 15:16, 17:6, 19:3, 24:18, 28:4, 31:1, 33:3,19, 34:3,4,7; Isa. 17:8, 27:9, 66:17; Jer. 2:20, 3:6,13, 10:3,5, 17:2; Eze. 6:13; Hos. 2:12; Mic. 5:14).</p> <p>“Trees” were also carved or painted on the walls of the Temple / Sanctuary / Tabernacle (1 Kin. 6:29,32,35, 7:36), and used as pillars (1 Kin. 10:12; Rev. 3:12) and terraces (2 Chr. 9:11), or part of the great Cherubims (1 Kin. 6:23; Eze. 41:18,19), or doors (1 Kin. 6:31-34), etc. (Eze. 40:16,22,26,31,34,37, 41:18,20,25,26).</p> <p>“trees” are also as strongholds (Nah. 2:3, 3:12).</p>

Jesus also spoke of separating “trees” (people) in His day on earth, along with John the Baptist.

Matthew 3:10 KJB - And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 7:19 KJB - Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Luke 3:9 KJB - And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

This type of language of tree separation was utilized in the Old Testament, when Israelites attacked others.

Deuteronomy 20:19 KJB - When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man’s life) to employ *them* in the siege:

Deuteronomy 20:20 KJB - Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

Isaiah 10:33 KJB - Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

Isaiah 10:34 KJB - And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Locusts can eat “trees” (Deu. 28:42) if God commands, and is a punishment from God (Amo. 4:9).			
Deuteronomy 28:42 KJB - <u>All thy trees and fruit of thy land shall the locust consume.</u> Amos 4:9 KJB - I have smitten you with blasting and mildew: when your gardens and your vineyards and <u>your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me</u> , saith the LORD.	“Locust” men	“Seal of God” men	No “Seal” men
	Devourer	Fruit Bearing	No Fruit
	False Christians	True Christians	Non Christians
Yet, in this judgment (Rev. 9:4 KJB), or allowance of God, the “locusts” can only affect those “men” who “have not the seal of God in their foreheads.” Three groups of mankind are pointed out here.			

Deuteronomy 28:33 KJB - The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

2 Chronicles 7:13 KJB - If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

Psalms 14:4 KJB - Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

Psalms 27:2 KJB - When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Psalms 53:4 KJB - Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

Psalms 105:34 KJB - He spake, and the locusts came, and caterpillers, and that without number,

Psalms 105:35 KJB - And did eat up all the herbs in their land, and devoured the fruit of their ground.

Isaiah 1:7 KJB - Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

Jeremiah 5:17 KJB - And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

Locusts, devour everything, & there was a plague of locusts devouring Jews & Gentiles in Jesus' day:

Hosea 4:8 KJB - They eat up the sin of my people, and they set their heart on their iniquity.

Habakkuk 3:14 KJB - Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

Matthew 23:14 KJB - Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (See also **Mar.** 12:10; **Luk.** 20:47 KJB)

Galatians 5:15 KJB - But if ye bite and devour one another, take heed that ye be not consumed one of another.

The symbolism of "but only those men which have not the seal of God":

A "seal" is that which notifies the owner of something, as well as others, that the thing sealed belongs to sealer (**1 Kin.** 21:8; **Jer.** 32:44; **Rom.** 4:11; **1 Cor.** 9:2 KJB).

A "seal" also protects from the tampering or alteration of the things sealed by others with ill intent (**Est.** 3:12, 8:8,10; **Isa.** 29:11; **Jer.** 32:10; **Dan.** 6:17; **Mat.** 27:62-66 KJB).

A "seal" can also impress upon the thing being sealed a distinctive imprint / mark, etc. (**Job** 33:16, 34:18; **Isa.** 8:16 KJB).

A "seal" means that thing is "closed" up (**Job** 9:7, 14:17, 37:7, 41:15; **Son.** 4:12; **Rom.** 15:28 KJB) and nothing more may be added or taken away from it (**Deu.** 4:2, 5:22, 12:32; **Pro.** 30:6; **Rev.** 5:1,5, 22:18,19 KJB).

A "seal" involves a name (**Neh.** 9:38; **Est.** 3:12, 8:8,10; **Jer.** 32:10 KJB), and testifies to the one doing the sealing (**Jhn.** 3:33; **2 Tim.** 2:19 KJB).

Isaiah 8:8 KJB - And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, **O Immanuel.** (See **Mat.** 1:23 KJB)

Isaiah 8:9 KJB - Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

Isaiah 8:10 KJB - Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for **God is with us.**

Isaiah 8:11 KJB - For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

Isaiah 8:12 KJB - Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Isaiah 8:13 KJB - Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.

Isaiah 8:14 KJB - And he shall be for a sanctuary (See **Jhn.** 2:19,21; **Mat.** 11:28-30; **Exo.** 33:14 KJB); but for a stone of stumbling (See **Eph.** 2:20; **1 Pet.** 2:6 KJB) and for a rock of offence to both the houses of Israel (See **Mat.** 21:42; **Mar.** 12:10; **Luk.** 20:17 KJB), for a gin and for a snare to the inhabitants of Jerusalem.

Isaiah 8:15 KJB - And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Isaiah 8:16 KJB - **Bind up the testimony, seal the law among my disciples.**

Isaiah 8:17 KJB - And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

Isaiah 8:18 KJB - Behold, **I and the children whom the LORD hath given me** (See **Heb.** 2:13; **Mar.** 10:24; **Luk.** 5:34, 11:7; **Jhn.** 13:33, 21:5 KJB) *are* for signs (See **Dan.** 4:3; **Mat.** 12:39, 16:4; **Luk.** 2:34, 11:30; **Act.** 2:19 KJB) and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

Isaiah 8:19 KJB - And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

Isaiah 8:20 KJB - To the law and to the testimony: if they speak (See **1 Pet.** 4:11 KJB) not according to this word, *it is* because *there is* no light in them.

Hebrews 2:9 KJB - But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Hebrews 2:10 KJB - For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Hebrews 2:11 KJB - For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

Hebrews 2:12 KJB - Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Hebrews 2:13 KJB - And again, I will put my trust in him. And again, Behold **I and the children which God hath given me.**

Hebrews 2:14 KJB - Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Revelation 7:3 compared to Revelation 9:4						
Rev. 7:3	Saying	hurt not	the earth,	neither, the sea,	nor the trees,	till we have sealed the servants of our God in their foreheads.
Rev. 9:4	And it was commanded them	that they should not hurt	the grass of the earth,	neither any green thing,	neither any tree,	but only those men which have not the seal of God in their foreheads.
Rev. 7:3 (paralleled with Rev. 14:1-5,6-12,13 KJB) has a similar listing as found in Rev. 9:4 KJB						

Revelation 7:3 KJB - Saying, Hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our God in their foreheads.**

Revelation 7:4 KJB - And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes **of the children of Israel.**

Revelation 7:5 KJB - Of the tribe of **Juda** were sealed twelve thousand. Of the tribe of **Reuben** were sealed twelve thousand. Of the tribe of **Gad** were sealed twelve thousand.

Revelation 7:6 KJB - Of the tribe of **Aser** were sealed twelve thousand. Of the tribe of **Nepthalim** were sealed twelve thousand. Of the tribe of **Manasses** were sealed twelve thousand.

Revelation 7:7 KJB - Of the tribe of **Simeon** were sealed twelve thousand. Of the tribe of **Levi** were sealed twelve thousand. Of the tribe of **Issachar** were sealed twelve thousand.

Revelation 7:8 KJB - Of the tribe of **Zabulon** were sealed twelve thousand. Of the tribe of **Joseph** were sealed twelve thousand. Of the tribe of **Benjamin** were sealed twelve thousand.

A seal contains the “name”, “title” and “territory” of that which is “sealed” or “marked” (**Gen.** 41:41-42,46; **Dan.** 4:1-3,16, 6:8,17; **1 Kin.** 21:1,8; **2 Chr.** 36:22; **Ezr.** 1:1; **Est.** 3:12, 8:8,10; **Rev.** 7:3, 10:6, 14:1,7; see also **Isa.** 8:16; **Luk.** 15:22; **Exo.** 20:11 KJB).

The seal of God is found in His Ten Commandment Law of love, in the very center, in the heart of the Sabbath commandment (**Gen.** 1:1,10, 2:1-3,4; **Exo.** 20:11, 31:17; **Neh.** 9:6; **Psa.** 146:5-6; **Isa.** 8:16,18,20; **Act.** 4:24, 14:15; **Col.** 1:16,23; **Rev.** 1:10, 10:6,11, 14:6-7,12 KJB, see also **Isa.** 58:13, 66:23, as well as **Gen.** 14:19,22; **Deu.** 10:14; **2 Kin.** 19:15; **1 Chr.** 29:11; **2 Chr.** 2:12; **Ezr.** 5:11; **Psa.** 69:34, 115:15, 121:2, 124:8, 134:3, 135:6; **Isa.** 37:16, 40:12; **Jer.** 32:17, 51:15-16; **Mat.** 11:25; **Mar.** 2:27-28; **Luk.** 10:21 KJB; &c. See **Isa.** 66:22-23 KJB, that all flesh will come to “worship” before God from “sabbath to sabbath”).

Isn't the Sabbath only for Israel (**Exo.** 31:12-17 KJB)? Who then is the Real and True Israel, and His children? The Sabbath of the LORD is a sign between the LORD and Israel, and Israel's children, forever; a perpetual covenant.

Yet, according to the Scripture (KJB), who is the real and true Israel, and who are His children that ought to keep the Sabbath of the LORD holy?

Jesus is the Real and True “Israel” (**Rom.** 9:6-8 KJB), the “Israel of God” (**Gal.** 6:16 KJB), for therein it is read (KJB) in **Mat.** 2:13-15,19-21; **Hos.** 11:1 KJB that Jesus is identified by the Father, through the Holy Spirit who inspired **Matthew** to cite the prophecy of **Hosea** as being truly fulfilled by Jesus, who is named “Israel” (and no marvel for Jesus is also named, “Adam” (**1 Cor.** 15:45-47 KJB), “David” (**Jer.** 30:9; **Eze.** 34:23-24, 37:24-25; **Hos.** 3:5 KJB), ‘Solomon’ (“Prince of Peace”; **Isa.** 9:6 KJB), “son of David” (**Mat.** 1:1; **Luk.** 3:31, &c. KJB), “Levi” (**Mal.** 2:4-7 KJB), and many other names, for all the scriptures testify of Jesus (**Jhn.** 5:39; **Luk.** 24:27; **Psa.** 40:7; **Heb.** 10:7; **Act.** 3:18 KJB). Jesus is the Real and True “overcomer” (**Jhn.** 16:33; **Rev.** 3:21 KJB) and “Prince” (**Isa.** 9:6; **Dan.** 8:11,25, 9:25, 10:13,21, 11:22, 12:1; **Act.** 3:15, 5:31; **Rev.** 1:5 KJB) with God His Father, which is what the name “Israel” means (**Gen.** 32:28, 35:10 KJB). Jesus is the very “elect” (**Isa.** 42:1; **Mat.** 12:18; **1 Pet.** 2:6 KJB) of the Father, in whom all the promises of God the Father find their realization and true fulfillment (**2 Cor.** 1:20; **Psa.** 2:8, 116:14,18 KJB). Jesus is the “Lord” over His own house, whose house are Christians / Disciples (**Psa.** 98:3; **Heb.** 3:6; **Jer.** 31:33 KJB). Since Jesus is the Real and True Israel, who then are His children?

The disciples of Jesus are His Real and True children, given Him by the Father (**Jhn.** 13:33; **Heb.** 2:13, citing **Isa.** 8:16,18 in context of **Isa.** 8:8-20 KJB, “Immanuel”, “God with us”, “sanctuary”, “stone”, “rock”, “LORD of Hosts”). Just as the Jacob / Israel after the flesh had the 12 patriarchs (**Gen.** 35:22 KJB), so too Jesus has the 12 Apostles (**Mat.** 10:2; **Luk.** 6:13, 22:14; **Rev.** 21:14 KJB), and all whom they taught, the number of whom is as the “sand of the sea” (**Isa.** 10:22 KJB). Though there was a “natural” “Israel”, “after the flesh”, Jesus is the Real and True “spiritual” (**1 Cor.** 15:45-47 KJB) “Israel”, “of God”, “after the Spirit” (**Rom.** 8:4 KJB). For the Law of God (Ten Commandments, including the Sabbath of the LORD, **Exo.** 20:1-17 KJB) is “spiritual” (**Rom.** 7:14 KJB), and can only be kept by the power of the indwelling Holy Spirit (**Jer.** 31:31-34; **Heb.** 8:8-13, 10:16; **Eze.** 11:19-20, 36:22-38, 37:26-28; **2 Cor.** 3:3,6 KJB). There, “remaineth therefore a rest (sabbatismos, Sabbath keeping in spirit and in truth; **Jhn.** 4:23-24; **Isa.** 66:22-23; **Rev.** 14:6-12 KJB) to the people of God” (**Heb.** 4:9; **Heb.** 4:1-12; **Mat.** 11:28; **Exo.** 33:14 KJB), and because they love Him who first loved them, they keep His commandments (**Jhn.** 14:15; **Exo.** 20:6; **Rev.** 12:17, 14:7,12; **Exo.** 20:11 KJB), which are not grievous (**1 Jhn.** 5:3 KJB), especially the Sabbath which was “made for” (**Mar.** 2:27 KJB) Him / them (**Col.** 1:16; **1 Tim.** 2:5; **1 Cor.** 15:45-47 KJB), never being ‘against’ Him / them; being “light” (**Pro.** 6:23; **Isa.** 8:20, 51:4 KJB), never a shadow; fulfilled in grace / mercy (**Exo.** 20:2,6 KJB), thus to be kept holy by all in Christ Jesus in the everlasting covenant (**Isa.** 56:1,8; **Jhn.** 10:16; **Isa.** 56:2-7 KJB).

“Israel”, “after the flesh” (**1 Cor.** 10:18 KJB), as a ‘nation’ (individuals can still be saved if they call upon the name of the Lord Jesus Christ), is left “desolate” (**Mat.** 23:38; **Luk.** 13:35 KJB), failed to keep the sabbath of the LORD (**Exo.** 16:28, 20:12-13, 20-24; **Num.** 15:32-41; **Psa.** 95:11; **Heb.** 3:11, 4:3,5 KJB), being not mixed with faith (**Heb.** 4:2; **Rom.** 14:23 KJB), and are to bear no more “fruit” ever again (**Mat.** 21:19 KJB), being cursed, and withered away (**Mar.** 11:21 KJB), dried up from the root (**Mar.** 11:20 KJB), being “twice dead” (**Jud.** 1:12 KJB), for the axe was already laid at their root (**Mat.** 3:10; **Luk.** 3:9 KJB), and so was cut down, and thrown into the fire (**Isa.** 9:14; **Jhn.** 15:6; **Mat.** 22:7; **Luk.** 21:20 KJB), and will be so again in the lake of fire to come (**Rev.** 20:15, 21:8; **1 Jhn.** 2:4 KJB).

Consider the names (**Rev. 7:4-8 KJB**), in their meanings, as given of their mothers by the Holy Ghost:

Judah = “Jew” = “I Will Praise The Lord” (**Gen. 29:35 KJB**)

Genesis 29:35 KJB - And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Reuben = “Behold A Son” = “He Has Looked On Me” (**Gen. 29:32 KJB**)

Genesis 29:32 KJB - And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Gad = “Troop” = “Given Good Fortune” (**Gen. 30:11, 49:19 KJB**) (a troop is a band of persons who brings (back) wealth / fortune through conquering others, or those who overcame others victoriously bringing back spoils / fortune / wealth, etc.)

Genesis 30:11 KJB - And Leah said, A troop cometh: and she called his name Gad.

Genesis 49:19 KJB - Gad, a troop shall overcome him: but he shall overcome at the last.

Asher = “Happy” = “Happy Am I” (**Gen. 30:13 KJB**)

Genesis 30:13 KJB - And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Naphtali = “Wrestling” = “My Wrestling” (**Gen. 30:8 KJB**)

Genesis 30:8 KJB - And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Manasseh = “Causing To Forget” = “Is Making Me To Forget” (**Gen. 41:51 KJB**)

Genesis 41:51 KJB - And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

Simeon = “Heard” = “God Hears Me” (**Gen. 29:33 KJB**)

Genesis 29:33 KJB - And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

Levi ** = “Joined To” = “Is Attached To Me” (**Gen. 29:34 KJB**)

Genesis 29:34 KJB - And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Issachar = “There Is Recompense” = “He Has Purchased Me” (**Gen. 30:18 KJB**)

Genesis 30:18 KJB - And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

Zebulun = “Exalted” = “A Dwelling” (**Gen. 30:20 KJB**)

Genesis 30:20 KJB - And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Ephraim * = “Double Ash Heap” = “I Shall Be Doubly Fruitful” (**Gen. 41:52 KJB**)

Genesis 41:52 KJB - And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Joseph = “Jehovah Was Added” = “God Will Add To Me” (**Gen. 30:24 KJB**)

Genesis 30:24 KJB - And she called his name Joseph; and said, The LORD shall add to me another son.

Benjamin = “Son Of The Right Hand” = “Son Of His Right Hand” (**Gen. 35:17-18 KJB**)

Genesis 35:17 KJB - And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

Genesis 35:18 KJB - And it came to pass, as her soul was in departing, *for she died* that she called his name Benoni: but his father called him Benjamin.

Dan * = “A Judge” (**Gen. 30:6 KJB**)

Genesis 30:6 KJB - And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

This special listing of OT names of the sons of Jacob / Israel found in **Rev. 7:5-8 KJB** (Juda, Reuben, Gad, Aser, Nephtalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, Benjamin) means:

Now I Will Praise The LORD {JEHOVAH} (Judah) (for) Surely The LORD Hath Looked Upon My Affliction (Reuben) (and) Granted Good Fortune (Gad) (therefore) Happy Am I (Asher) (even though) With Great Wrestlings Have I Wrestled (Naphtali) (but) God Is Making Me To Forget All My Toil (Manasseh) (for) the LORD Hath Heard Me (Simeon) (being) Joined Unto Me (Levi) (and) He Has Purchased Me (Issachar) (wanting) To Dwell With Me (Zebulun) (and) The LORD Shall Add To Me (Joseph) (also) The Son Of His Right Hand (Benjamin).

Another specific example of this may be seen from the Beginning (Adam, see **1 Cor. 15:45-47 KJB**):

Adam – **Genesis 2:7**; Eve – **Genesis 3:20**; Abel – **Genesis 4:2**; Cain – **Genesis 4:1**; Seth – **Genesis 4:25**; Enos – **Genesis 4:26**; Cainan – **Genesis 5:9**; Mahalaleel – **Genesis 5:12**; Jared – **Genesis 5:15**; Enoch – **Genesis 5:18**; Methuselah – **Genesis 5:21**; Lamech – **Genesis 5:25**; Noah – **Genesis 5:29**; Shem – **Genesis 5:32 KJB**

(JEHOVAH) God, through His Unique Son, who died (Adam, Red / blood), Gives Life (Eve), being pierced (Cain), and in the place of (Seth) mourning / sorrow (Abel), for Mortal Man (Enos), Obtained (Cainan), the Praise of God (Mahalaleel), for He Descended / Came Down (Jared), Dedicated / Walked With God and was not found, for God took Him (Enoch), and Whose Death Would Bring (Methuselah), Strength / Vital Force (Lamech), and Rest / Comfort (Noah), so declaring His Good Name (Shem).

2 Timothy 2:19 KJB - Nevertheless **the foundation of God standeth sure, having this seal, The Lord knoweth them that are his** (See Jhn. 10:14 KJB - And, **Let every one that nameth the name of Christ depart from iniquity** (sin, 1 Jhn. 3:4 KJB)).

Those who believe in salvation & redemption in Christ Jesus, now serve God “day and night” (Rev. 7:15 KJB), and see also Paul’s serving God “night and day” (2 Tim. 1:3 KJB).

Revelation 9:4 KJB - And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not **the seal of God in their foreheads**.

Revelation 7:2 KJB - And I saw another angel ascending from the east, **having the seal of the living God**; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Revelation 7:3 KJB - Saying, Hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our God in their foreheads**.

Exodus 28:36 KJB - And thou shalt make **a plate of pure gold**, and grave upon it, *like* the engravings of **a signet, HOLINESS TO THE LORD**.

Exodus 39:30 KJB - And they made the plate of **the holy crown of pure gold**, and wrote upon it a writing, *like to* the engravings of **a signet, HOLINESS TO THE LORD**.

Jeremiah 2:3 KJB - **Israel was holiness unto the LORD**, and the firstfruits of his increase: **all that devour him shall offend; evil shall come upon them**, saith the LORD. (Jesus is Israel, Mat. 2:13-15, 19-21; Hos. 11:1; Jhn. 16:33; Rev. 3:21 KJB, His children His disciples, Heb. 2:13; Isa. 8:8-20; Jhn. 13:33 KJB)

Zechariah 14:20 KJB - In that day shall there be **upon the bells of the horses, HOLINESS UNTO THE LORD**; and the pots in the LORD’S house shall be like the bowls before the altar. (horse, symbol of God’s people: Neh. 3:28; Isa. 63:11-14; Zec. 10:3 KJB)

1 Thessalonians 3:13 KJB - **To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints**.

The symbolism of “in their foreheads”:

The forehead is the front of the brain or heart or mind, being the frontlets between the eyes, and the frontal lobe of the two hemispheres of fleshy tables; the character.

The phrase “in their foreheads”, or in the “fore” “head” (“skin”), is as circumcision was for a “sign”, or “seal”, or “mark” of being or belonging to God.

Genesis 17:11 KJB - And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

It required a “sharp stone”, to cut away “the flesh”:

Exodus 4:25 KJB - Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband *art* thou to me.

Jesus is the “sharp stone”, the cutting “Rock” (Exo. 17:6; Num. 20:8,10,11; Deu. 8:15, 32:4,15,18,30,31; 1 Sam. 2:2, 22:2,3,32,47, 23:3; 2 Sam. 22:32; Neh. 9:15; Psalms 18:2,31,46, 27:5, 28:1, 31:2,3, 40:2, 42:9, 61:2, 62:2,6,7, 71:3, 78:15,16,20,35, 89:26, 92:15, 94:22, 95:1, 105:41, 114:8, 118:22; Isa. 8:14, 17:10, 28:16, 32:2, 44:28, 48:21, 51:1; Dan. 2:34,35,45; Mat. 7:24,25, 16:16,18, 21:42; Mark 12:10; Luk. 6:48, 14:29, 20:17; Act. 4:11; Rom. 9:33; 1 Cor. 3:10,11,12, 10:4; Eph. 2:20; 1 Pet. 2:6,7,8 KJB), which circumcises our hearts by the Finger of God, which is the Holy Ghost / Spirit (Exo. 8:19, 31:18, 32:16; Deu. 9:10; Mat. 12:28; Luk. 11:20; 2 Cor. 3:2-3 KJB), who circumcises the foreskin of the forehead, cutting away “the flesh”, that we bear the Seal, Sign or Mark of God internally (Rom. 2:29; Phil. 3:3; Col. 2:11 KJB):

Romans 2:29 KJB - But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God.

Philippians 3:3 KJB - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Colossians 2:11 KJB - In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Satan, in opposition to Jesus, even claims to be the “rock” also, but he is the false rock, the false foundation, even as the principles of his Babylonian kingdom is a false foundation, and does not actually cut away “the flesh” from the heart (Deu. 32:31,37; Job 22:16; Jer. 51:26 KJB):

Deuteronomy 32:31 KJB - For their rock is not as our Rock, even our enemies themselves being judges.

Deuteronomy 32:37 KJB - And he shall say, Where are their gods, their rock in whom they trusted,

Job 22:16 KJB - Which were cut down out of time, whose foundation was overflown with a flood:

Jeremiah 51:26 KJB - And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Thus those who have “the seal of God”, have their carnal foreheads (worldly thinking), their fore-“skins” (the flesh, carnal nature) removed by the Rock, Jesus Christ (Eze. 3:8-9 KJB), and the words of God carved into the “frontlets” by the Holy Ghost / Spirit, become as the words written upon the “forehead” of the High Priest, and servant of God (Aaron), “**HOLINESS TO THE LORD [JEHOVAH]**” (Exo. 28:36,38, 39:30; Isa. 23:18; Jer. 2:3 KJB), and their mind / hearts, which are as two fleshy (not fleshly, not carnal) tables of the brain, or mind / heart.

These have the New Covenant written there, God's Law of Ten Commandment Promises, of which the central commandment, the 4th (**Exo.** 20:8-11; **Deu.** 5:12-15 KJB), is the 7th day the sabbath of the LORD thy God, the Lord's Day (**Isa.** 58:13; **Rev.** 1:10 KJB), understanding God is the "Author and Finisher of our faith" (**Heb.** 12:2 KJB), telling us, "It is Finished [done]" (**Gen.** 2:1-3; **Exo.** 40:33; **Deu.** 31:24; **1 Kin.** 6:9,14,22,38, 9:1,25; **2 Chr.** 5:1, 7:11, 8:16; **Ezr.** 6:14; **Jhn.** 17:4, 19:30; **2 Tim.** 4:7; **Heb.** 4:3; **Rev.** 10:7, 21:6 KJB), if the person only believes and acts upon his word.

Deuteronomy 10:16 KJB - **Circumcise therefore the foreskin of your heart, and be no more stiffnecked.**

Deuteronomy 30:6 KJB - And **the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.**

Jeremiah 4:4 KJB - **Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.**

In contrast to Jesus, there are those who follow satan, and have a leprous (sinful) forehead:

"and his angels were cast out with him" – As the 'head' (Lucifer) became infected with sin (white spot (**Lev.** 13:2 KJB) of flesh (carnal); **Jud.** 1:23 KJB) and darkness, his whole 'body' became full of darkness (**Mat.** 6:22-23; **Luk.** 11:33-36 KJB), and thus being leprous and contagious, had to be removed, even 'cut off' (**Exo.** 12:19; **Lev.** 7:21,25, 22:3; **Deu.** 23:1 (**1 Cor.** 15:46); **Jos.** 3:16; **1 Kin.** 9:7; **2 Chr.** 32:21; **Zec.** 11:16; **Mal.** 2:12; **Mat.** 5:29-30, 18:7-9; **Mar.** 9:43-48; **Rom.** 11:22, 12:4-5; **1 Cor.** 6:15, 12:12,18,20; **Gal.** 5:12 KJB), from the 'camp of the saints' (New Jerusalem; **Rev.** 20:9; **Lev.** 13:46 KJB), and placed in the 'wilderness' (**Lev.** 13:1-59, 14:1-57; **Num.** 12:10-16 KJB), for "seven days". Beware that the 'light' in each one is really "light" and not "darkness" pretending to be 'light', which is 'lie-ght'.

The symbolism of "hurt":

To "hurt" is to injure, whether physically / naturally (**Gen.** 4:23, 26:29, 31:7,29; **Exo.** 21:22,35, 22:10,14; **Num.** 16:15; **Jos.** 24:20; **1 Sam.** 20:21, 24:9, 25:7,15,34; **2 Sam.** 18:32; **2 Kin.** 14:10; **2 Chr.** 25:19; **Est.** 9:2; **Job** 35:8; **Psa.** 35:4,26, 38:12, 41:7, 70:2, 71:13,24, 105:18; **Ecc.** 5:13, 8:9, 10:9; **Isa.** 11:9, 27:3, 65:25; **Jer.** 7:6, 24:9, 25:6,7, 38:4; **Dan.** 3:25, 6:22,23; **Mar.** 16:18; **Luk.** 4:35, 10:19; **Act.** 18:10; **Rev.** 2:11, 7:2,3 KJB), or spiritually (**Jos.** 24:20; **1 Sam.** 24:9; **Job** 35:8; **Psa.** 15:4, 35:4,26, 38:12, 41:7, 70:2, 71:13,24; **Ecc.** 5:13, 8:9; **Isa.** 11:9, 65:25; **Jer.** 6:14, 7:6, 8:11,21, 10:19, 24:9, 25:6,7, 38:4; **Dan.** 6:22,23; **Mar.** 16:18; **Luk.** 10:19; **Rev.** 2:11, 6:6, 7:2,3, 9:4,10,19, 11:5 KJB), or economically (**Jos.** 24:20; **1 Sam.** 25:15; **Ezr.** 4:22; **Job** 35:8; **Psa.** 15:4, 35:4,26, 38:12, 41:7, 70:2, 71:13,24; **Ecc.** 5:13, 8:9; **Isa.** 11:9, 65:25; **Jer.** 7:6, 24:9, 25:6,7, 38:4; **Act.** 27:10; **Rev.** 2:11, 6:6, 7:2,3 KJB).

The "seal of God" persons cannot be "hurt" spiritually, because they are protected from lies ("tail" – "The prophet that teaches lies" (**Jhn.** 8:44; **1 Kin.** 22:22-23; **2 Chr.** 18:21-22 KJB), and that which is last on a body (**Deu.** 28:13,44 KJB), also likened unto the small stick or 'rush' (**Isa.** 19:15; **Mal.** 4:1 KJB), and 'firebrands' (that which is burning with smoke and fire (**Amo.** 4:11; **Isa.** 50:10-11 KJB); see **Jdg.** 15:4; **Isa.** 7:4 KJB; one who 'deceives', **Pro.** 26:18-19 KJB); see **Isa.** 9:14-15; **Eze.** 28:18; **Rev.** 9:10 KJB), having the truth (**Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Isa.** 8:16,18,20; **Mal.** 2:6; **Jhn.** 1:17, 14:6, 17:17; **1 Jhn.** 5:6 KJB), and even if their natural body / flesh is injured or destroyed, they cannot actually be hurt of the second death (**Mat.** 10:28; **Luk.** 12:4; **Rev.** 2:11, 20:6 KJB),

and thus cannot actually be permanently killed (**Jhn.** 5:29, 11:25; **Heb.** 11:35 KJB) for they shall be translated or raised to immortal life (**Jhn.** 14:1-4; **1 Cor.** 15:23-58; **1 Thes.** 4:13-18 KJB). Their old man of sin is already “dead”, even crucified with Christ Jesus (**Gal.** 2:20; **Col.** 3:3 KJB), for Jesus already took all their “hurt” (**H7451** – “רָע”, “ra’”); given circa 666 times in scripture (“Strong’s Number **H7451** matches the Hebrew “רָע”, “ra’”), which occurs **666** times in 623 verses in the WLC Hebrew.” - <https://www.blueletterbible.org/lexicon/h7451/kjv/wlc/0-1/>), as evil, or bad, or hurt, etc.) upon Himself for them (**Isa.** 53:1-12 KJB).

The LORD is able to keep someone back from hurting another (**Gen.** 31:7,29; **1 Sam.** 25:34; **Est.** 9:2; **Isa.** 11:9, 27:3, 65:25; **Dan.** 3:25, 6:22,23; **Mar.** 16:18; **Luk.** 4:35, 10:19; **Act.** 18:10; **Rev.** 2:11, 6:6, 7:3, 9:4 KJB).

Yet, if men forsake the LORD God, He no longer protects them, & allows them to fall into the hands of evil angels, because that is what they chose (**Jos.** 24:20; **Jer.** 7:6, 24:9, 25:6,7 KJB), just like with Babylon & Rome (**Deu.** 28:36-63; **Eze.** 43:3; **Dan.** 9:26; **Mat.** 24:15,28; **Mar.** 13:14; **Luk.** 17:37; 21:20 KJB).

The “locusts”, being differing “men” (**Rev.** 9:4,7 KJB) than those who actually have the “seal of God”, are those who claim to have the seal of God (a clean creature), having what appear to be ‘crowns’, but do not (**Tit.** 1:16 KJB), instead injuring with their ‘tails’ and scorpion sting. They are able to “hurt” (**Rev.** 9:4,10 KJB) & “torment” (**Rev.** 9:5 KJB), but not “kill” (**Rev.** 9:5 KJB), those who have never claimed to have the “seal of God”; the third group of “men”.

What this means is, that through the false gospel of satan (**1 Cor.** 11:4; **Gal.** 1:6,7 KJB), the smoke from the pit (**Pro.** 23:27; **Rev.** 17:1,2,4,5 KJB), the mystery of iniquity (**2 Thes.** 2:7 KJB) arises (**Dan.** 7:24 KJB) & covers the land in spiritual darkness. Through their false doctrines & teachings, they spiritually injure men who do not have the truth as it is in Christ Jesus, & obscure their view from ever finding Him (Christ Jesus, the Sun of Righteousness), or breathing in the fresh clean & holy “air” (the Holy Spirit) into their lives. They are “tormented” or “vexed” (**Mat.** 17:14-21; **Mar.** 9:14-29; **Luk.** 9:38-45, 16:23,24,28 KJB) by being shown their sins (**Rom.** 7:18,24; **1 Jhn.** 4:18 KJB) & are afraid to come to God (**Jhn.** 5:40 KJB), having no faith in God’s redemption in Christ Jesus, because the false system of Roman Catholicism presents a mean, angry tyrant as Deity (like some of those in the OT; **1 Kin.** 17:18 KJB), who is only appeased by endless ‘works’ (**Rom.** 3:27, 9:32, 11:6; **Gal.** 2:16, 3:2,5,10; **Eph.** 2:9; **2 Tim.** 1:9 KJB). As it is written, “in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (**Rev.** 9:6 KJB). The ‘gospel’ of the mystery of iniquity, while it can kill spiritually in one way, leading to the second death, it however, cannot kill or bring death to the old man of sin, because it precisely avoids the crucifixion of self, and tries to obtain peace through another way, which is false (**Jer.** 6:14, 8:11 KJB).

Martin Luther (AD 10 November 1483 – 18 February 1546), the great protestant reformer, was at one time in such a struggle, even whipping (as a scorpion) himself physically, to try to atone for his sins, but in the system of Roman Catholicism, he could find no peace, and could not “die” (spiritually). He found no cure, no balm of Gilead (**Jer.** 8:22 KJB), no solution to his misery (torments of spirit / heart / mind), in Roman Catholicism, in monasticism, but only when he turned to faith in Jesus Christ, did his old man of sin finally die, and he was set free, and could no longer be “hurt”, having the truth in Christ Jesus.

Martin Luther at the Diet of Worms (Germany) in AD 1521:

“Unless I am convinced by proofs from Scriptures or by plain and clear reasons and arguments, I can and will not retract, for it is neither safe nor wise to do anything against conscience. Here I stand, I can do no other, God help me. Amen!”

What Luther says: An Anthology, Volume 3, page 1523 (right column):

“... [page 1523, right column] grant the Holy Spirit the honor of being more learned than you are. For you are to deal with Scripture in such a way that you bear in mind that God Himself says what is written. But since God is speaking, it is not fitting for you wantonly to turn His Word in the direction you wish to go.” - <https://books.google.com/books?id=NgA5AAAAIAAJ>

Isaiah 53:1 KJB - Who hath believed our report? and to whom is the arm of the LORD revealed?

Isaiah 53:2 KJB - For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

Isaiah 53:3 KJB - He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Isaiah 53:4 KJB - Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isaiah 53:5 KJB - But he was wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Isaiah 53:6 KJB - All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53:7 KJB - He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isaiah 53:8 KJB - He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isaiah 53:9 KJB - And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Isaiah 53:10 KJB - Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Isaiah 53:11 KJB - He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isaiah 53:12 KJB - Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the **transgressors**; and he bare **the sin of many**, and made intercession for **the transgressors**.

Matthew 10:28 KJB - And **fear not them which kill the body, but are not able to kill the soul**: but rather fear him which is able to destroy both soul and body in hell.

Revelation 2:11 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death**.

CHAPTER 14

The 5th Trumpet part 05 - Revelation 9:5-6

Revelation 9:5 KJB - And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

Revelation 9:6 KJB - And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

The symbolism of "... should not kill them ... tormented ... torment ... torment ... he striketh ...":

A "scorpion" 'strike' (whether creature, **Deu.** 8:15; **Luk.** 11:2 KJB; wicked men, **Eze.** 2:6; **Rev.** 9:10 KJB; chastisement whips; **1 Kin.** 12:11,14; **2 Chr.** 10:11,14; **Jhn.** 2:15, or devils, **Mat.** 17:15,18; **Luk.** 10:19, 11:2; **Rev.** 9:10 KJB) can be very painful, but usually not fatal, and so it is when this word "strikethe" is considered; that those who were struck (by those inspired of the devil) did not die, but experienced great torment, pain and suffering (**Mat.** 26:68; **Mar.** 14:47; **Luk.** 22:64; **Jhn.** 18:10; **Rev.** 9:5 KJB).

In the book of **Job**, there is seen a specific example of being struck (**Job** 1:6-22, 2:1 KJB) by the devil (spiritual scorpions, or unclean spirits; **Luk.** 10:19, 11:9-13 KJB) from behind the scenes through (super) natural events (**Job** 1:16,19 KJB), and enemies (**Job** 1:15,17 KJB). Such torment also came from **Job's** wife (**Job** 2:9 KJB), and even through (**Job** 4:12-21 KJB) Job's 'friends' (called "miserable comforters"; **Job** 16:2 KJB also see **Job** 42:7-8 KJB). When the devil struck / smote **Job** spiritually by killing his children, it painfully hurt, but **Job** did not die (**Job** 1:12,19 KJB), for God would not allow him to be killed. Then the devil sought to directly afflict / strike / smite **Job** with torments (**Job** 2:1-10 KJB), physical as boils (**Job** 2:7 KJB), and spiritually through loss of children, the turning away of the wife from him, and reminding **Job** of his sins (**Job** 2:10, 4:8, 5:16,24, 6:29,30, 7:21, 8:4, 10:6,14, 11:6,14, 13:23,26, 14:16,17, 15:5,16, 20:11,27, 22:5,23, 31:3,11,28,30,33, 33:9, 34:6,8,10,22,32,37, 35:3,6, 36:9,10,21,23 KJB), and though they painfully hurt, and **Job** wanted to die (**Job** 2:13, 3:1-26, 6:1-30, 7:1-21 KJB), yet he was not allowed to die or be killed by satan's assaults, but eventually died of old age, doubly blessed (**Job** 2:6, 42:10-17 KJB).

The sting of a scorpion is like a boil or leprous "burning" spot (**Lev.** 13:23-28,41-43 KJB), which is like unto sin breaking out. As the 'head' (Lucifer) became infected with sin (white spot (**Lev.** 13:2 KJB) of flesh (carnal); **Jud.** 1:23 KJB) and darkness, his whole 'body' became full of darkness (**Mat.** 6:22-23; **Luk.** 11:33-36 KJB), and thus being leprous and contagious, had to be removed, even 'cut off' (**Exo.** 12:19; **Lev.** 7:21,25, 22:3; **Deu.** 23:1 (**1 Cor.** 15:46); **Jos.** 3:16; **1 Kin.** 9:7; **2 Chr.** 32:21; **Zec.** 11:16; **Mal.** 2:12; **Mat.** 5:29-30, 18:7-9; **Mar.** 9:43-48; **Rom.** 11:22, 12:4-5; **1 Cor.** 6:15, 12:12,18,20; **Gal.** 5:12 KJB), from the 'camp of the saints' (New Jerusalem; **Rev.** 20:9; **Lev.** 13:46 KJB), and placed in the 'wilderness' (**Lev.** 13:1-59, 14:1-57; **Num.** 12:10-16 KJB), for "seven days" (7,000 years; **Psa.** 84:10, 90:4; **2 Pet.** 3:8 KJB).

When **Jonah** was upset about what God told him to do, he turned away from God, and went the other way (Tarshish; **Jon.** 1:3, 4:2 KJB), and ended up in the belly of the beast (sea creature of the abyss), and was in torments (**Jon.** 2:1-9 KJB), but could not die, for God did not allow him to perish (**Jon.** 2:10 KJB).

Later when **Jonah** preached the message of God's judgment upon Nineveh (Israel's enemies) if they did not repent, at near the end of the 40 days allowance, he waited outside of the city in the wilderness for the destruction of Nineveh, & saw it not destroyed, & was angry with God, & in spiritual torments (**Jon.** 4:1-9 KJB), not accepting God's mercies for Nineveh, & said that he would rather die angry & bitter than be accounted a false prophet:

Jonah 4:3 KJB - Therefore now, O LORD, **take, I beseech thee, my life from me; for it is better for me to die than to live.**

Jonah 4:9 KJB - And God said to Jonah, **Doest thou well to be angry** for the gourd? And he said, **I do well to be angry, even unto death.**

Paul once thinking he served God in persecuting Christians, was cast down, and "fell to the earth" (**Act.** 9:4 KJB). Paul himself wrestled with spiritual torment (**Rom.** 7:8-24 KJB), and did not at the first know how to die from the torment, that is until he accepted Jesus Christ, for before so, he was constantly being injured ("hurt") by the "pricks" (**Act.** 9:5, 26:14 KJB), for the words of Christ were as sharp "goads" (**Ecc.** 12:10-11 KJB).

There are many in the world, and even in the monastic systems (for the locusts devoured such among mankind into their system), that are presently in such torments, and long to be free, but do not know how, for their system of theology, in faith and practice, keeps them constantly hurting with no way out, and no way to 'die' to the carnal nature.

The symbolism of "the five months" (**Rev.** 9:5,10 KJB; aka: "those days", **Rev.** 9:6 KJB):

According to scripture (**Gen.** 7:11,13,24, 8:4 KJB), "five months" is also equal to an "hundred and fifty days" (**Gen.** 7:24, 8:3 KJB) naturally (**1 Cor.** 15:46 KJB), at 30 days average per month. Those "days" of the week are "seven" (**Gen.** 1:1-2:3; **Exo.** 20:8-11 KJB), and the "days" of the "month" (of which there are "twelve"; **1 Chr.** 27:1-15; **1 Kin.** 4:7; **Est.** 2:12; **Job** 3:6; **Dan.** 4:29; **Rev.** 22:2 KJB) are generally calculated at 30 days apiece (**Gen.** 7:6-8:14; **1 Kin.** 17:1, 18:1; **Isa.** 66:23; **Dan.** 7:25, 12:7; **Luk.** 4:25, 21:24; **Jam.** 5:17; **Rev.** 11:2-3, 12:6,14, 13:5 KJB), and also count for "seasons" (**Lev.** 23:4-44 KJB) and "year(s)". Here is the complete listing of those 12 months as found in scripture (KJB):

[01] The First month: **Gen.** 8:13; **Exo.** 12:2,18, 40:2,17; **Lev.** 23:5; **Num.** 9:1,5, 20:1, 28:16, 33:3; **Jos.** 4:19; **1 Chr.** 12:15, 27:2,3; **2 Chr.** 29:3,17, 35:1; **Ezr.** 6:19, 7:9, 8:31, 10:17; **Est.** 3:7,12; **Eze.** 29:17, 30:20, 45:18,21; **Dan.** 10:4; **Joe.** 2:23 KJB. It is the beginning of the months: **Exo.** 12:2,3,6,11,18 KJB. It is called "Abib", from **Exo.** 13:4, 23:15, 34:18; **Deu.** 16:1 KJB; and also called "Nisan": **Neh.** 2:1; **Est.** 3:7 KJB after the Babylonian captivity.

[02] The Second month: **Gen.** 7:11, 8:14; **Exo.** 16:1; **Num.** 1:1,18, 9:11, 10:11; **1 Kin.** 6:1; **1 Chr.** 27:4; **2 Chr.** 3:2, 30:2,13,15; **Ezr.** 3:8 KJB. It is called "Zif": **1 Kin.** 6:1,37 KJB.

[03] The Third month: **Exo.** 19:1; **1 Chr.** 27:5; **2 Chr.** 15:10, 31:7; **Est.** 8:9; **Eze.** 31:1 KJB. It is called "Sivan": **Est.** 8:9 KJB.

[04] The Fourth month: **2 Kin.** 25:3; **1 Chr.** 27:7; **Jer.** 39:2, 52:6; **Eze.** 1:1; **Zec.** 8:19 KJB. The scriptures do not name the 4th month directly, but it is known historically as "Tammuz" after the Babylonian captivity.

[05] The Fifth month: Num. 33:38; 2 Kin. 25:8; 1 Chr. 27:8; Ezr. 7:8,9; Jer. 1:3, 28:1, 52:12; Eze. 20:1; Zec. 7:2 KJB. The scriptures do not name the 5th month directly, but it is known historically as “Av”.

[06] The Sixth month: 1 Chr. 27:9; Eze. 8:1; Hag. 1:1,15 KJB. It is called “Elul”: Neh. 6:15 KJB.

[07] The Seventh month: Gen. 8:4; Lev. 16:29, 23:24,27,34,39,41, 25:9; Num. 29:1,7,12; 1 Kin. 8:2; 2 Kin. 25:25; 1 Chr. 27:10; 2 Chr. 5:3, 7:10, 31:7; Ezr. 3:1,6; Neh. 7:73, 8:2,14; Jer. 28:17, 41:1; Eze. 45:25; Hag. 2:1; Zec. 7:5 KJB. In scripture this 7th month was called “Ethanin”: 1 Kin. 8:2 KJB, but today many call it “Tishrei / Tishri”.

[08] The Eighth month: 1 Kin. 6:38, 12:32,33; 1 Chr. 27:11; Zec. 1:1 KJB. In scripture this 8th month was called “Bul”: 1 Kin. 6:38 KJB, but today many call it “Marcheshvan / Cheshvan”.

[09] The Ninth month: 1 Chr. 27:12; Ezr. 10:9; Jer. 36:9, 36:22; Hag. 2:10,18; Zec. 7:1 KJB. In scripture this 9th month was called “Chisleu”: Neh. 1:1; Zec. 7:1 KJB, as it is still called today, “Chislev / Kislev”.

[10] The Tenth month: Gen. 8:5; 2 Kin. 25:1; 1 Chr. 27:13; Ezr. 10:16; Est. 2:16; Jer. 39:1, 52:4; Eze. 24:1, 29:1, 33:21 KJB. In scripture this 10th month was called “Tebeth”: Est. 2:16 KJB, as it is still called today, “Tevet”.

[11] The Eleventh month: Deu. 1:3; 1 Chr. 27:14; Zec. 1:7 KJB. In scripture this 11th month was called “Sebat”: Zec. 1:7 KJB, as it is still called today, “Shevat / Shvat”.

[12] The Twelfth month: 2 Kin. 25:27; 1 Chr. 27:15; Est. 3:7,13, 8:12, 9:1; Jer. 52:31; Eze. 32:1 KJB. In scripture this 12th month was called “Adar”: Ezr. 6:15; Est. 3:7,13, 8:12, 9:1,15,17,19,21 KJB, as it is still called to this day.

Here is every verse in the Bible that speaks on the “Moon”, “Month”, “Moons”, “Months”, one of the “great lights”, the “lesser light” and “light” of the night sky:

[1] Moon or New Moon: Gen. 37:9; Deu. 4:19, 7:13, 33:14; Jos. 10:12,13; 1 Sam. 20:5,18,24; 2 Kin. 4:23, 23:5; Job 25:5, 31:25; Psal. 8:3, 72:5,7, 81:3, 89:37, 104:19, 121:6, 136:9, 148:3; Ecc. 12:2; Son. 6:10; Isa. 3:18, 13:10, 24:23, 30:26, 60:19,20, 66:23; Jer. 8:2, 31:35; Eze. 32:7, 46:1,6; Joe. 2:10,31, 3:15; Amo. 8:5; Hag. 3:11; Mat. 24:29; Mar. 13:24; Luk. 21:25; Act. 2:20; 1 Cor. 15:41; Col. 2:16; Rev. 6:12, 8:12, 12:1, 21:23 KJB.

[2] Moons or New Moons: 1 Chr. 23:21; 2 Chr. 2:4, 8:13, 31:3; Ezr. 3:5; Neh. 10:33; Isa. 1:13,14; Eze. 45:17, 46:3; Hos. 2:11 KJB.

[3] Month: Gen. 7:11, 8:4,5,13,14, 29:14; Exo. 12:2,3,6,18, 13:4,5, 16:1, 19:1, 23:15, 34:18, 40:2,17; Lev. 16:29, 23:5,6,24,27,32,34,39,41, 25:9, 27:6; Num. 1:1,18, 3:15,22,28,34,39,40,43, 9:1,3,5,11,22, 10:11, 11:20,21, 18:16, 20:1, 26:62, 28:14,16,17, 29:1,6,7,12, 33:3,38; Deu. 1:3, 16:1, 21:13; Jos. 4:19, 5:10; 1 Sam. 20:27,34; 1 Kin. 4:7,27, 5:14, 6:1,37,38, 8:2, 12:32,33; 2 Kin. 15:13, 25:1,3,8,25,27; 1 Chr. 12:15, 27:1,2,3,4,5,7,8,9,10,11,12,13,14,15; 2 Chr. 3:2, 5:3, 7:10, 15:10, 29:3,17, 30:2,13,15, 31:7, 35:1; Ezr. 3:1,6,8, 6:15,19, 7:8,9, 8:31, 10:9,16,17; Neh. 1:1, 2:1, 6:15, 7:73, 8:2,14, 9:1; Est. 2:16, 3:7,12,13, 8:9,12, 9:1,15,17,19,21,22; Jer. 1:3, 2:24, 28:1,17, 36:9,22, 39:1,2, 41:1, 52:4,6,12,31; Eze. 1:1,2, 8:1, 20:1, 24:1, 26:1, 29:1,17, 30:20, 31:1, 32:1,17, 33:21, 40:1, 45:18,20,21,25; Dan. 10:4; Hos. 5:7; Joe. 2:23; Hag. 1:1,15, 2:1,10,18,20; Zec. 1:1,7, 7:1,3,5, 8:19, 11:8; Luk. 1:26,36; Rev. 9:15, 22:2 KJB.

[4] **Months:** Gen. 38:24; Exo. 2:2, 12:2; Num. 10:10, 28:11,14; Jdg. 11:37,38,39, 19:2, 20:47; 1 Sam. 6:1, 27:7; 2 Sam. 2:11, 5:5, 6:11, 24:8,13; 1 Kin. 5:14, 11:16; 2 Kin. 15:8, 23:31, 24:8; 1 Chr. 3:4, 13:14, 21:12, 27:1; 2 Chr. 36:2,9; Est. 2:12; Job 3:6, 7:3, 14:5, 21:21, 29:2, 39:2; Eze. 39:12,14, 47:12; Dan. 4:29; Amo. 4:7; Luk. 1:24,56, 4:25,35; Act. 7:20, 18:11, 19:8, 20:3, 28:11; Gal. 4:10; Heb. 11:23; Jos. 5:17; Rev. 9:5,10, 11:2, 13:5 KJB.

[5] [One of] the “Great Lights”: Gen. 1:16; Psalms 136:7 KJB.

[6] Lesser Light: Gen. 1:16 KJB.

[7] Light: Psalms 74:16 KJB.

There are several ways that a person is to understand time in scripture (KJB), and this timeframe of “five months”, “those days” (Rev. 9:5,6,10 KJB) utilizes at least one of those methods:

[1] Natural days of the week (month, or year), as 1, 2, 3, 4, 5, 6, 7 (repeat) (Gen. 1:1-2:3 KJB), with “evening and morning” (Gen. 1:5,8,13,19,23,31; Exo. 16:8 KJB, &c.), with “twelve hours” in the day time (Jhn. 11:9 KJB) and twelve hours in the night time, as the ways of the Lord are equal (Eze. 18:25,29 KJB), for God “divided the light from the darkness” (Gen. 1:4 KJB).

[2] 1 Prophetic Bible Day = 1 Natural Bible Year (360 days, 12 months x 30 days each) (Num. 14:34; Eze. 4:6 KJB, &c.),

Numbers 14:34 KJB - After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.

Ezekiel 4:6 KJB - And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

For examples see (Dan. 7:25, 9:25-27, 12:7,11,12; Rev. 11:2-3, 12:6,14, 13:5 KJB) -

Frank W Hardy, “Day For A Year Parallels” - https://archive.org/details/year-day-80_202302/mode/1up

Secrets Unsealed, Stephen Bohr’s – “20 Reasons To Apply The Day For A Year In Bible Prophecy” - <https://archive.org/details/secrets-unsealed-stephen-bohr-20-reasons-to-apply-the-day-for-a-year-in-bible-prophecy>

[3] 1 “day with the Lord” = ‘1,000 Natural Bible Years’ (Psalms 84:10, 90:4; 2 Peter 3:3-8 KJB), which can also be applied to the “days” in Gen. 1-2 (Isa. 46:9-10; Matthew 13:35 KJB; speaking of the Great Cosmic Week “with the Lord”, as the Patriarchs, Prophets and Apostles speak of, “last days” (Gen. 49:1; Isa. 2:2; Mic. 4:1; Act. 2:17; 2 Tim. 3:1; Heb. 1:2; Jam. 5:3; 2 Peter 3:3 KJB) ending in the final “day of the LORD” (Deu. 31:17-18; 1 Sam. 3:12, 8:18; 1 Kin. 22:25, 22:35; 2 Chr. 18:24, 18:34; Job 3:3-4, 21:30; Psalms 110:5; Isa. 2:11-12,17,20, 3:7,18, 4:1-2, 5:30, 7:18,21,23, 10:20,27,32, 11:10-11,16, 12:1,4, 13:6,9,13, 17:4,7,9, 19:18-19,21, 23-24, 20:6, 22:12,20,25, 23:15, 24:21, 25:9, 26:1, 27:1-2,12-13, 28:5,19, 29:18, 30:23,25, 31:7, 34:8, 52:6, 58:5, 61:2, 63:4, 66:8; Jer. 1:10, 4:9, 25:33, 30:8, 31:6, 39:17, 46:10, 49:22,26; Lam. 1:12, 2:1,21-22;

Eze. 7:7,12,19, 13:5, 22:24, 24:27, 27:27, 29:21, 30:3,9,18, 38:14,19, 39:11,22, 48:35; **Hos.** 1:5,11, 2:16,18,21, 5:9, 9:5; **Joe.** 1:15, 2:1-2,11, 2:31, 3:14,18; **Amo.** 1:14, 2:16, 3:14, 5:18,20, 8:3,9-10,13, 9:11; **Oba.** 1:8,15; **Mic.** 2:4, 3:6, 4:6, 5:10, 7:11-12; **Nah.** 3:17; **Hab.** 3:16; **Zep.** 1:7,8,9,10,14, 15,16,18, 2:2-3, 3:8,11,16; **Zec.** 2:11, 3:9,10, 9:16, 11:11, 12:3,4,6,8,9,12, 13:1,2,4, 14:1,3, 14:4,6,7,8,9,13,20,21; **Mal.** 3:2,17, 4:1,3,5; **Mat.** 7:22, 10:15, 11:22,24, 12:36, 24:36,50, 25:13; **Mar.** 6:11,13,32; **Luk.** 6:23, 10:12, 17:24,30,31, 21:34; **Jhn.** 6:39,40,44,54, 8:56, 11:24, 14:20, 16:23,26; **Rom.** 2:5,16, 13:12; **1 Cor.** 1:8, 3:13, 5:5; **2 Cor.** 1:14; **Php.** 1:6,10, 2:16; **1 Thes.** 5:2,4; **2 Thes.** 1:10, 2:2,3; **2 Tim.** 1:12,18, 4:8; **Heb.** 10:25; **Jam.** 5:5; **1 Pet.** 2:12; **2 Pet.** 2:9, 3:7,10,12; **1 Jhn.** 4:17; **Jud.** 1:6; **Rev.** 6:17, 16:14, 18:8 KJB).

Others say it like this:

- “the day of the LORD” (**Jer.** 46:10; **Lam.** 2:22; **Eze.** 13:5, 30:3; **Joe.** 1:15, 2:1,11,31, 3:14; **Amo.** 5:18,20; **Oba.** 1:15; **Zep.** 1:7,8,14,18, 2:2,3, 14:1; **Mal.** 4:5; **Act.** 2:20; **1 Cor.** 5:5; **2 Cor.** 1:14; **1 Thes.** 5:2; **2 Pet.** 3:10 KJB);
- “the day of their calamity” (**Deu.** 32:35 KJB);
- “the day of vengeance” (**Pro.** 6:34 KJB);
- “the day of the LORD’s anger” (**Lam.** 2:22 KJB);
- “day of the LORD’s vengeance” (**Isa.** 34:8 KJB);
- “the day of vengeance of our God” (**Isa.** 61:2 KJB);
- “the day of vengeance” (**Isa.** 63:4 KJB);
- “the day of the LORD’s wrath” (**Zep.** 1:18 KJB);
- “Day of God” (**2 Pet.** 3:12 KJB);
- “great day of God Almighty” (**Rev.** 16:14 KJB),
- “the last day” (**Jhn.** 6:39,40,44,54, 11:24, 12:48 KJB),
- the 1,000 years of **Rev.** 20:1-7 KJB,
- the “many days” of **Isa.** 24:22 KJB.

The following is a condensed version as given in “Chapter 20 ~ The Final Rest”, in this author’s book, “The 7th Day The Sabbath - The Rest Of His Eternal Story”, pages 529-547.

The Bible (KJB) speaks of a “thousand years” (**Rev.** 20:1-7 KJB), or the “many days” (**Isa.** 24:22 KJB), of a Great Sabbath with God to come (**Psa.** 84:10, 90:4; **2 Pet.** 3:8 KJB), at the end of this long 6,000 years of history of sin (**Rom.** 5:12,14 KJB). The final rest, or millennium, that ushers in the eternity and everlasting peace without sin, satan and selfishness (**Heb.** 9:28; **Nah.** 1:9 KJB). Read the parable of the sower who sowed good seed (**Mat.** 13:1-9 KJB).

What did the “sower” do? “Behold, a sower went forth to sow.” Yet, this was spoken by Jesus in “parables” and so, “What is Jesus saying?” “What are the point of the parables, to hide, conceal, or to make known and to reveal?” (**Mat.** 13:10-1,24 KJB).

The entire purpose of the parables was to reveal to those who were willing to see, hear and understand and be converted by the Holy Spirit of God the kingdom of God and Heaven, and at the same time, to seal up into the mysteries of God, to those who refused to see, hear and understand or be converted by the Holy Spirit, and so they would remain in their sin, as they chose, and be forever unfit for the kingdom of Heaven. Every person must ask for themselves which they desire to be. Which will it be? Eternal destinies hang in the balance.

Who is the “sower” of the “good seed”? (**Mat.** 13:37, 16:13 KJB)

What is the “field” that is sown? (**Mat.** 13:38; **Ecc.** 5:9 KJB)

What is the purpose of the “sow[ing]”? (**Mat.** 13:30 KJB)

What is the “seed”? (**Mat.** 13:31, 17:20; **Luk.** 17:6; **Gal.** 2:16, 3:16,29; **Gen.** 3:15 KJB)

When is the “harvest”? (**Mat.** 13:39 KJB)

What is “harvest[ed]”? (**Mat.** 13:30,38,40,43 KJB)

Does this mean that the parable is only about the “harvest” at the “end of the world”? This parable includes not merely the end of the world, but even that which had been kept secret / hidden from the foundation of it (**Mat.** 13:34-35 KJB).

In the Old Testament scriptures (KJB), there was referred to on several occasions, a cycle of 6 of sowing and the 7th of a sabbath of rest (**Exo.** 23:10-12; **Lev.** 25:3-4; **Exo.** 20:8-11 KJB).

What is the “everlasting gospel”? (**1 Tim.** 3:16; **Rom.** 16:25; **Eph.** 6:19; **Rev.** 10:7; **Col.** 1:26-28; **Luk.** 4:14-21; **Rom.** 1:16-17; **Jhn.** 3:16 KJB)

The same Everlasting Gospel as is preached in **Rev.** 14:6-12 KJB, is the same Gospel as given in **Gen.** 3:15 KJB, preached by Noah (**1 Pet.** 1:11-12, 3:18-20 KJB), and as given unto Abraham (**Gal.** 3:6-8 KJB), and Moses & Israel (the peoples, that church in the wilderness; **Heb.** 4:2,6; **Act.** 7:38 KJB), and Isaiah (**Isa.** 52:7; **Rom.** 10:16 KJB), and Nahum (**Nah.** 1:15 KJB), etc., all long gone before, but the Gospel was still preached unto them (**1 Pet.** 4:6 KJB).

Who are the “reapers”? (**Mat.** 13:39-41 KJB).

Who are these “angels” which even now are already doing a separating work, and reaping for the angels to come with Jesus to carry to Heaven? (**Rev.** 14:6-12 KJB)

These “three angels” of **Revelation** 14:6-12 KJB, bring the great harvest (**Mat.** 24:14; **Rev.** 14:13-20 KJB).

Now, if the text of **Mat.** 13:35 KJB is kept in mind that Jesus would, “utter things which have been kept secret from the foundation of the world,” along with the matter of sow[ing] and reap[ing] and the 6 periods of time and the 7th of rest, someone wonderful will be revealed all the way back from the very first book – **Gen.** 1:1-2:3 KJB, then read again, **Psa.** 84:10, 90:4; **2 Pet.** 3:3-13 KJB.

Consider this Everlasting Gospel, this “Mystery” hid from “the foundation of the world”, from the time of the Natural Creation (**Gen.** 1:1-2:3 KJB), and God’s Work of 6 days and the 7th of Rest and then pass over to the Spiritual (**1 Cor.** 15:44-46 KJB) and marvel to God’s plan of Redemption in the 7 natural days and in the greater 7 spiritual ‘days’ or 7,000 years.

https://archive.org/details/the-redemption-of-the-creation-7000-years-and-the-everlasting-gospel_202301

https://archive.org/download/the-redemption-of-the-creation-7000-years-and-the-everlasting-gospel_202301/7000%20Year%20Plan%20Of%20The%20Everlasting%20Gospel.odt

The very individual days of **Genesis**, being naturally 7 consecutive 24-hour periods with both an “evening” and “morning”, teach the entire history of the plan of salvation from beginning to their ending. If any doubt this, then consider the following texts of **Isa.** 46:9-10 KJB in conjunction with **Mat.** 13:35 KJB.

Isaiah 46:9 KJB - **Remember the former things of old:** for I *am* God, and *there is* none else;
I *am* God, and *there is* none like me,

Isaiah 46:10 KJB - **Declaring the end from the beginning**, and **from ancient times the things that are not yet done**, saying, My counsel shall stand, and I will do all my pleasure:



The History of the Gospel in the World (2 Pet. 3:8; Psa. 90:4; Matt. 13:35; Isa. 46:9-10 KJB)						
1,000 yrs	2,000 yrs	3,000 yrs	7,000 yrs	6,000 yrs	5,000 yrs	4,000 yrs
Adam (Light) Gen. 3:15; 2 Cor. 4:4-6	Noah & Abraham (Waters Divided)	Moses & Israel (Grass, Herbs, Fruit Trees)	Millennial Sabbath with God	Man restored, Apostate Protestantism (Earth)	Reformation Vs. Papacy (Sea), Nations	Jesus Christ (Sun) & Apostles, John the Baptist



Days	Texts	Genesis Natural Days	Years	Texts (Psa. 84:10, 90:4; 2 Pet. 3:8)	Gospel Spiritual Days
---	JEHOVAH Elohiym “declar[es] the end from the beginning” (Isa. 46:9-10; Mat. 13:35 KJB)				
1	Gen. 1:1-5	Earth, Light & Darkness	1000	Gen. 3:6-12,15,21, 5:1-5; 2 Cor. 4:4-6; 1 Thes. 5:5; Rev. 13:8	Gospel of Light given to Adam after sin, in his Darkness
2	Gen. 1:6-8	Heaven, Waters Above & Below	2000	Gen. 6:1-9:29; Gen. 12:1-25:11; Rev. 17:15; Psa. 65:7; Isa. 17:12-13; Jer. 51:41-42; Heb. 11:7; 1 Pet. 3:18-21, 4:6; 2 Pet. 2:5	Heavenly peoples (waters) separated from earthly peoples (Abel (& Seth) & Cain (&c)), Noah (& family) with water covering the earth then assuaging from off it and later Abraham (made a nation) & separated
3	Gen. 1:9-13	Grass, Herb yielding Seed, Fruit Trees yielding Fruit	3000	Deu. 4:5-6; Jdg. 9:12-13; Psa. 103:15; Isa. 27:1-6, 51:2,12, 63:11-13; Jer. 36:23 (KJB); Eze. 17:5,8, 47:12; Luk. 13:6-7; Jhn. 1:48-50; Act. 7:38; Rom. 11:16-17,24; Heb. 4:2,6	Moses and peoples Israel, a Fruit Tree planted in a Vineyard, given the words of God for the healing of the nations
4	Gen. 1:14-19	Sun, Moon, ‘Stars’ (Local Sol Planets; 2 Kin. 23:5)	4000	Psa. 84:11; Pro. 4:18; Isa. 8:20, 89:37, 119:89-91; Dan. 12:3; Mal. 4:2; Mat. 5:14-16; Luk. 11:35; Jhn. 1:4-10, 5:35, 8:12, 9:4-5; 2 Cor. 4:4-6; Gal. 3:15-16; Eph. 5:13-14; Heb. 11:12; 2 Pet. 1:19; Rev. 1:6,20, 12:1	Jesus Christ, the Sun or Righteousness arose with healing in His wings (glory); Church stands upon the word of God’s rock, His disciples shine as the stars of heaven, as John the Baptist also did
5	Gen. 1:20-23	Fowl, Fish, Sea Beasts	5000	Job 41:1; Psa. 104:25-26; Isa. 27:1; Eze. 47:8-9; Mat. 28:19; Mar. 13:10, 16:15; Act. 1:8; Rom. 6:1-5; Col. 1:23,26-27, 3:1-3; Rev. 13:1-10, 17:1-5	Christians multiply (fishes, & fishers of men), Beast of the Sea (Antichrist; Vicarius Christi) arises, depths of the Sea, Angels of Heaven (unfallen) & earth (fallen) involved
6	Gen. 1:24-31	Land Beasts, Mankind	6000	Job 40:15; Jer. 8:20; Dan. 12:1; Luk. 13:25; Jhn. 9:4; Heb. 12:1-2; Rev. 10:7, 13:11-18, 14:6-12,13-20, 16:13, 17:5, 19:7,20, 22:11	Nations multiply, arise, Beast of the Earth arises (False Prophet; Harlot Daughters); Mankind Perfected by the Gospel; a Marriage
---	Satan works with all fury, knowing his time to “work” is short, & the time of the “evening” (dark on earth) comes in which “no man can work” (Jhn. 9:4 KJB) & sin is “finished” (Jam. 1:15 KJB).				
7	Gen. 2:1-3	Sabbath	7000	Psa. 149:1-9; Isa. 24:22; Dan. 7:22c; Nah. 1:9; 1 Cor. 6:2-3; Rev. 20:1-7	Millennium Sabbath 1000 Years in Heaven

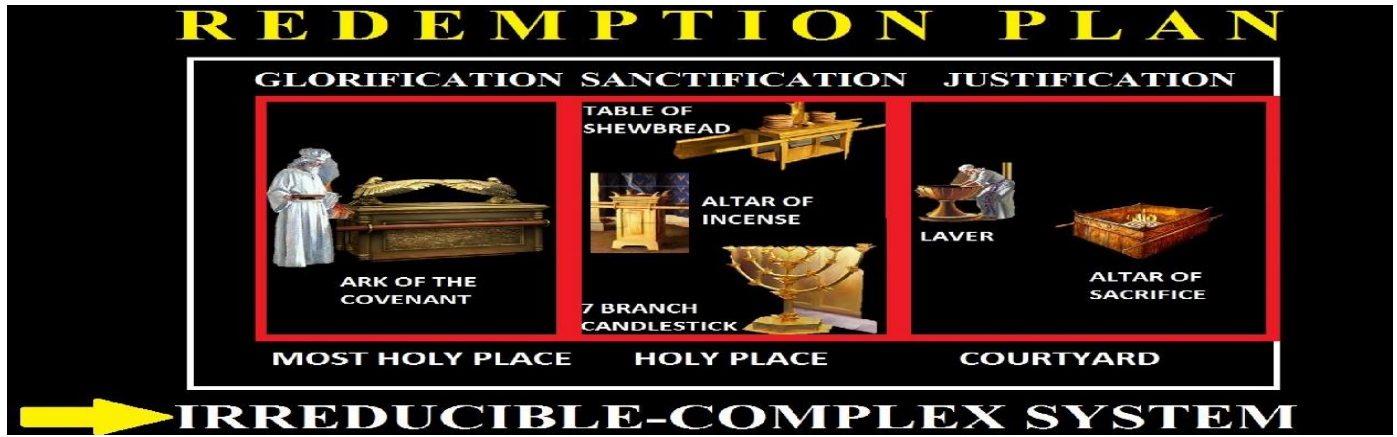
As the 6th “day with the LORD” comes to its close, the “night cometh, when no man can work” (**Jhn.** 9:4 KJB) for the salvation of souls, for the Harvest will have ended, and the holy 7th day the Sabbath of the LORD, being the final 1,000 years of this present sinful world’s history, will begin on earth. It will be the darkest hour of earth’s history (**Luk.** 22:53; **Rev.** 3:10, 8:1, 17:12; **Dan.** 3:6,15, etc. KJB) and night down here.

For when the saints enter Heaven, then it will be day, for there is “no night there” (**Rev.** 21:25, 22:5 KJB), and the closing evening of that final 1,000 years (**Rev.** 20:1,2,3,4,5,6,7; **Isa.** 24:22; **Dan.** 7:22; **Rev.** 20:4, etc. KJB), the “Day of the LORD” (**Isa.** 2:12, 13:6,9, 34:8; **Jer.** 46:10; **Lam.** 2:22; **Eze.** 13:5, 30:3; **Joe.** 1:15, 2:1,11,31, 3:14; **Amo.** 5:18,20; **Oba.** 1:15; **Zep.** 1:7,8,14,18, 2:2,3; **Zec.** 14:1; **Mal.** 4:5; **Act.** 2:20; **1 Cor.** 5:5; **2 Cor.** 1:14; **1 Thes.** 5:2; **2 Pet.** 3:10 KJB), will come when, in the 3rd Advent, Jesus, the saints and New Jerusalem come back down to earth (**Zec.** 14:1-21 KJB).

Isaiah 21:11 KJB - The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

Isaiah 21:12 KJB - The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. [Everlasting day comes for the saints, and eternal night for the lost]

1000 Years – Millennium							
Text / Chapters	Armageddon	The Day of the LORD	Final Destruction of the Impenitent	Heavens & Earth made New	Leviticus	Isaiah	Revelation
Psa. 37	Psa. 37:12,14,35	Psa. 37:13	Psa. 37:1,2,9a,10,20, 22b,28b,34b,36,38	Psa. 37:3,9b,11,18, 22a,28b,29,34a,37	Lev. 16:1-34, 23:26-32	Isa. 24:1-23	Rev. 19-22
Isa. 2, 11, 24, 34, 65 & 66	Isa. 2:6-10, 24:21-22, 34:1-2	Isa. 2:10-12,17-22, 24:22, 34:3-8,11-15	Isa. 11:4, 24:18, 34:9-10	Isa. 11:6-10, 24:33, 34:16-17, 65:17-25, 66:22-23	-----	World destroyed - Isa. 24:1-20	World destroyed - Rev. 19:11-21; see also Rev. 16:18-21
Jer. 4, 25, 28, 29, 50 & 51	Jer. 25:15-38, 50:1-46, 51:1-64	Jer. 4:23-28, 25:33-38, 50:40	Jer. 28:16, 29:32 (type)	Jer. 29:11-14	“scapegoat” - Lev. 16:10a,20	“host of high ones” - Isa. 24:21	“the dragon, that old serpent, which is the Devil, and Satan” - Rev. 20:1,2
Zep. 1 & 3	Zep. 1:16-17	Zep. 1:2-5,7-10,14-15,18	Zep. 1:18	Zep. 3:14-20	-----	“kings of the earth” on “the earth” - Isa. 24:21	“the kings of the earth, and their armies” - Rev. 19:18,19
Zec. 14	Zec. 14:1-3	Zec. 14:1-3	Zec. 14:12-13	Zec. 14:4,9,21	“wilderness.” - Lev. 16:10b,21,22	“prisoners are gathered in the pit” “shut up in the prison” - Isa. 24:22	“the bottomless pit” “till” - Rev. 20:1,2,3
2 Pet. 3	2 Pet. 3:3-6,9	2 Pet. 3:7-8,10a,11-12	2 Pet. 3:10b,11-12	2 Pet. 3:13	-----	“after many days” “be visited.” - Isa. 24:22	“a thousand years”, “till the thousand years should be fulfilled” - Rev. 20:2,3
Dan. 7	Dan. 7:11a	Dan. 7:12,22c, “season”, “judgment”	Dan. 7:11b,26	Dan. 7:22d,27, “possessed”	-----	“he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake” - Isa. 24:18	“they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”, “... and there was found no place for them.”, “cast into the lake of fire. This is the second death.” - Rev. 20:9-10,11-15
Rev. 16-22	Rev. 16:16	Rev. 20:1,2,3,4,5,6,7,8	Rev. 20:10,11-15	Rev. 21:1-4	-----	“the LORD of hosts shall reign in mount Zion, and in Jerusalem” - Isa. 24:23	“the holy city, new Jerusalem, coming down from God out of heaven” - Rev. 21:2
The “reign upon the earth” comes after the 1000 years (Rev. 20:1-7), for the “saints” must both be resurrected & glorified and / or translated & brought back to Heaven (3 rd ; Jhn. 14:1-4; 1 Thes. 4:17; &c.) at the 2 nd Advent / Coming of Jesus & First Great Resurrection (Job 14:5-14). There, in 3 rd Heaven, they shall “reign with him (Jesus) a thousand years” (Rev. 20:4,5a,6), and go over the books of record (Psa. 149:1-9; 1 Cor. 6:2-3). 1000 years (finite, limited time; Dan. 7:22c,d) is not the “for ever and ever” (Rev. 11:15, 22:5).					Order of Final Events following 7 Last Plagues		
[A.] The “thousand years” reign “in Heaven” (Psa. 50:5; Mat. 5:3,8,10,12, 6:20, 13:30, 24:31; Mar. 10:21, 13:27; Luk. 6:23, 18:22, 23:43; Jhn. 14:2-3, 17:24; Col. 1:5; Heb. 10:34; 1 Pet. 1:4; Rev. 7:9, 14:3, 19:1; “Paradise”, Luk. 23:43; 2 Cor. 12:4; Rev. 2:7) with Christ Jesus (1 Thes. 4:16-17; Rev. 20:6) and ...					[01] Rev. 16:18-21	[02] Mat. 24:30, 31	[03] 1 Thes. 4:16
[B.] The “reign on earth” (“made new”, not this sin polluted Earth; 2 Pet. 3:13; Isa. 65:17, 66:22; Rev. 21:1) that lasts “forever and ever” (Rev. 5:10; “meek inherit earth” (“made new”, not this sin polluted Earth), Psa. 37:9,11,34; Pro. 11:31; Isa. 25:8, 65:21; Dan. 7:27; Mat. 5:5; Rev. 5:10).					[04] 1 Cor. 15:51-55	[05] 1 Jhn. 3:2; Php. 3:20, 21	[06] 1 Thes. 4:17
As for the word “bottomless pit”, as found in the GNT TR of Rev. 9:1,2,11, 11:7, 17:8, 20:1, it is the koine Greek “αβυσσος” (abyssou). In the GNT TR of Rev. 20:3, it is again “αβυσσος” (abysson), which in the transliterated English is the word “abyss”. According to the first use in Genesis, it means the “deep”, being in “darkness”, and “without form and void (empty of / having no life)”, thus is associated with a dark chaotic wilderness / desert (water or earth), symbolic of death / no life. See Origen’s Greek Hexapla: Gen. 1:2, 7:11, 8:2; Deu. 8:7, 33:13; Job 38:16,30, 41:32 (41:24); Psa. 33:7 (32:7), 71:20 (70:20), 71:21 (70:21), 78:15 (77:15), 106:9 (105:9), 107:26 (106:26), 135:6 (134:6); Pro. 8:24; Isa. 44:27, 51:10, 63:13; & apocrypha: Dan. 3:54; Wis. 10:19; Sir. 24:5,29.					[07] Isa. 11:4	[08] Rev. 20:5	[09] Jhn. 13:33, 36; 14:2,3
					[10] Rev. 20:1-3	[11] Rev. 16:18-21	[12] Jer. 4:23, 28
					[13] Rev. 20:1-3	[14] Rev. 20:4	[15] Jer. 4:25; Isa. 11:4
					[16] Zec. 14:5	[17] Zec. 14:4, 10	[18] Rev. 21:1-3; Mat. 25:31; Zec. 14:5
					[19] Rev. 20:5, 7	[20] Rev. 20:8	[21] Rev. 20:9a
					[22] Rev. 20:9b	[23] Isa. 65:17; 2 Pet. 3:13; Rev. 21:1	[24] Rev. 21:2-4



- https://archive.org/details/awhn-bible-psalms-77-vs-13-thy-way-o-god-is-in-the-sanctuary_202301

The 7 Lamp Pattern of the Sanctuary in all of the Bible						
Genesis to Revelation						
Genesis 1	Genesis 1	Genesis 1	Job	Revelation 20	Revelation 21	Revelation 22
Perfect Creation	God with Man	Ruin of Man (1 st Adam) satan rules	Great Controversy	Ruin of satan (2 nd Adam) Jesus Rules	Man with God	ReCreation Perfect
Creation in Genesis 1-2						
Day 1	Day 2	Day 3	Day 7	Day 6	Day 5	Day 4
Gen. 1:1-5; Light	Gen. 1:6-8; Divided Waters Heaven / Sea	Gen. 1:9-13; Grass, Herbs & Fruit Trees	Gen. 2:1-3; Sabbath of God	Gen. 1:24-32; Land Beasts, Man & Garden	Gen. 1:20-23; Sea Beasts, Birds & Fishes	Gen. 1:14-19; Sun, Moon & 'Stars'
The History of the Everlasting Gospel in the World						
2 Pet. 3:8; Psa. 84:10, 90:4; Mat. 13:35; Isa. 46:9-10						
1000 Years	2000 Years	3000 Years	7000 Years	6000 Years	5000 Years	4000 Years
Adam (Light) Gen. 3:15; 2 Cor. 4:4-6	Noah & Abraham (Water Divided)	Moses & Israel (Grass, Herbs & Fruit Trees)	Millennial Sabbath with God	Man Restored (Earth Beast Rises) Apostate Protestant USA	Christians Multiply (Sea Beast Rises) Papacy	Jesus (Sun), Word (Moon) & God's Peoples ('Stars')
Feasts of the LORD (Type)						
Lev. 23:4-5	Lev. 23:6-8	Lev. 23:10-14	Lev. 23:15-22	Lev. 23:24-25	Lev. 23:27-32	Lev. 23:34-44
Passover (1 st) (14 th)	Unleavened Bread (1 st) (15 th -21 st)	Firstfruits / Wavesheaf (1 st) (day after first sabbath; 16 th)	Pentecost (3 rd) (50 th day from Firstfruits)	Trumpets (7 th) (1 st)	Atonement (7 th) (10 th)	Tabernacles (7 th) (15 th -21 st , & 22 nd)
Feasts of the LORD (Antitype)						
1 Cor. 5:7	1 Cor. 5:6-8	1 Cor. 15:20,23	Luk. 24:49; Act. 1:4-5,8; 2:1-4,16-18,33; Psa. 133:1-3; 1 Pet. 1:12; Rev. 5:6;	Rev. 9:5-6,10 (5 months; Pentecost to Trumpets; Early to Latter Rains); Rev. 10:1-6	Dan. 8:13-14,26, 12:12; Rev. 9:13-15, 10:6, 14:6-12	Rev. 7:9, 15:2
Jesus Dies Crucified; Calvary; AD 31; 3 PM (evening Sacrifice); 6 th Day of the Week; 14 th of the 1 st Month, Abib	Jesus in the Tomb at Rest (Finished), Without Sin, Not Risen AD 31; (Sabbath) 7 th Day of the Week; 15 th of the 1 st Month, Abib	Jesus Resurrected; AD 31; Early Before Sunrise, 1 st Day of the Week; 16 th of the 1 st Month, Abib	Jesus Anointed in 3 rd Heaven as Great High Priest; Holy Spirit Poured out at Pentecost; AD 31; 1 st Day of the Week; 5 th Day of the Month, Sivan	Jesus, in 3 rd Heaven, sends Warning of Judgment to Come; the Great Awakening; Peoples Gathered; AD 1833/34 (after the 'five months')	Jesus makes Final Atonement; The Hour of His Judgment is come; (10 Years later; Jubile, 50 th year from AD 1793; Rev. 11:9,11) AD 1844; Oct. 22-to Present	Gathering of Saints; 2 nd Advent; Palms of Victory before the Throne of God; Soon & Very Soon!
Daniel						
Dan. 4:1-37	Dan. 3:1-30	Dan. 2:1-49	Dan. 1:1-21	Dan. 7:1-28	Dan. 6:1-28	Dan. 5:1-31
King, Everlasting Gospel & Saved	Law, Test, Worship, & 1 st Amendment (Establishing)	Vision, Kingdoms of Earth to Heaven	Captivity (sin) to Release (salvation)	Vision, Kingdoms of Earth to Heaven	Law, Test, Worship, & 1 st Amendment (Prohibiting)	King, Everlasting Gospel & Lost
Revelation						
Rev. 1:1-5:14	Rev. 6:1-8:1	Rev. 8:2-11:19	Rev. 12:1-14:20	Rev. 15:1-19:21	Rev. 20:1-15	Rev. 21:1-22:21
7 Churches	7 Seals	7 Trumpets	Great Controversy	7 Last Plagues	1000 Years; Millennium	New Jerusalem; New Heavens & Earth



- https://archive.org/details/awhn-bible-psalms-77-vs-13-thy-way-o-god-is-in-the-sanctuary_202301

If all of these things are mere information, and not leading to Christ Jesus, and with a relationship with Him (and one that will last for eternity), then it is lifeless. The devil knows these things and it has not changed him, because he refuses to be changed by the Holy Spirit of the living God. The exchange, and the change, needs to take place in the heart and life. The Sabbath is the sign and seal of God's perfect Creation & Redemption; His Authorship and Finishing. God has given all who will come eternal life in Christ Jesus if only they would call upon the name of the LORD Jesus Christ today, and say, "Lord Jesus, save me." He will. He promised. He will write His new name upon those who do, and seal it there – for ever.

[4] 1 "watch" in the "night" (of which there are 4 per night, 4 per day light time, see **Exo.** 14:24; **Jdg.** 7:19; **1 Sam.** 11:11; **2 Sam.** 13:34; **2 Kin.** 11:5,6,7; **2 Chr.** 23:6; **Neh.** 7:3; **Psa.** 90:4, 130:6; **Mat.** 14:25, 24:42,43, 25:13, 27:65,66, 28:11; **Mar.** 6:48, 13:33,34,35,37; **Luk.** 12:38, 21:36 KJB) = '1,000 years' each (**Psa.** 90:4 KJB), and thus from **Genesis**, and spiritual darkness came in through sin and death (**Job** 3:5, 10:21,22, 12:22, 28:3, 34:22; **Psa.** 107:10,14; **Isa.** 9:2; **Jer.** 13:16; **Mat.** 4:16; **Rom.** 5:12,21 KJB), Adam's sin (**Gen.** 3:15,21 KJB) to Jesus Christ (**Luk.** 2:11 KJB) is 4 watches of the night (4,000 years), when, finally, the "Sun of righteousness" (**Psa.** 19:1-6, 84:11; **Isa.** 9:2; **Mal.** 4:2; **Mat.** 4:16; **Luk.** 1:79; **Jhn.** 1:9, 3:19, 8:12, 9:5, 12:46; **2 Cor.** 4:4; **2 Pet.** 1:19; **Rev.** 2:28, 22:16 KJB) arose with healing in His wings (**Isa.** 61:1-4; **Amo.** 9:11-12; **Luk.** 4:14-21; **Act.** 15:16-18 KJB).

[5] Natural or Typical Feast Time (**Lev.** 23:1-2,4-44 KJB), which involves Natural days, as calculated from each New Moon (beginning of the New Month), see [1.] below. 7 Feasts of God:

[1.] **Passover** - 14th Day of the 1st Month (Abib / Nisan) – **Lev.** 23:4-5 KJB.

[2.] **Unleavened Bread** - 15th - 21st Day of the 1st Month (Abib / Nisan) – **Lev.** 23:6-8 KJB.

[3.] **First fruits / Wavesheaf** - 1st Day after the Sabbath of Unleavened Bread (Abib / Nisan) – **Lev.** 23:9-14 KJB, and in the day of Jesus, landed on the 16th day of the 1st Month.

[4.] **Pentecost / Feast of Weeks** - 50 Days from First fruits / Wavesheaf, counting 7 Sabbaths, with the next day after the final and 7th Sabbath, being the 50th day, which landed in the 3rd Month (Sivan) – **Lev.** 23:15-22 KJB.

[5.] **Trumpets** - 1st Day of the 7th Month (Ethanim; **1 Kin.** 8:2 KJB) – **Lev.** 23:23-25 KJB.

[6.] **Atonement / Judgment** - 10th Day of the 7th Month (Ethanim; **1 Kin.** 8:2 KJB) – **Lev.** 16:1-34, 23:26-32 KJB.

[7.] **Booths / Tabernacles / Ingathering** - 15th - 21st & 22nd Day of the 7th Month (Ethanim; **1 Kin.** 8:2 KJB) – **Lev.** 23:33-44 KJB.

Spring Feasts

Fall Feasts

Courtyard ----- Ascends -- Holy Place -- Most Holy Place - Clean.

Earthly Ministry

Heavenly Ministry

Type	Shadow	Anti-Type	Reality
14th Day 1st Month (Abib) Leviticus 23:4-5 Passover			Jesus' Death 1 Corinthians 5:7 The Year AD 31 1st Month (Abib) 14th Day 6th Day of the Week Preparation Day 9th Hour Passover Lamb Obtained 10th Day Held for 3 1/2 Days - then Sacrificed Jesus served 3 1/2 years Crucified at 3rd Hour (morning prayer) Dies at the 9th Hour (evening prayer)
15th-21st Day 1st Month (Abib) Leviticus 23:6-8 Unleavened Bread			Jesus in the Tomb 1 Corinthians 15:6-8 The Year AD 31 1st Month (Abib) 15th Day 7th Day of the Week Sabbath of the LORD 24 Hours
16th Day 1st Month (Abib) Leviticus 23:9-14 Firstfruits/Wavesheaf			Jesus Resurrected 1 Corinthians 15:20,23 The Year AD 31 1st Month (Abib) 16th Day 1st Day of the Week In the morning Joshua 3:1; Mark 1:35, 16:9
50th Day from Firstfruits 3rd Month (Sivan) Leviticus 23:15-22 Pentecost/ Feast of Weeks			Jesus Anointed in Heaven Holy Spirit Outpoured Luke 24:49; Acts 1:4-5,8; Acts 2:1-4,16-18,33; Psalms 133:1-3; Revelation 5:6 The Year AD 31 3rd Month (Sivan) 50th Day from Firstfruits Count 7 Weeks of Sabbaths
1st Day 7th Month (Ethanim) Leviticus 23:23-25 Trumpets			Jesus sends Warning Great Awakening Revelation 9:5,6,10 Revelation 10:1-6 5 Months from Pentecost to Trumpets, inclusive (3,4,5,6,7) The Year AD 1833/34 7th Month (Ethanim) 1st Day
10th Day 7th Month (Ethanim) Leviticus 23:26-32 Day of Atonement			Jesus' Final Atonement Hour of God's Judgment Daniel 8:13-14,26, 12:12; Revelation 9:13-15, Revelation 10:6, Revelation 14:6-12 Year - AD 1844 onward Month - 7th Month (Ethanim); 'October' Day - 10th Day (Day of Atonement); '22nd' Hour - Hour of God's Judgment is come
15th-21st & 22nd Day 7th Month (Ethanim) Leviticus 23:33-44 Tabernacles/Booths			Together with Jesus Revelation 7:9 Soon, and very soon ...

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The Feasts of the LORD – Leviticus 23

23:4-5	23:6-8	23:10-14	23:15-22	23:24-25	23:27-32	23:34-44
Passover (1st), (14th)	Unleavened Bread (1st), (15th-21st)	Firstfruits or Wavesheaf (1st), (Day After Sabbath)	Pentecost (3rd), (50th day from Firstfruits)	Trumpets (7th), (1st)	Atonement (7th), (10th)	Tabernacles (7th), (15th-21st, 22nd)



[6] Anti-typical Feast Time (Zec. 14:16,18-19; 1 Cor. 5:7-8 KJB), which involves a combination of things, natural time on earth (while Jesus was on earth), and symbolic time from Heaven (after Jesus ascended to Heaven, and the outpouring of the Holy Ghost / Spirit at Pentecost):

[1.] Jesus Christ dies as the Passover (**1 Cor.** 5:7; **Rev.** 5:6 KJB), 14th Day of the 1st Month (Abib / Nisan), 6th Day of the Week (“It is Finished”; **Gen.** 2:1; **Jhn.** 19:30 KJB), resting the 7th Day (**Gen.** 2:1-3; **Exo.** 20:8-11; **Deu.** 5:12-15; **Luk.** 23:54,56 KJB). Jesus knew the exact, “hour”, “day”, “month” and “year” of His own death as the Passover “Lamb” (**Exo.** 12:1-11; **Mar.** 14:41; **Luk.** 12:42-52; **Jhn.** 1:29,36, 2:4, 12:23, 16:21,32, 17:1 KJB), being 3 1/2 day-years since He began His ministry (**Exo.** 12:3,6 KJB).

[2.] Jesus Christ, and the life without sin, a Bread that does not rise (Unleavened; **1 Cor.** 5:6-8 KJB), 15th Day of the 1st Month (Abib / Nisan).

[3.] Jesus Christ, becomes the First Fruits in His resurrection (**1 Cor.** 15:20,23 KJB), and arises early before sunrise (see type **Jos.** 3:1 KJB; and pattern **Mar.** 1:35, 16:9 KJB).

[4.] Jesus Christ, the Head of the Body, becomes anointed of the Holy Ghost / Spirit in Heaven by the Father, becoming the Great High Priest (**Heb.** 7:26 KJB) of the Heavenly Sanctuary (**Heb.** 8:1-2; **Rev.** 1:12-20, 8:3, 9:13, 11:19, 15:8 KJB); then see the outpouring of the Holy Ghost / Spirit on the Disciples, the Body (**Exo.** 29:7; **Lev.** 8:2-30; **Psa.** 133:1-3; **Luk.** 24:49; **Act.** 1:4-5,8, 2:1-4,16-18,33; **Rom.** 5:5-6; **Eph.** 4:7-14; **Tit.** 3:5-6; **Rev.** 5:6 KJB), being the 50th Day from First Fruits / Wavesheaf, or the Resurrection of Jesus Christ, having counted 7 sabbaths and an additional day after, see [3.], in the 3rd Month (Sivan). Since Jesus is in Heaven, time is counted differently to the next feast (Trumpets).

[5.] Jesus Christ sends warnings by the Trumpets (**Rev.** 8:2-6 KJB), and this took place many years later, as Jesus was in Heaven, not on earth, and so time is calculated not by natural earthly days / months / years. It is “five months” (**Rev.** 9:5,6,10 KJB), from “Pentecost” [3rd Month] to “Trumpets” [7th Month], inclusive reckoning, 1, [3rd]; 2, [4th]; 3, [5th]; 4, [6th]; 5, [7th], and in AD 1833/4, William Miller begins the early Advent movement, just 10 day-years before the end of the 1,335 day-years (**Dan.** 12:12 KJB), and 2,300 day-years of **Ezr.** 6:14, 7:1-28; **Dan.** 8:13-14,26, 9:24-27; **Rev.** 9:13-15, 10:6, 14:6-7, which began in AD 1844, October 22 (the end of the 2,300; having counted since the year 457 BC, the 7th year of Artaxerxes I Longimanus / Machrocheir and 3rd decree).

[6.] Jesus Christ begins the Day of Judgment / Atonement as foretold in **Daniel** and **Revelation** (**Dan.** 7:9-10,13,22b “Ancient of Days came”; 8:13-14,26; 9:24-27, 11:33,40; **Rev.** 9:13-15, 10:6, 14:6-7 KJB), AD 1844, October 22 (aka 10th Day of the 7th Month, Ethanim; **1 Kin.** 8:2 KJB). This was a Jubilee Year (**Lev.** 25:8-9 KJB), which ended 50 years (AD 1843/44) on the anti-typical Day of Atonement from AD 1793 (the beginning of the 3 1/2 day-years of **Rev.** 11:9,11 KJB).

[7.] Jesus Christ will fulfill Tabernacles / Booths / Ingathering to come (**Rev.** 7:9, 15:2-4 KJB).

The Feasts of the LORD – Antitype

1 Cor. 5:7	1 Cor. 5:6-8	1 Cor. 15:20,23 Jos. 3:1, 6:12,15, 7:16, 8:10 Psa. 57:8, 63:1, 108:2 Pro. 8:17 Mar. 1:35, 16:2,9 Luk. 24:1 Jhn. 20:1	Luke 24:49 Acts 1:4-5,8 Acts 2:1-4,16-18,33 Psa. 133:1-3 Rom. 5:5 Rev. 5:6	Rev. 9:5,6,10 (5 Months – Pentecost (AD 31) to Trumpets (AD 1833/34) 3,4,5,6,7) Rev. 10:1-6	Dan. 8:13-14,26 Dan. 12:12 Rev. 9:13-15 Rev. 10:6 Rev. 14:6-12	Rev. 7:9 Rev. 15:2
Jesus Dies, Crucified 9 th hour 6 th Day of the Week 14 th Day of the Month 1 st Month (Abib) Year AD 31	Jesus Dead (Rest) In The Tomb 7 th Day Of The Week, The Sabbath & Festal Sabbath Combined (High Sabbath) 15 th Day of the Month 1 st Month (Abib) Year AD 31	Jesus Resurrected Early Morning Before Sunrise 1 st Day Of The Week 16 th Day of the Month 1 st Month (Abib) Year AD 31	Jesus Anointed In 3 rd Heaven by the Father For High Priestly Ministry Holy Ghost/Spirit Poured Out 3 rd Month (Sivan) 50 th Day From Firstfruits 1 st Day Of The Week Year AD 31	Jesus Sends Trumpet Warnings (Isa. 58:1) Great Awakening Millerite/Advent Movement Peoples Gathered To Prepare For Day Of Atonement Coming 1 st Day of the 7 th Month (Ethanim) Year AD 1834	Jesus Making The Final Atonement In The Most Holy Place Of The Heavenly Sanctuary (Heb. 8:1-2; Rev. 11:19, 15:5) Hour Of His Judgment Is Come (Rev. 14:6-7) Day Of Atonement 10 th Day (22 nd) Of The 7 th Month (Ethanim - October) Year 1844	Jesus With Us – Final Harvest Palms Of Victory Before The Throne Of God 15 th – 21 st , 22 nd of the 7 th Month (Ethanim) Soon, and Very Soon ...



[7] 7th Year Land Sabbath times, using Natural days [1] (Lev. 25:1-7 KJB).

[8] 50th Year Jubilee Times, using Natural days [1] (Lev. 25:8-9 KJB).

[9] New Moon Feasts counted from the first Day of the sighting of the New Moon, using natural days [1] (Gen. 1:14-16; 1 Sam. 20:5,18,24; 2 Kin. 4:23; 1 Chr. 23:31; 2 Chr. 2:4, 8:13, 31:3; Ezr. 3:5; Neh. 10:33; Psa. 81:3; Isa. 1:13,14, 66:23; Eze. 45:12,17, 46:1,3,6; Hos. 2:11; Amo. 8:5; Col. 2:16; Rev. 22:2 KJB).

[Side Note:]

There are many persons (even theological commentators) which utilize a scriptural principle of “1 prophetic Bible day = 1 natural Bible year (360 days, 12 months x 30 days each)” (Num. 14:34; Eze. 4:6 KJB, &c.) when dealing with prophetic times, and they think to convert this “five months (prophetic)” into “hundred and fifty days (prophetic)”, and then using the ‘day-year’ principle, calculate it to become ‘hundred and fifty years of natural time’, and attempt to find this ‘hundred and fifty years of natural time’ at some point in history (usually attempting to identifying it with Islam amidst the Turkish empire, from AD 1299 - AD 1449, which is an error). However, as much as the ‘day-year’ principle does exist in scripture to be utilized in prophetic scenarios (Dan. 7:25, 8:14,26, 9:24-27, 12:7,11,12; Rev. 11:2-3,9,11, 12:6,14, 13:5 (some think Rev. 3:10 KJB, but unnecessary, as “ten” is simply “whole” (Gen. 18:32; Ecc. 12:13-14 KJB, &c.)), and should be used in those places for prophetic calculations.

The context of each place always determines when that principle should be used, or not used. It should **never** be automatically applied in all places at all times in scripture, whether it is prophecy or not, otherwise, great errors arise, as for instance see **Lev. 26:18,21,24,28**; **Dan. 4:16,25,34, 5:25-28**; **Psa. 77:13** (7 Lamp Candlestick as 7 times as some have incorrectly suggested); **Rev. 8:1, 17:12, 20:1-7 KJB**, etc. There is **no context** in **Rev. 9 KJB**, in which the ‘day-year’ principle is called for.

Scripture always determines of itself, when the principle is to be used (**Gen. 40:8**; **2 Pet. 1:19-21**; **Luk. 24:45**; **Isa. 8:20, 28:10,13**; **Dan. 2:25** (**Daniel** doesn’t make up an interpretation, he got it from God, and simply passed it along as God gave it, **Dan. 2:20-24 KJB**), **Dan. 2:27-30,36, &c**) and **Rev. 9:5,6,10,13-15 KJB** has **no such context**. More shall be given on this subject in the final Chapter (**Chapter 25 - Correcting the Errors of Traditionalism**) of this book.

[End Side Note]

Rev. 9:5,6,10 KJB and their “five months,” or “those days,” is **not** using [1], [2], [3], [4], [5], [7], [8], [9] ‘time’. ‘If’ (since) **Rev. 9:5,6,10 (& Rev. 9:13-15 KJB)** is **not** utilizing the ‘day for a year principle’, then what type of timeframe is the context telling the reader to use? It falls within [6], or Anti-typical feast time. The five months (inclusive) are situated between Pentecost (Sivan, 3rd Month) & Day of Atonement (Ethanim, 7th Month) (**Lev. 23:15-32**; **Dan. 8:13-14,26**; **Rev. 5:6, 9:13-15, 10:6, 14:6-7,8-12**; **Psa. 133:1-3**; **Luk. 24:49**; **Act. 1:4-5,8, 2:1-4,16-21,33**; **1 Pet. 1:12 KJB**). It also answers, in anti-type, to:

[A] The “hundred and fifty days” (**Gen. 7:24, 8:3 KJB**), being the exact time between the start of the flood and the Ark landing upon the Mountains of Ararat (**Gen. 8:4 KJB**).

[B] Zacharias (priest, serving in the holy place before the altar of incense), & Elizabeth, who had “conceived” seed (**John**; the wilderness Elijah messenger; **Mat. 11:14, 17:11,12 KJB**), being pregnant and “hid herself five months” (**Luk. 1:24 KJB**). It is also the exclusive time between the conception & births of John Baptist & Jesus (6 months apart, five months exclusive before the sixth, **Luk. 1:26 KJB**).

[C] The amount of exclusive time, being five months, between the Early / Former Rains (1st Month (Abib / Nisan); **Jer. 5:24**; **Hos. 6:3**; **Joe. 2:23**; **Luk. 4:25**; **Jam. 5:17 KJB**) and the Latter Rains (7th Month (Ethanim) **Joe. 2:23**; **Luk. 4:25**; **Jam. 5:17 KJB**).

PREGNANCY (MONTHS)			
#	MONTH NAMES	PREG	TEXTS
01	Abib/Nisan Nisannu (Assyrian) ("Beginning")	John Baptist (Born, Unleavened)	Mal. 4:5; Mat. 17:10-13; Luk. 1:17
02	Zif	1 Months	-----
03	Sivan	Zacarias Course "Abia", "Abijah"; John (Conception) 2 Months	Deu. 16:16; 1 Chr. 9:25, 24:1-4,7-19, 28:11-13; 2 Chr. 23:8; Est. 3:7; Luk. 1:5,8,23,24
04	'Tammuz'	3 Months (1 Months)	-----
05	'Av'	4 Months (2 Months)	-----
06	Elul	5 Months (3 Months)	-----
07	Ethanim/'Tishri' Tasritu (Assyrian) ("Beginning")	Jesus (Born; Feast Tabernacles) (4 Months)	Lev. 23:33-44; Ecc. 3:2; Isa. 7:14; Mat. 1:23; Luk. 2:7-11,21; Jhn. 1:14; 1 Tim. 3:16; (Luk. 1:24); (Jhn. 4:35); Mar. 1:9-15; Luk. 3:22-23; Dan. 9:24-27; Ezz. 6:14, 7:1-28
08	Bul/'Marcheshvan'	(5 Months)	-----
09	Chisleu/'Chislev'	Jesus (Conception)	Luk. 1:24-27,36,56,57; Jhn. 8:12, 9:5, 10:22, 12:46
10	Tebeth/'Teveth'	-----	-----
11	Sebat/'Shevat'	-----	-----
12	Adar	-----	-----

EARLY & LATTER RAINS (MONTHS)			
#	MONTH NAMES	RAINS	TEXTS
01	Abib/Nisan Nisannu (Assyrian) ("Beginning")	Early/ Former Beginning 1	Jer. 5:24; Hos. 6:3; Joe. 2:23; Luk. 4:25; Jam. 5:17
02	Zif	1 Months	-----
03	Sivan	2 Months	-----
04	'Tammuz'	3 Months	-----
05	'Av'	4 Months	-----
06	Elul	5 Months	-----
07	Ethanim/'Tishri' Tasritu (Assyrian) ("Beginning")	Latter Beginning 2	Joe. 2:23; Luk. 4:25; Jam. 5:17
08	Bul/'Marcheshvan'	1 Months	-----
09	Chisleu/'Chislev'	2 Months	-----
10	Tebeth/'Teveth'	3 Months	-----
11	Sebat/'Shevat'	4 Months	-----
12	Adar	5 Months	-----

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FEASTS OF THE LORD (MONTHS)				
#	MONTH NAMES	TEXTS	FEASTS	TEXTS
01	Abib/Nisan Nisannu (Assyrian) ("Beginning")	Gen. 8:13; Exo. 12:2,18, 40:2,17; Lev. 23:5; Num. 9:1,5, 20:1, 28:16, 33:3; Jos. 4:19; 1 Chr. 12:15, 27:2,3; 2 Chr. 29:3,17, 35:1; Ezr. 6:19, 7:9, 8:31, 10:17; Est. 3:7,12; Eze. 29:17, 30:20, 45:18,21; Dan. 10:4; Joe. 2:23; The beginning of the months: Exo. 12:2,3,6,11,18; Called "Abib": Exo. 13:4, 23:15, 34:18; Deu. 16:1; "Nisan": Neh. 2:1; Est. 3:7	[1] Passover, 14 th [2] Unleavened, 15 th -21 st [3] Firstfruits/ Wavesheaf, (16 th)	Lev. 23:4-5; 1 Cor. 5:7 Lev. 23:6-8; Job 21:32 Lev. 23:9-14; 1 Cor. 15:20,23
02	Zif	Gen. 7:11, 8:14; Exo. 16:1; Num. 1:1,18, 9:11, 10:11; 1 Kin. 6:1; 1 Chr. 27:4; 2 Chr. 3:2, 30:2,13,15; Ezr. 3:8; Called "Zif": 1 Kin. 6:1,37	-----	-----
03	Sivan	Exo. 19:1; 1 Chr. 27:5; 2 Chr. 15:10, 31:7; Est. 8:9; Eze. 31:1; Called "Sivan": Est. 8:9	[4] Pentecost, (5 th) (1 Months, Incl.)	Lev. 23:15-22; Psa. 133:1-3; Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-21,33; 1 Pet. 1:12; Rev. 5:6
04	'Tammuz'	Eze. 8:1,14	(2 Months)	-----
05	'Av'	Num. 33:38; 2 Kin. 25:8; 1 Chr. 27:8; Ezr. 7:8,9; Jer. 1:3, 28:1, 52:12; Eze. 20:1; Zec. 7:2	(3 Months)	-----
06	Elul	1 Chr. 27:9; Eze. 8:1; Hag. 1:1,15; Called "Elul": Neh. 6:15	(4 Months)	-----
07	Ethanim/'Tishri' Tasritu (Assyrian) ("Beginning")	Gen. 8:4; Lev. 16:29, 23:24,27,34,39,41, 25:9; Num. 29:1,7,12; 1 Kin. 8:2; 2 Kin. 25:25; 1 Chr. 27:10; 2 Chr. 5:3, 7:10, 31:7; Ezr. 3:1,6; Neh. 7:73, 8:2,14; Jer. 28:17, 41:1; Eze. 45:25; Hag. 2:1; Zec. 7:5; Called "Ethanim": 1 Kin. 8:2	[5] Trumpets, 1 st (5 Months, Incl.) [6] Atonement, 10 th [7] Tabernacles, 15 th -21 st , 22 nd	Lev. 23:23-23; Rev. 9:5,6,10 Lev. 16:1-34, 23:26-32; Dan. 8:13-14,26; Rev. 9:13-15, 10:6, 14:6-7 Lev. 23:33-44; Rev. 7:9, 15:2-4
08	Bul/'Marcheshvan'	1 Kin. 6:38, 12:32,33; 1 Chr. 27:11; Zec. 1:1; Called "Bul": 1 Kin. 6:38	-----	-----
09	Chisleu/'Chislev'	1 Chr. 27:12; Ezr. 10:9; Jer. 36:9, 36:22; Hag. 2:10,18; Zec. 7:1; Called "Chisleu": Neh. 1:1; Zec. 7:1	-----	-----
10	Tebeth/'Teveth'	Gen. 8:5; 2 Kin. 25:1; 1 Chr. 27:13; Ezr. 10:16; Est. 2:16; Jer. 39:1, 52:4; Eze. 24:1, 29:1, 33:21; Called "Tebeth": Est. 2:16	-----	-----
11	Sebat/'Shevat'	Deu. 1:3; 1 Chr. 27:14; Zec. 1:7; Called "Sebat": Zec. 1:7	-----	-----
12	Adar	2 Kin. 25:27; 1 Chr. 27:15; Est. 3:7,13, 8:12, 9:1; Jer. 52:31; Eze. 32:1; Called "Adar": Ezr. 6:15; Est. 3:7,13, 8:12, 9:1,15,17,19,21	-----	-----

Here are those charts again, this time in type-text rather than in image-picture form:

NOAH & FLOOD (MONTHS)			
#	MONTH NAMES	NOAH	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) (“Beginning”)	Ark Finished Animals & Food Gathered	Gen. 6:19-21
02	Zif	10 th , 17 th	Gen. 7:4,10,11,12,17, 24, 8:3
03	Sivan	17 th (1 Months)	Gen. 7:24-8:3
04	‘Tammuz’	17 th (2 Months)	Gen. 7:24-8:3
05	‘Av’	17 th (3 Months)	Gen. 7:24-8:3
06	Elul	17 th (4 Months)	Gen. 7:24-8:3
07	Ethanim / ‘Tishri’ Tasritu (Assyrian) (“Beginning”)	17 th Ark Rests (5 Months, 150); Water Decreases	Gen. 7:24, 8:3-5
08	Bul / ‘Marcheshvan’	Water Decreases	Gen. 8:5
09	Chisleu / ‘Chislev’	Water Decreases	Gen. 8:5
10	Tebeth / ‘Teveeth’	1 st (Tops of Mountains Seen)	Gen. 8:5
11	Sebat / ‘Shevat’	11 th	Gen. 8:6
12	Adar	16 th , 23 rd	Gen. 8:7,8,10
01	Abib / Nisan	1 st (Covering Removed)	Gen. 8:12,13
02	Zif	27 th (Noah Leaves Ark)	Gen. 8:14-16

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PREGNANCY (MONTHS)			
#	MONTH NAMES	PREGNANCY (CONCEPTION)	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) (“Beginning”)	John Baptist (Born, Unleavened)	Mal. 4:5; Mat. 17:10-13; Luk. 1:17
02	Zif	1 Months	-----
03	Sivan	Zacarias Course “Abia”, “Abijah”; John (Conception) 2 Months	Deu. 16:16; 1 Chr. 9:25, 24:1-4,7-19, 28:11-13; 2 Chr. 23:8; Est. 3:7; Luk. 1:5,8,23,24
04	‘Tammuz’	3 Months (1 Months)	-----
05	‘Av’	4 Months (2 Months)	-----
06	Elul	5 Months (3 Months)	-----
07	Ethanim / ‘Tishri’ Tasritu (Assyrian) (“Beginning”)	Jesus (Born; Feast Tabernacles) (4 Months)	Lev. 23:33-44; Ecc. 3:2; Isa. 7:14; Mat. 1:23; Luk. 2:7-11,21; Jhn. 1:14; 1 Tim. 3:16; (Luk. 1:24); (Jhn. 4:35); Mar. 1:9-15; Luk. 3:22-23; Dan. 9:24-27; Ezr. 6:14, 7:1-28
08	Bul / ‘Marcheshvan’	(5 Months)	-----
09	Chisleu / ‘Chislev’	Jesus (Conception)	Luk. 1:24-27,36,56,57; Jhn. 8:12, 9:5, 10:22, 12:46
10	Tebeth / ‘Teveeth’	-----	-----
11	Sebat / ‘Shevat’	-----	-----
12	Adar	-----	-----

EARLY & LATTER RAINS (MONTHS)			
#	MONTH NAMES	RAINS (EARLY & LATTER)	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) ("Beginning")	Early/ Former Beginning 1	Jer. 5:24; Hos. 6:3; Joe. 2:23; Luk. 4:25; Jam. 5:17
02	Zif	1 Months	-----
03	Sivan	2 Months	-----
04	'Tammuz'	3 Months	-----
05	'Av'	4 Months	-----
06	Elul	5 Months	-----
07	Ethanim / 'Tishri' Tasritu (Assyrian) ("Beginning")	Latter Beginning 2	Joe. 2:23; Luk. 4:25; Jam. 5:17
08	Bul / 'Marcheshvan'	1 Months	-----
09	Chisleu / 'Chislev'	2 Months	-----
10	Tebeth / 'Teveeth'	3 Months	-----
11	Sebat / 'Shevat'	4 Months	-----
12	Adar	5 Months	-----

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FEASTS OF THE LORD (MONTHS)				
#	MONTH NAMES	TEXTS (KJB)	FEASTS	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) ("Beginning")	Gen. 8:13; Exo. 12:2,18, 40:2,17; Lev. 23:5; Num. 9:1,5, 20:1, 28:16, 33:3; Jos. 4:19; 1 Chr. 12:15, 27:2,3; 2 Chr. 29:3,17, 35:1; Ezr. 6:19, 7:9, 8:31, 10:17; Est. 3:7,12; Eze. 29:17, 30:20, 45:18,21; Dan. 10:4; Joe. 2:23; The beginning of the months: Exo. 12:2,3,6,11,18; "Abib": Exo. 13:4, 23:15, 34:18; Deu. 16:1; "Nisan": Neh. 2:1; Est. 3:7	[1] Passover, 14 th	Lev. 23:4-5; 1 Cor. 5:7
			[2] Unleavened, 15 th -21 st	Lev. 23:6-8; Job 21:32
			[3] Firstfruits/ Wavesheaf, (16 th)	Lev. 23:9-14; 1 Cor. 15:20,23
02	Zif	Gen. 7:11, 8:14; Exo. 16:1; Num. 1:1,18, 9:11, 10:11; 1 Kin. 6:1; 1 Chr. 27:4; 2 Chr. 3:2, 30:2,13,15; Ezr. 3:8; "Zif": 1 Kin. 6:1,37	-----	-----
03	Sivan	Exo. 19:1; 1 Chr. 27:5; 2 Chr. 15:10, 31:7; Est. 8:9; Eze. 31:1; "Sivan": Est. 8:9	[4] Pentecost, (5 th) (1 Months, Incl.)	Lev. 23:15-22; Psa. 133:1-3; Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-21,33; 1 Pet. 1:12; Rev. 5:6
04	'Tammuz'	Eze. 8:1,14	(2 Months)	-----
05	'Av'	Num. 33:38; 2 Kin. 25:8; 1 Chr. 27:8; Ezr. 7:8,9; Jer. 1:3, 28:1, 52:12; Eze. 20:1; Zec. 7:2	(3 Months)	-----
06	Elul	1 Chr. 27:9; Eze. 8:1; Hag. 1:1,15; "Elul": Neh. 6:15	(4 Months)	-----
07	Ethanim / 'Tishri' Tasritu (Assyrian) ("Beginning")	Gen. 8:4; Lev. 16:29, 23:24,27,34,39,41, 25:9; Num. 29:1,7,12; 1 Kin. 8:2; 2 Kin. 25:25; 1 Chr. 27:10; 2 Chr. 5:3, 7:10, 31:7; Ezr. 3:1,6; Neh. 7:73, 8:2,14; Jer. 28:17, 41:1; Eze. 45:25; Hag. 2:1; Zec. 7:5; "Ethanim": 1 Kin. 8:2	[5] Trumpets, 1 st (5 Months, Incl.)	Lev. 23:23-23; Rev. 9:5,6,10
			[6] Atonement, 10 th	Lev. 16:1-34, 23:26-32; Dan. 8:13-14,26; Rev. 9:13-15, 10:6, 14:6-7
			[7] Tabernacles, 15 th -21 st ,22 nd	Lev. 23:33-44; Rev. 7:9, 15:2-4
08	Bul / 'Marcheshvan'	1 Kin. 6:38, 12:32,33; 1 Chr. 27:11; Zec. 1:1; "Bul": 1 Kin. 6:38	-----	-----
09	Chisleu / 'Chislev'	1 Chr. 27:12; Ezr. 10:9; Jer. 36:9, 36:22; Hag. 2:10,18; Zec. 7:1; Called "Chisleu": Neh. 1:1; Zec. 7:1	-----	-----
10	Tebeth / 'Teveeth'	Gen. 8:5; 2 Kin. 25:1; 1 Chr. 27:13; Ezr. 10:16; Est. 2:16; Jer. 39:1, 52:4; Eze. 24:1, 29:1, 33:21; "Tebeth": Est. 2:16	-----	-----
11	Sebat / 'Shevat'	Deu. 1:3; 1 Chr. 27:14; Zec. 1:7; "Sebat": Zec. 1:7	-----	-----
12	Adar	2 Kin. 25:27; 1 Chr. 27:15; Est. 3:7,13, 8:12, 9:1; Jer. 52:31; Eze. 32:1; "Adar": Ezr. 6:15; Est. 3:7,13, 8:12, 9:1,15,17,19,21	-----	-----

Jesus Christ fulfilled Passover in **Rev. 5:6a KJB** when it says, “a Lamb as it had been slain”, and also fulfilled Pentecost in **Rev. 5:6b KJB** when it says, “the seven Spirits of God sent forth into all the earth.” The Day of Atonement / Judgment is identified as “the hour of his judgment is come” in **Rev. 14:7 KJB**. The texts between **Rev. 5:6 & Rev. 14:7 KJB** must be the “five months” (inclusive reckoning) time between the 3rd Month Sivan of Pentecost & the 7th Month Ethanim & Trumpets & later the Day of Atonement, reckoned as:

[1] Antitypical 3rd Month, “Sivan”, Antitypical Pentecost (**Psa. 133:1-3; Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-18,33; Rom. 5:5; Eph. 4:7-14; Tit. 3:5-6; Rev. 5:6b KJB**). (1 Months)

[2] Antitypical 4th Month (‘Tammuz’) (2 Months)

[3] Antitypical 5th Month (‘Av’) (3 Months)

[4] Antitypical 6th Month (“Elul”) (4 Months)

[5] Antitypical 7th Month; “Ethanim”, Antitypical Feast of Trumpets, 1st Day of the 7th Month, being the “five months” (**Rev. 9:5,6,10 KJB**), which is just before the Day of Atonement (**Rev. 9:13-15, 10:6, 14:6-7,8-12,13 KJB**). (5 Months)

After the Antitypical Trumpets, comes the Antitypical Day of Atonement / Judgment Ten day-years later, as found in **Rev. 9:13-15 KJB**, which uses the Golden Altar and Four Horns thereof (**Exo. 30:1-10 KJB**), speaking of the “hour” (**Rev. 14:7 KJB**, “the hour of his judgment is come”), “day” (10th Day or Oct. 22; **Lev. 16:1-34, 23:26-32 KJB**), “month” (7th Month or Oct. 22, Ethanim; **1 Kin. 8:2; Lev. 16:1-34, 23:26-32 KJB**), “year” (AD 1844; the end of the 1,335 day-years (**Dan. 12:12; Rev. 14:13 KJB**), & 2,300 day-years of **Ezr. 6:14, 7:1-28; Dan. 8:13-14,26; Rev. 9:13-15, 10:6, 14:6-7,8-12,13 KJB**, which began in AD 1844, Oct. 22).

Jeremiah 5:24 KJB - Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Hosea 6:3 KJB - Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Joel 2:23 KJB - Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. (H7223; “בראשון”, “Bärishôn”, meaning ‘first, beginning, &c.’)

Luke 4:25 KJB - But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

James 5:17 KJB - Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

In the previous charts, the former rain began in the first month, known as Abib / Nisan, and the latter rain began in the 7th month, known as Ethanim / Tishri, which was the 2nd season of rains, 5 months apart.

Even **Gen.** 7:24, 8:3 KJB in its “hundred and fifty days” (Noah and the Ark upon the Flood), and **Luk.** 1:24 KJB in its “those days” and “five months” (**Luk.** 1:1-80 KJB, with Zacharias the Priest, his wife Elizabeth and their son, John the Baptist) reveal in type connecting imagery for the antitype.

In **Gen.** (**Gen.** 7-9 KJB) Noah (**Luk.** 3:36 KJB) is upon the Flood (**Psa.** 104:6-8 KJB) of the Abyss (**Isa.** 54:9 KJB), going through great tribulations, in the darkness inside the Ark having only one window at the top, with beasts onboard, for “hundred and fifty days” (**Gen.** 7:24, 8:3 KJB), with God making a distinction between the “clean” and “not clean” (**Gen.** 7:2,8 KJB) and everything outside of the Ark to be hurt. Later the Ark gives ‘birth’ to Noah (who had been Sealed in by God; **Gen.** 7:16 KJB), his family and all the plants (**Gen.** 6:21 KJB) and creatures (**Gen.** 6:19-20, 7:3,23 KJB) therein (none of which were “hurt”; **Gen.** 8:15-22; **1 Pet.** 3:19-21; **2 Pet.** 2:5 KJB), and so all are freed and they inherit the ‘new’ Earth and Heaven (**Gen.** 9:1-3; **Eze.** 14:14,20; **Heb.** 11:7 KJB). In **Job** (**Job** 21:14-20, 25:15-17 KJB), the “dead things”, the “inhabitants” are those destroyed by the flood, and placed into the abyss (buried in death beneath the waters because they rejected the Gospel entreaties of Noah, that preacher of righteousness; **2 Pet.** 2:5; **Psa.** 119:172; **Deu.** 6:25; **Isa.** 48:18 KJB), and **Job** talks more about their characters, all of which are a type (**Mat.** 24:37-38; **Luk.** 17:26-27 KJB) for end times events.

In **Luke**’s Gospel, Zacharias is a priest (**Luk.** 1:5 KJB), similar to Jesus (**Psa.** 110:4; **Heb.** 2:17, 3:1, 4:14-15, 5:5,6,10, 6:20, 7:3,11,15,17,20,21,26, 8:1,3,4, 9:11,25, 10:12-14,21 KJB), who is married to a wife, Elizabeth, a daughter of Aaron, who was barren (**Luk.** 1:5,7 KJB), having no child as yet in her old age. She is a woman, who serves God (**Luk.** 1:6 KJB), and represents the church (**Jer.** 6:2; **2 Cor.** 11:2; **Eph.** 5:22-33 KJB).

Zacharias goes into the Holy Place of the Temple (**Luk.** 1:8-11), just as Jesus had after He ascended (**Heb.** 9:8,12; **Rev.** 1:10-20, 8:3-5 KJB).

The “whole multitude” remain outside of the Temple while Zacharias went in (**Luk.** 1:10 KJB), just as the people of God have yet to enter (**Heb.** 11:1-40 KJB), and like they in Zacharias’ time it is written, “And the people waited for Zacharias, and marvelled that he tarried so long in the temple.” (**Luk.** 1:21 KJB), and so too do the saints at the Altar of Slaughter / Sacrifice on earth outside the Heavenly Temple wonder “how long” (**Rev.** 6:9-11 KJB).

While in the Holy Place of the Temple, Zacharias receives a Heavenly Message (**Luk.** 1:11-20,22 KJB), just as Jesus did (**Rev.** 1:1, 5:1-10 KJB). Upon hearing the Message, Zacharias cannot directly speak to the people (**Luk.** 1:22,63 KJB), as Jesus, being in Heaven does not directly speak to the people, but can send written messages, as Gospels, Epistles (**Rev.** 1:11,19 KJB).

During this time, Zacharias has relations with his wife, and through faith in God’s word, she conceives a child (**Luk.** 1:13,17,24,57-80 KJB), later known as John the Baptist (**Mat.** 3:1; **Luk.** 1:13 KJB), who represents the spirit of Elijah, or Elijah Message (**Mat.** 11:14; **Mar.** 9:12-13; **Luk.** 1:17 KJB), just as the Seventh-day Adventists are the final / last Elijah Messenger preaching the Three Angels Messages (**Rev.** 14:6-12 KJB).

Elizabeth is hidden for “five months” (**Luk.** 1:24 KJB), just as the “woman” (Church) who carried the “seed” of the “remnant” which “keep the commandments of God, and have the testimony of Jesus Christ.” (**Rev.** 12:17 KJB), just as Zacharias and Elizabeth did (**Luk.** 1:6 KJB).

There are 9 months in a pregnancy (**Luk.** 1:24,26,39,56,57 KJB), and so after the “five months” (**Luk.** 1:24 KJB), “There are yet four months, and then cometh harvest” (**Jhn.** 4:35 KJB), and just as John the Baptist was born of Elizabeth, so too the Seventh-day Adventists came forth of God as the final remnant and Elijah, and the Great Harvest (**Mat.** 13:39 KJB) follows the “five months” (**Rev.** 9:5,6,10 KJB) with the Three Angels Messages (**Rev.** 14:6-12 KJB) reaping a harvest of souls (**Dan.** 12:12; **Rev.** 14:13-16 KJB) for good, and also separating the bad (**Rev.** 14:17-20 KJB).

Finally, when the John the Baptist was born, Zacharias could speak again (**Luk.** 1:64-79 KJB), and thus in AD 1844 (**Dan.** 8:13-14,26, 9:24-27, 11:31, 12:12; **Rev.** 9:13-15, 10:6, 14:6-12 KJB), Jesus spoke again through several, including sister Ellen G. White in the spirit of prophecy (**Rev.** 12:17, 19:10 KJB), as into the Most Holy Place went Jesus (**Dan.** 7:9-10,13,22b; **Rev.** 3:7-8 KJB), from the Holy Place (**Dan.** 7:13; **Rev.** 1:10-20, 4:1 KJB), and therein is the Testimony.

Thus, as the Holy Spirit came down in power, so too the “mystery of iniquity” (**2 Thes.** 2:7 KJB) from the pit arose, & greatly spread as a green bay tree (**Psa.** 37:35 KJB), and eventually became “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (**Rev.** 17:5 KJB), being written in Her “forehead”, the Great Whore, which is the deep “pit” (**Pro.** 23:27; **Rev.** 17:1-5 KJB), & the true church fled into the wilderness & “hid herself”, those many “months”.

Attempting to utilize the day-year principle, in **Rev.** 9:5,6,10 (and also **Rev.** 9:13-15) KJB, for the “five months” will only bring those persons who use it to confusion, and can only end up forcing their pre-conceived time-frames into the text, which do not warrant it or them.

A brief look at some prophetic “fake news” that came about in the 1800’s, that so utilizes the day-year principle in **Rev.** 9:5,6,10 KJB, that still persists today as ‘tradition’, even though it has been discredited in several points, and even abandoned by the primary person who promoted it back then.

A man by the name of Josiah Litch (and not him only) incorrectly utilized the ‘day for a year’ principle for **Rev.** 9:5,6,10 KJB, making the “five months” into ‘150 days’, then ‘150 years’, and arbitrarily applied it to the years “AD 1299 - AD 1449”. Afterward, he then attempted a further incorrect usage of the ‘day for a year’ principle regarding **Rev.** 9:15 KJB, in its “an hour, and a day, and a month, and a year”, & calculated “391 years and 15 days” and summarily applied it to the years “AD 1449 - AD 1840”. Doing so, only compounded his error by arbitrarily attaching his eisegeted timeframe to the previous (**Rev.** 9:5,6,10 KJB) one. In each case, there is absolutely no context to do so as he had done, and so much was merely being assumed into the text, rather than allowing the scripture to explain itself line upon line.

The Battle of Bapheus, did **not** take place on July 27th, 1299, as Josiah Litch, a one-time ‘adventist’, assumed to begin his ‘150 years’, but rather 3 years later on July 27th, 1302. Additionally, Josiah Litch did **not** account for the 10 days difference between the Julian & Gregorian calendar shift in AD 1582. Thus, Josiah Litch’s assumed date of August 11th, 1840, for his ending time period, does not fit either.

Satan’s Counterfeit Prophecy by Heidi Heiks, page 67:

“... [page 67] the General Conference Archives appeared in the 1919 Bible Conference minutes as follows:

“PRESCOTT: According to the best light I can get, and I am not alone - I suppose it is more or less known here that this whole matter came up several years ago, and the Review and herald Board appointed a committee to study the question.

This committee was composed of F. M. Wilcox, Chairman, W. A. Spicer, M. E. Kern, C. S. Longacre, C. L. Benson, S. M. Butler, and myself. We took up this question, went into it quite thoroughly, and that committee, which I think you will regard as not a very extreme or wild committee, came to the conclusion that we could not apply this 150 years beginning July 27, 1299, for the double reason, first, it didn't belong to that power, and second, the date itself could not be established. There were further things brought in, so that all the committee came to the conclusion that there was not sufficient evidence to establish the [51] date August 11, 1840. Therefore it was recommended that since it was too large a question for us, it be presented to the General Conference Committee in Council. The board adopted the recommendation presented. Brother Spicer was to present one phase, Brother Benson another, and I was to present a third phase. We prepared our matter and presented it at the Spring Council, and our papers, working together, set forth these suggestions, not as established orthodoxy, but as suggestions from the Committee for consideration.⁹² ...”

“...⁹¹ Transcript of the 1919 Bible Conference of the General Conference of Seventh-day Adventists, July 17, 1919 (Silver Spring, MD), 31-50.

⁹² Ibid., 50-1. ...” - <https://books.google.as/books?id=wZCUEmYVkrUC&pg=PA67>

This serious subject, of a ‘prophetic dead-end’, will be looked at in more detail in the final **Chapter (Chapter 25)** of this present book. Any may jump ahead to that **Chapter** as they will, and read it, since it is not a part of the specific flow of the present study on the language and text of the 7 Trumpets, but merely a historical addendum to consider on the matter of ‘traditionalism’ and how it injures the study of the scriptures and prophecies therein.

The symbolism of “in those days shall men seek death, shall not find it; and shall desire to die, and death shall flee from them”:

The “in those days” (**Rev. 9:6 KJB**) are the “five months” (**Rev. 9:5,10 KJB**) previously discussed, which refer to the antitypical feast time between the feast of Pentecost (**Rev. 5:6 KJB**; 3rd Month Sivan) and Day of Atonement (**Rev. 9:13-15, 10:6, 14:6-13 KJB**; 10th Day of the 7th Month; Ethanim), as well as the time period between the Early (1st Month, Abib / Nisan) and Latter Rains (7th Month, Ethanim), and the antitypical events of Jesus and the Church (as Zacharias & Elizabeth), as well as the antitypical events as seen in the days of Noah (**Gen. 7:24, 8:3-4 KJB**).

The ‘darkness’ (**Rev. 9:2 KJB**) of this period even refers to brethren hating their brethren (**1 Jhn. 2:9,11 KJB**), being murderers, which is sin (**1 Jhn. 3:4 KJB**); for they still have not seen Jesus Christ (**1 Jhn. 3:6 KJB**), that “Sun” (**Mal. 4:2; Rev. 9:2 KJB**):

1 John 2:9 KJB - He that saith he is in the light, and hateth his brother, is in darkness even until now.

1 John 2:11 KJB - But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

1 John 3:4 KJB - Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 John 3:6 KJB - Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1 John 3:15 KJB - Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

1 John 4:20 KJB - If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

The theology of the devil, from the smoke of the “mystery of iniquity” (**2 Thes.** 2:7 KJB), that arises from the pit (**Pro.** 23:27; **Rev.** 17:1,2,5 KJB), teaches that in the natural and spiritual (**1 Cor.** 15:46 KJB), “Ye shall not surely die.” (**Gen.** 3:4 KJB). This includes the ‘old man of sin’, for the devil seeks to immortalize the sinful mind / heart by that teaching, yet loves to torment men in their mind / heart / spirit because of their sins, that he leads them to commit, accusing them constantly (**Rev.** 12:10 KJB). Several types, and historical fulfillment:

[1] **Job**, naturally (**Job** 2:13, 3:1-26, 6:1-30, 7:1-21 KJB).

[2] **Jonah**, naturally (**Jon.** 4:3,9 KJB).

[3] Paul, spiritually, until he found salvation in Christ Jesus (**Rom.** 7:8-24 KJB).

[4] Martin Luther, spiritually; & many others like him during this period, for Roman Catholicism does not teach victory over sin, but rather ‘Original Sin’, ‘Auricular Confession to a ‘priest’’, works of ‘penance’, ‘Masses’, ‘Pope’.

[5] Those that **Jeremiah** mentions, in the long summer time (which is during those “five months” between Pentecost (3rd Month) and the Day of Atonement (7th Month)) that refused to give up their sins and idolatries, suffer guilty consciences, but never are able to overcome (**Jer.** 8:1-3,19-22 KJB).

They refused to accept Jesus Christ (Sun) and the Holy Ghost / Spirit (Air), and loved darkness rather than the Light (**Jhn.** 3:19 KJB), and so God hid his shining glorious face (**2 Cor.** 4:4-6 KJB) from them (**Psa.** 88:14-15 KJB). Only those who seek the LORD of Life, Who has the “keys of hell and of death” (**Rev.** 1:18 KJB), with all their heart, and not death (**Pro.** 8:35-36, 21:6 KJB), can truly die the needed death of the crucifixion of self (**2 Chr.** 15:15; **1 Cor.** 15:31,36; **Gal.** 2:20 KJB), for Jesus is our guide even unto death (**Psa.** 48:14 KJB), the death of the cross (**Php.** 2:5-8 KJB), unto a newness of eternal life (**Psa.** 68:20 KJB). They had time, but the time to die the necessary death passed from them (**Ecc.** 3:2 KJB), and so they were not saved, and remained in their sins (**Isa.** 22:14; **Jhn.** 8:21 KJB).

If they had believed (**Mar.** 11:24 KJB) and repented of their sins, and prayed and asked God (**Psa.** 21:2; **Jam.** 1:5 KJB), instead of pleading before their idols, and seeking after fallen men’s wisdom and corrupt priests, they would have seen the Lord by faith (**Jdg.** 13:22; **Luk.** 2:26 KJB) and received the needful death (**Php.** 2:5-8; **Rev.** 14:13 KJB) and been free (**Rom.** 7:25 KJB) of their torment (**Rom.** 7:8-24 KJB), receiving the Seal of the Living God in their foreheads, but because they cherished sin, they could not have what they desired (**Jam.** 2:5 KJB), and their prayer was not heard and was an abomination in the ears of the LORD (**Pro.** 28:9 KJB). Therefore, the “locusts” had free reign over them, to continually torment the lost, by providing a false hope, a powerless Gospel, and without ever letting them die.

How can men die, in Christ Jesus (who is without sin; **Heb.** 4:15, 9:28 KJB), when men are taught, by a false system of religion (**Rev.** 13:1-10, 17:1-5 KJB; being an amalgamated mixture of Christianity and paganism), to pray before statues & images (idols; contrary to God’s own commandments; **Exo.** 20:1-7 KJB)? Those ‘statues’ (idols) are supposed to represent deceased ‘holy’ persons (though it is folly & forbidden; **Deu.** 18:9-13; **Job** 14:21; **Psa.** 146:4; **Ecc.** 9:5,6,10 KJB) in what ‘Catholicism’ calls the ‘communion of the saints’ (that a person may pray to a deceased ‘saint’).

They also teach that the solemnity of the 7th day Sabbath of the LORD has been transferred to Sunday in violation of God's own example & spoken word (**Gen.** 2:1-3; **Exo.** 20:8-11 KJB). Also, rather than sin being a result of a choice of transgression against God and His commandments (**Rom.** 7:7,14; **Jam.** 2:8-13; **1 Jhn.** 3:4 KJB), they teach that men, by their very nature, are a sinner, just for having been born, through the false Catholic dogma of 'Original Sin'. Such will never be victorious over sin, and will always need the 'Auricular Confessional', 'Priests' with all the intermediaries of 'relics', 'candles', 'processions', 'rosaries', 'penances', 'celice', 'hairshirts', 'monastics', 'nunneries', 'pilgrimages', 'saints', 'masses', 'Mary', & 'Pope'. They cannot die to satan, sin & selfishness by those locust stings, but only be tormented in their mind & bodies, feeling a constant pain.

Exodus 33:14 KJB - And he said, **My presence shall go with thee, and I will give thee rest.**

Matthew 11:28 KJB - **Come unto me [Jesus],** all ye that labour and are heavy laden, and **I will give you rest.**

Jeremiah 6:16 KJB - Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where **is the good way, and walk therein,** and **ye shall find rest for your souls.** But they said, We will not walk *therein*.

Matthew 11:29 KJB - Take my yoke upon you, and **learn of me;** for I am meek and lowly in heart: and **ye shall find rest unto your souls.**

Now is the time to leave Roman Catholicism, and all false religions, and walk in the Light of the Glorious Gospel in the face of Jesus Christ (**2 Cor.** 4:1-6 KJB), for Jesus says by His Holy Spirit:

Revelation 18:1 KJB - And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 18:2 KJB - And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Revelation 18:3 KJB - For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Revelation 18:4 KJB - And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 18:5 KJB - For her sins have reached unto heaven, and God hath remembered her iniquities.

Revelation 18:6 KJB - Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Revelation 18:7 KJB - How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Revelation 18:8 KJB - Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

CHAPTER 15

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The 5th Trumpet part 06 - Revelation 9:7-12

Revelation 9:7 KJB - And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

Revelation 9:8 KJB - And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

Revelation 9:9 KJB - And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

Revelation 9:10 KJB - And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

Revelation 9:11 KJB - And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

Revelation 9:12 KJB - One woe is past; *and*, behold, there come two woes more hereafter.

The language precludes a “natural” (1 Cor. 15:46 KJB) reading / understanding. These are not natural ‘locusts’ that eat and devour natural grass, green herbs and green trees, for the text itself identifies that the symbols therein are referring to natural “men”, of three kinds.

“as it were” – “as” - **G5613** - ὥς (hōs), this is the language of metaphor (symbolic), or “like”. See also:

Gen. 21:16; **Exo.** 24:10, 28:32; **Lev.** 14:35, 26:37; **Num.** 9:15, 11:31, 23:22, 24:8; **1 Sam.** 14:14; **Job** 28:5; **Psa.** 17:12; **Son.** 6:13; **Isa.** 5:18, 26:18,20, 53:3; **Eze.** 1:16,27, 10:1; **Luk.** 24:44; **Jhn.** 7:10, 21:8; **Act.** 17:14; **Rom.** 9:32; **1 Cor.** 4:9; **2 Cor.** 11:17; **Phm.** 1:14; **Jam.** 5:3; **Rev.** 4:1, 6:1, 8:8,10, 9:7,9, 10:1, 13:3, 14:3, 15:2, 19:6, 21:21 KJB.

The language is not speaking of a natural ‘crown’ of actual gold, or hair of a woman, or teeth of a lion, or breastplates of iron, or sounds of chariots. **Rev.** 9:7 KJB is filled with language that speaks of ‘likeness’, or ‘appearance’, or ‘fashion’ (how they looked to **John** in the vision as given in symbol), or resemblance, or similitude, or comparison from one thing to another, though they are not the actual thing compared, even from natural to spiritual comparisons (**1 Cor.** 15:46 KJB). They are ‘figures’ of speech.

“shapes” - **G3667** - ὁμοίωμα (homoiōma)

“like” - **G3664** - ὅμοιος (homoios)

“as it were”, “as” - **G5613** - ὥς (hōs)

“faces” - **G4383** - πρόσωπον (prosōpon)

The “locusts” are not natural locusts; and the shapes only looked like “horses prepared unto battle” and are not naturally horses themselves. Upon the “heads” were something that looked like “crowns” of gold; and the faces of the locusts, didn’t have natural locust faces of an insect, but instead had the appearance of the faces of men (mankind). Anyone looking for natural locusts having natural faces of men, or natural horses prepared unto battle, or crowns of gold on their heads, is mistaking the language used.

The symbolism of “unto horses prepared unto battle”:

The locusts, which had “shapes” “like unto horses prepared unto battle”, have a “king over them (Rev. 9:1,11 KJB), being the “star”, or “angel of the bottomless pit”. This is like having a rider in charge of the horses.

Revelation 9:1 KJB - And the fifth angel sounded, and I saw **a star fall from heaven unto the earth**: and **to him was given the key of the bottomless pit**.

Revelation 9:11 KJB - And they had **a king over them**, *which is* **the angel of the bottomless pit**, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

As the “locusts” are destructive and injurious, their king’s name, “Abaddon” (Hebrew; OT), or “Apollyon” (Greek, NT), means “destroyer”. The Riders of Horses are in control of the Horses, like as unto a Head to a Body, a Husband to a Wife, as Christ to the Church, as Father to Son, as King to Kingdom. The Riders are “Horsemen” (**2 Kin.** 2:12, 13:14 KJB; see also **Hab.** 3:8-15; **Psa.** 45:3-5 KJB). The Horse is the vehicle for the messenger (“angel”) with the message. Horses - “What are the used for in scripture?”, “What is their likeness?” –

[01] **War** – **Exo.** 14:9,17; **Jer.** 8:6; **Deu.** 20:1; **Pro.** 21:31 KJB;

[02] **Riding** – **Exo.** 15:21; **2 Kin.** 14:20; **2 Chr.** 25:28; **Est.** 6:8-11; **Job** 39:18 KJB;

[03] **Messenger** – **2 Kin.** 2:11,12, 6:17, 9:17-18, 13:14 KJB (Angelic);

[04] **Horses of Flesh vs of Spirit** (Spiritual, not Spiritualism) – **Isa.** 31:3 KJB;

[05] **Powerful** – **Job** 39:18-19,25; **Psa.** 147:10 KJB;

[06] **Priests were housed above the Horse Gate** – **Neh.** 3:28 KJB;

[07] **Not to place trust in the Horse, but in God** – **Psa.** 20:7, 32:9, 33:17; **Pro.** 21:31; **Hos.** 1:7; **Jam.** 3:3 KJB;

[08] **Represents God’s people or a church** – **1 Kin.** 22:4; **2 Kin.** 3:7; **Isa.** 63:11-14; **Zec.** 10:3 KJB;

[09] **Contend with Horses** – **Jer.** 12:5 KJB;

[10] **Hooves** (tread down) – **Eze.** 26:11; **Isa.** 26:6; **Psa.** 60:12, 108:13; see also **Dan.** 7:23, see also **Zec.** 10:5; **Mal.** 4:3; **Mic.** 1:3 KJB. (If Sin is not tread down, it will become the rider treading down);

[11] **Neck is clothed with Thunder** (Voice of God) – **Job** 39:19, 40:9 KJB;

[12] **Glory of horse’s nostrils is terrible / awesome** – **Job** 39:20 (**Job** 39:19-25 KJB)

The “locusts”, having “shapes” “like unto horses prepared unto battle”, were ‘ready’ (“prepared”; **G2090** - ἐτοιμάζω (hetoimazō)), or geared up for “battle” (**G4171** - πόλεμος (polemos)). This means that these “locusts” were as leaders of churches (priests) and groups (like over monks / nuns, etc.), with a leader (“king”; ‘pope’) over them, directing them to conquer in a fight, beginning with a ‘war of words & ideas’, only to later end in physical confrontations (a church (horses) - state (prepared unto battle) union), when the words do not win over, even as satan in Heaven had done before antichrist (**Rev. 12:7 KJB**):

Revelation 12:7 KJB - And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

A Great Controversy; a War of words & ideas, mind / heart against mind / heart (spiritual; **Jam. 4:1; Rev. 2:16 KJB**), leading to war of strength / arm against strength / arm (physical) (**G4171**; πολέμος); see **Mar. 13:7; Luk. 14:31, 21:9; 1 Cor. 14:8; Heb. 11:34; Rev. 9:7,9, 12:7, 13:7, 16:14, 19:19, 20:8 KJB, GNT TR**; see also (**G4170**; πολεμέω) **Jam. 4:2; Rev. 2:16, 12:7, 13:4, 17:14, 19:11 KJB, GNT TR**; see also **Isa. 34:5; Dan. 9:26; Eph. 6:12 KJB, GNT TR**.

See also the uses in Origen’s Hexapla -

πολεμέω (war; **Exo. 17:8**, etc.) -

<https://lexicon.katabiblon.com/index.php?lemma=%CF%80%CE%BF%CE%BB%CE%B5%CE%BC%E1%BD%B3%CF%89>

Exodus 17:8 KJB - Then came Amalek, and fought with Israel in Rephidim.

πόλεμος (war; **Gen. 14:2**, etc.) -

<https://lexicon.katabiblon.com/index.php?lemma=%CF%80%E1%BD%B9%CE%BB%CE%B5%CE%BC%CE%BF%CF%82>

Genesis 14:2 KJB - *That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.*

πολεμώ [Origen’s Hexapla] (provoke to war; (Apocrypha) **4 Mac. 4:21**) -

<https://lexicon.katabiblon.com/index.php?lemma=%CF%80%CE%BF%CE%BB%CE%B5%CE%BC%E1%BD%B9%CF%89>

4 Maccabees 4:21 RSV - The divine justice was angered by these acts and caused Anti’ochus himself to make war on them.

A spiritual war, a battle for the heart and minds of all is being waged:

Luke 14:31 KJB - Or what **king [Jesus], going to make war against another king [satan]**, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

James 4:1 KJB - From **whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?**

1 Corinthians 14:8 KJB - For **if the trumpet give an uncertain sound, who shall prepare himself to the battle?**

CHURCH (CHURCHCRAFT, WORSHIP, RELIGION)	STATE (STATECRAFT, GOVERNMENT, KING)
“all the world wondered after the beast.”, “causeth the earth and them which dwell therein to worship the first beast”; Revelation 13:3,12	“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.”; Daniel 11:43
“miry” “clay”; Daniel 2:33-35,41-45	“iron”; Daniel 2:33-35,41-45
“eyes like the eyes of man, and a mouth speaking great things / the voice of the great words/that had eyes, and a mouth that spake very great things & little horn / horn / that horn”; Daniel 7:8,11,20,21	“whose look was more stout than his fellows / made war” Daniel 7:8,11,20,21
“he shall speak great words against the most High / think to change times and laws”; Daniel 7:25	“shall wear out the saints of the most High / they shall be given into his hand”; Daniel 7:25
“Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down”; Daniel 8:10-11	“cast down some of the host and of the stars to the ground, and stamped upon them”; Daniel 8:10-11
“by peace [religion / gospel]”; Daniel 8:25	“shall destroy [sword of the state]”; Daniel 8:25
“Priests [priesthood, earthly] [counterfeit]”; Exodus 19:6; 1 Peter 2:9; Revelation 1:6, 5:10	“Kings [royal, earthly] [counterfeit]”; Exodus 19:6; 1 Peter 2:9; Revelation 1:6, 5:10
“Sheeps clothing / drawing disciples [outwardly claiming Christ]”; Ezekiel 22:27; Matthew 7:15; Acts 20:29-30	“ravens wolves inwardly [Rome’s symbol was the Capitoline wolf]”; Ezekiel 22:27; Matthew 7:15; Acts 20:29-30
“Tabernacles [house of worship]”; Daniel 11:45	“palace [house of kings]”; Daniel 11:45
“like unto horses” [horse is a symbol of God’s people, a church]; Revelation 9:7,10	“prepared unto battle”; Revelation 9:7,10
“on their heads were as it were crowns like gold [not real victory crowns]”; Revelation 9:7	“their faces were as the faces of men [set to war against God]”; Revelation 9:7
“they had hair as the hair of women” [woman is a symbol of a church]; Revelation 9:8	“their teeth were as the teeth of lions [lion is a beast, symbol of a kingdom]”; Revelation 9:8
“breastplates [as of a priest or high priest]”; Revelation 9:9	“of iron” Revelation 9:9
“Worshippeth/worshipped / great wonders / miracles / worship”; Revelation 13:4,7,8,10,12,15, 14:9,11	“War / power over / killeth with the sword / power / causeth”; Revelation 13:4,7,8,10,12,15, 14:9,11
“Woman”; Revelation 17:1-8	“Beast”; Revelation 17:1-8
“Blasphemy”; Revelation 13:1,2,5,6, 17:3,18	“Crowns”; Revelation 13:1,2,5,6, 17:3,18
“Understanding Dark Sentences” (parables/proverbs); Daniel 8:23	“King of Fierce Countenance”; Daniel 8:23
“Exalteth” (in / to the place of); 2 Thessalonians 2:4	“Opposeth” (against by force); 2 Thessalonians 2:4
“Worshippeth”; 2 Thessalonians 2:4	“Sitteth” (enthroned); 2 Thessalonians 2:4
“God service”; John 16:2	“Killeth you”; John 16:2
“Peace [spirit / false gospel] [counterfeit]”; Mark 4:39	“be still [flesh / false sabbath rest day] [counterfeit]”; Mark 4:39
“Peace [Gospel]”; Luke 2:14	“Safety [protection by king/state]” Acts 5:23; 1 Thessalonians 5:3

The “locusts” (great devourers) were as “horses” (churches, and the people thereof) “prepared unto battle” (armed with the forces of the state), and through this amalgamated union a religio-political system armed with self-righteousness covered all the land with great darkness, eating up the souls of unsaved mankind, poisoning their minds; their very lives, so that they suffered in near-unending agonies of heart.

The “mystery of iniquity” arising as “smoke” (**2 Thes.** 2:3-4,7-12 KJB), that arose from the “pit” (**Pro.** 23:27; **Rev.** 17:1,2,5 KJB), causing a great falling away (**G646** - ἀποστασία (apostasia); apostasy), is noted in **Rev.** 2:4,5 KJB. The “star” (**Rev.** 1:10-20 KJB) had fallen from the hand of Jesus, and never repented, and thus its candlestick was also removed, bringing darkness (**Rev.** 9:2 KJB) to them.

The Bible identifies this same authority that ‘arose’ (stand up, came up; **Dan.** 7:8,20,24, 8:10,11, 11:21,23,36; **Act.** 20:30 KJB) in **Ezekiel**, **Daniel** & Paul, even from a “sea” or abyss, and starts making war (**Dan.** 7:8,20,21, 8:11,12, 11:21,23,25,31,39 KJB) against God by blasphemous words and confusion of the gospel (**Luk.** 2:14 KJB) of “peace” (**Dan.** 7:8,11,20,25, 8:11,23,25, 11:21 KJB) injuring many with lies (**Dan.** 11:21 KJB), and obscures the truth (**Rev.** 9:2 KJB), putting himself / itself into the place of Jesus (“Sun”; “desire of women” (**Gen.** 3:15, 4:1; **Psa.** 21:2, 73:25; **Pro.** 13:12; **Isa.** 53:2; **Hag.** 2:7; **Dan.** 11:37; **Php.** 1:23 KJB), “the daily” ministration of Jesus in the Heavenly Sanctuary; **Dan.** 8:11,12, 11:31,36,37,38, 12:11 KJB) and then afterwards goes on the attack against not only God’s people (who have the seal of God), but also those who do not, with an army (spiritual (**Dan.** 8:12 KJB) and physical (**Dan.** 11:31 KJB)), and power / authority given him (**Dan.** 8:24; **Rev.** 9:3 KJB) by the “dragon” (**Rev.** 13:2,5,7 KJB), being both a symbol of satan (**Rev.** 12:9, 20:2 KJB) and Pagan Rome (**Rev.** 12:3 KJB), as seen in **Eze.** 28:2,6; **Dan.** 7:2-3,8,11,20-21,24-25, 8:10-14,23-26, 11:21,23,25,31,36-39; **Act.** 20:30 KJB.

A SIDE NOTE: Philip.

John 1:43 KJB - The day following Jesus would go forth into Galilee, and findeth **Philip**, and saith unto him, Follow me.

Philip [**G5376**] means “lover of horses”, which some trust in; **Psa.** 20:7, 33:17 KJB; horses of flesh and not spirit (**Isa.** 31:3 KJB).

Is it not witnessed that Jesus presently seeks out the sinner & comes to where they are in life, knocks (**Rev.** 3:20 KJB), & desires them to follow Him in how He lived, & no longer put their trust in themselves & their own flesh / strength?

The trust of the Christian should always be in God and in His strength (**Rom.** 5:6; **1 Cor.** 1:24; **Rev.** 12:10 KJB), and be a lover of His (God’s) people (“horse [of spirit]”; **Zec.** 10:3; **Son.** 1:9 KJB), rather than trusting in human military might and state protection (horses of flesh / carnal). Philip trusted in Jesus Christ.

The symbolism of “and on their heads were as it were crowns like gold”:

LOCUSTS			
HEADS (“heads” with “faces”) (Leadership)		BODIES (“shapes”, “breast ...”, “wings”, “tails”) (Membership)	
Rev. 9:7c	“their faces were as the faces of men.”	Rev. 9:3b	“unto them was given power, as the scorpions of the earth have power.”
		Rev. 9:9a	“they had breastplates, as it were breastplates of iron”
Rev. 9:8a	“they had hair as the hair of women”	Rev. 9:9b	“the sound of their wings was as the sound of chariots of many horses running to battle.”
		Rev. 9:10a	“And they had tails like unto scorpions”
Rev. 9:8b	“their teeth were as the teeth of lions”	Rev. 9:10b	“and there were stings in their tails”
		Rev. 9:10c	“and their power was to hurt men five months.”

Locusts are technically a “clean” creature (**Lev.** 11:21,22 KJB), like a beast, and such in scripture always represent kingdoms, nations, state authority, dominion, or politically organized body (**Psa.** 74:13,14; **Dan.** 7:6,12,17,23, 8:4; **Isa.** 5:29, 27:1,12; **Eze.** 17:3,7, 29:3,4,5, 32:2,3,4,9, 34:8,13; **Jer.** 4:7, 48:40, 49:22, 50:17; **Joe.** 1:6; **Rev.** 13:1, 16:10, 17:3,7,8,11,12, 19:19,20, 20:4,10 KJB), but these are many groups of individual “locusts”, that act in concert, or work together as a ‘plague’ (**Rev.** 9:20 KJB) of “locusts”.

“heads” – Leadership, Rulership, or Authority and also in Subjection, or that which rules a body, such as a city (capitol) over a nation, a King to a Kingdom, or Husband to Wife, God the Father to Jesus Christ, or Christ to the Church; satan to devils, Antichrist to his ‘church’, and it also deals with the heart or mind (**Isa.** 1:5 KJB); see **Deu.** 28:13,44; **Jdg.** 10:18; **1 Chr.** 29:11; **Psa.** 18:43; **Isa.** 1:6, 7:8-9, 23:8; **Jer.** 22:6; **Eze.** 16:12; **Dan.** 2:32,38; **Hos.** 1:11; **Jhn.** 20:12; **1 Cor.** 11:3; **Eph.** 1:22, 4:15, 5:23; **Col.** 1:8, 2:10,19 KJB.

or as a symbol of reward,

as in favour (**Gen.** 48:17; **Job** 29:3; **Psa.** 133:2 KJB),

or disfavour (**Gen.** 40:17; **2 Sam.** 1:16; **1 Kin.** 2:33,37, 8:32; **2 Chr.** 6:23; **Neh.** 4:4; **Est.** 9:25; **Psa.** 7:16; **Jer.** 2:37, 23:19, 30:23; **Eze.** 9:10, 16:43, 33:4; **Joe.** 3:4,7; **Amo.** 8:10; **Oba.** 1:15 KJB),

or from God; see **Exo.** 29:26; **1 Chr.** 29:11; **Est.** 2:17, 6:8; **Pro.** 10:6, 11:26; **Isa.** 51:11, 59:17; **Eze.** 16:12; **Zec.** 3:5; **Mat.** 27:29; **1 Cor.** 11:3; **Eph.** 4:15, 5:23; **Col.** 1:18, 2:10; **Rev.** 14:14, 19:12 KJB.

The Roman Catholic church, has what are called -

[https://en.wikipedia.org/wiki/List_of_Catholic_dioceses_\(structured_view\)](https://en.wikipedia.org/wiki/List_of_Catholic_dioceses_(structured_view))

[1] **Archdioceses**, having - <https://www.newadvent.org/cathen/01694b.htm>

[2] **Dioceses**, having - <https://www.newadvent.org/cathen/05001a.htm>

[3] **Parishes**, having - <https://www.newadvent.org/cathen/11499b.htm>

[4] **Missions** - <https://www.newadvent.org/cathen/10375a.htm>

Andrew Boyd, Professor of Ecumenism and Interreligious Dialogue:

“A mission is a single church (as in one single building). A parish usually has more than 2 missions. Many parishes form a diocese. A diocese is headed by a bishop. Archdioceses is when a dioceses in a particular region join together under an archbishop.”

“A parish is the local congregation - in a neighborhood or town.

A diocese is the local church gathered around the bishop, usually including several dozen parishes over a large geographic area often equivalent to a province, state, or significant portion thereof.

The language and structure was eventually borrowed from the Roman Empire, when Christianity was legalized within it.

The diocese was the most local administrative jurisdiction, something like a county or an urban/suburban metropolitan area. There was usually one city within a diocese and maybe several smaller towns and rural area.

The parish grew out of the practice in Rome of having multiple house-churches in various neighborhoods, and at the same time, the deaconry/deanery grew out of the subdivisions of the city, rione - something like neighborhoods, districts, wards, or boroughs.

Moreover, in Catholic theology, the diocese is the smallest unit of Church that is in itself complete - it has all the elements of the Church present in fullness: Bishop, with deacons and presbyterate, and people. It is not so much a part of the Catholic Church, as the Catholic Church present in that part of the world. A parish is just a subdivision thereof.” - <https://www.quora.com/What-is-the-difference-between-a-diocese-and-a-parish>

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LOCUSTS: HEADS (Leaders) & BODIES (Members) - Structure	
[White] ‘Pope’	Robert Francis Prevost, The ‘See’
[Black] ‘Pope’ – Jesuit General (Superior)	Arturo Sosa Abascal, 31st
Cardinals (Red Hats)	College Of Cardinals (Rome)
Archbishops (Purple)	Charles J. Chaput, Georgetown U.
Bishops / Elders	Bishops / Elders / Presbyters
Priests	Jesuits (special prelature), common priests, &c
Deacons	Helpers, Servants
Monastics	Monks
Convent / Nunnery	Nuns
Lay (common) members	Catechumen, Catholics
Special Orders	Knights, &c

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Compare the garments of these ‘orders’, these ‘ranks’, these ‘bands’ (**Pro.** 30:27 KJB), to those of the locusts in the natural, and see that the Cassocks, Chasubles, Copes, Dalmatics, &c., to the high backs (Pronotum) of the locusts, that go up and cover the neck, near to their heads, and to the varied colours of pinks, purples, greens, reds, whites, & blacks, &c.

The symbolism of the “crowns”:

“Crowns” (in general) - Rulership, leadership, authority, dominion, kings, emperors, queens, heads of state, exalted, royalty, victorious, knowledge of wisdom; see **Lev.** 21:22; **Est.** 2:17; **Job** 19:19; **Isa.** 28:5, 62:3; **Psa.** 8:5; **Pro.** 4:9, 12:4, 14:18; **Son.** 3:11; **Lam.** 5:16; **Eze.** 21:26; **Mat.** 27:29; **2 Tim.** 2:5; **Heb.** 2:9 KJB. A crown, or royal diadem, is a symbol of rulership, judgment & glory & of the leading city, or capitol, of the nation (**Isa.** 7:8-9, 23:8 KJB), or of a king; see (**Exo.** 39:30; **Lev.** 8:9; **2 Sam.** 1:10, 12:30; **2 Kin.** 11:12; **1 Chr.** 20:2; **2 Chr.** 23:11; **Est.** 1:11, 2:17, 6:8, 8:15; **Job** 19:9, 29:14; **Psa.** 8:5; **Isa.** 28:5, 62:3; **Jer.** 13:18; **Eze.** 21:26; **Rev.** 13:1, 19:12 KJB).

However, these “crowns” that the “heads” of the “locusts” wear are not the Royal Diadems, but rather are like “Stephanos” (a wreath or woven crown - **G4735** - στεφανος (stephanos)):

[1] Jesus wore the “crown of thorns” (**Mat.** 27:29; **Mar.** 15:17; **Jhn.** 19:2,5 KJB), the victory and “conquering and to conquer” Crown of Jesus (**Rev.** 6:2, 14:14 KJB),

[2] Paul, James, Peter, John & Jesus speaks of the incorruptible victory crown of life, glory & righteousness (**1 Cor.** 9:25; **2 Tim.** 4:8; **Jam.** 1:12; **1 Pet.** 5:4; **Rev.** 2:10, 3:11 KJB), which righteousness is keeping God's commandments (**Psa.** 119:142,151,172 KJB), and also that Christians are "kings and priests" (**Exo.** 19:6; **Rev.** 1:6, 5:10 KJB), a "royal priesthood, an holy nation" (**1 Pet.** 2:9 KJB), that should "reign" (**Psa.** 122:5-9; **Pro.** 8:15; **Isa.** 32:1; **Jer.** 23:5; **Eze.** 28:17; **Dan.** 8:25; **Rom.** 5:17,21, 6:12; **1 Cor.** 4:8; **2 Tim.** 2:11-12; **Rev.** 5:10, 20:6, 22:5 KJB), in life, righteousness, grace and peace, they all being "princes of the sanctuary" ("chief of the priests"; **2 Chr.** 3:64; **Ezr.** 8:29, 10:5; **Isa.** 43:28 KJB),

[3] Paul speaks of the people he has won to Christ Jesus as his "joy and crown" (**Php.** 4:1; **1 Thes.** 2:19 KJB),

[4] John speaks of the crown of the righteous and without sin Heavenly Beings, the 24 Elders (**Rev.** 4:4,10 KJB),

[5] John speaks of the crown that the Heavenly Woman, or Church of Jesus, or people of God (OT-NT) wear (**Rev.** 12:1 KJB).

To wear such a crown as those (1-5), is to be a true follower of God, victorious in Christ Jesus over sin, satan and selfishness. Yet, is that what the "Heads" of the "Locusts" actually wear? No. It only looks like those crowns.

GOLD: Faith & Love, Wisdom, God's Commandments, True Character, Fruit of the Holy Spirit (but there is also a counterfeit gold)			
Description	Texts	Description	Texts
Real gold belongs to God alone	Hag. 2:8	Gold as a symbol of Eternal Life	Psa. 21:3-7
The Garden of Eden has good gold	Gen. 2:11-12	Gold as a symbol of Godly Faith & Love & Salvation in Christ Jesus	1 Pet. 1:7-10; Pro. 1:9, 4:9
Gold as a symbol of The Law of God, The Ten Commandments (and all they encompass)	Psa. 19:7-11, 119:72,127	Gold as a symbol of the True and Tried Character that God looks for (character of Jesus, Love)	Job 23:10; Pro. 17:3, 22:1, 27:21; Isa. 13:12, 60:17; Lam. 4:2; Zec. 13:9; Mal. 3:3
Gold / Wisdom, Symbol of Jesus Christ, the Christian's Head (Eph. 5:23), the perfect character of faith & love (1 Jhn. 4:8,16)	Pro. 8:22-24; Son. 5:11; Rev. 3:18, 6:2, 14:14	The Priests of God would wear a crown of Gold, which JEHOVAH's name in it & which represents His perfect character of love	Exo. 28:36, 29:6, 39:30; Lev. 8:9 & Exo. 20:5-7, 33:12-23, 34:1-9 & 1 Jhn. 4:8,16
Wisdom from God (Heaven, above) is better than gold	Job 28:12-18; Pro. 3:13-14, 8:10-11,19, 16:16; Jam. 3:13-14	Wisdom from God above (Heaven)	Jam. 3:17-18
Wisdom from the devil, below (abyss)	Jam. 3:15-16 (counterfeit)	Gold that is dim	Lam. 4:1; Jam. 5:3
Differing Metals	2 Tim. 2:20	Honouring false gods with gold is evil	Exo. 20:23, 32:31; Dan. 11:38; Act. 17:29
The Sanctuary / Temple / Tabernacle / House of the LORD, which was for the service of the Living and true God had Items with a crown of Gold	Exo. 25:11,24-25, 30:3, 37:2,11-12,26; Heb. 9:4	City of God, a symbol of God's people, with walls of Gold	Rev. 21:18,21
Gold as the Fruit of the Holy Ghost / Spirit	Pro. 7:2, 25:11; Son. 2:3; Gal. 5:22-25; Eph. 5:9-17	Gold should be perfect for the service of God	2 Chr. 4:21

The true gold of faith & love which works, along with the righteousness of Jesus Christ, and the fool's (Psa. 14:1, 53:1; Exo. 5:2-3,9 KJB) gold of outward works to be seen of mankind (Mat. 23:5 KJB), but it is truly iniquity (Mat. 7:23 KJB).

The "locusts" are not wearing real gold crowns (Stephanos), but instead it is written that they wear "on their heads were as it were crowns like gold".

These "crowns" are described as "as it were" (G5613 - ὥς (hōs)), and the "gold" is described as "like" (G3664 - ὅμοιος (homoios)). The "locusts" and their "heads" do not have the real "gold" of the true godly Character of Jesus Christ, of the Wisdom of Heaven, of the real Faith & Love in the salvation of God, neither the golden Fruit of the Holy Ghost.

They have something in place of the real Crown (Stephanos) of Gold; a dim gold, a counterfeit gold (Lam. 4:1; Jam. 5:3 KJB), an imperfect gold unfit for the true service of the True and living God (2 Chr. 4:21 KJB). They have a differing metal (2 Tim. 2:20 KJB), a counterfeit crown, which claims to bear the name of God, but instead they have something which comes of the abyss (Jam. 3:15-16 KJB), bringing darkness, torment, and causes them to rule as lords over others in a bad way (1 Pet. 5:3 KJB).

They have something in place of the real Law of God, a counterfeit law of "men" (Eze. 8:16; Dan. 7:25, 8:12 KJB), a law of their corrupt thinking and fallen reasoning (Pro. 14:12; 16:25; Dan. 7:8 KJB, "eyes of a man").

They have something in place of the real Faith and Love of God, a counterfeit faith and love, a presumptuous will (Isa. 14:12-16 KJB) and system of fleshly works (Isa. 59:6; Mat. 23:5; 2 Cor. 11:15 KJB). They have a counterfeit glint of golden light, but it is darkness (Mat. 6:23; Luk. 11:34-35 KJB), they have a 'lie-ght' (2 Cor. 11:13-15 KJB) of a fallen star (Rev. 9:1 KJB).

The Catholic Record of London, Saturday, September 1st, 1923 edition, Ontario, Canada, Volume XLV, #2342, appearing on page 4, section "Sabbath Observance", Column 2, – Editor – Rev. James T. Foley, D.D. ... "The CATHOLIC RECORD has been approved and recommended by Archbishops Falconio and Sbarette, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N.Y., and the Clergy throughout the Dominion."

"... [Column 2] Now in the matter of Sabbath observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment, or for transferring its observance to another day of the week. For Catholics it is not the slightest difficulty. "All power is given Me in heaven and on earth; as the Father sent Me so I also send you," said our Divine Lord in giving His tremendous commission to His Apostles. "He that heareth you heareth Me." We have in the authoritative voice of the Church the voice of Christ Himself. **The Church is above the Bible; and this transference of Sabbath observance to Sunday is proof positive of that fact. Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third - Protestant Fourth - Commandment of God.**

..." - <https://archive.org/details/bible-catholic-record-01>

<https://archive.org/details/bible-catholic-record-02>

Roman Catholic Canon Law; BOOK II. THE PEOPLE OF GOD LIBER II. DE POPULO DEI; PART II. THE HIERARCHICAL CONSTITUTION OF THE CHURCH; SECTION II. PARTICULAR CHURCHES AND THEIR GROUPINGS; TITLE I. PARTICULAR CHURCHES AND THE AUTHORITY ESTABLISHED IN THEM (Cann. 368 – 430); CHAPTER II. BISHOPS; Art. 2. DIOCESAN BISHOPS

“... Can. 391 §1. It is for the diocesan bishop to govern the particular church entrusted to him with legislative, executive, and judicial power according to the norm of law.

§2. The bishop exercises legislative power himself. He exercises executive power either personally or through vicars general or episcopal vicars according to the norm of law. He exercises judicial power either personally or through the judicial vicar and judges according to the norm of law. ...” - https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib2-cann368-430_en.html#CHAPTER_II.

Roman Catholic Online Encyclopedia, section “E”, “Enthronization”:

“... **Enthronization** ... (From Greek ’enthronízein, **to place on a throne**). ...

(4) It was used especially to designate **the ceremony of enthronization which accompanies the consecration of a bishop**. After receiving episcopal consecration, the **newly consecrated bishop was solemnly conducted to the episcopal throne**, of which he took possession. He received the kiss of peace and listened to the reading of a passage of Holy Scripture, whereupon he pronounced an address or sermo **inthonisticus**. The letters which it was customary for him to send to the other bishops in token of his being in communion with them in the same faith, were called litteræ **inthonisticæ**, or syllabai **enthronistikai** (sullabai ’**enthronistikai**), and the gifts which it was customary for him to present to the bishops who had consecrated him, and to those who had taken part in the ceremonies were called the **inthonisticon** (’**enthronistikón**). At present, after the consecration has taken place, the new bishop is conducted by the consecrating bishop and one of the assistants **to the throne** occupied by the consecrator during the ceremony, or to **the seat usually taken by the bishop**, if the consecration has **taken place in the cathedral church**. The **enthronization** can also take place independently of the consecration; in this case, **the bishop, after taking his seat upon the throne, receives there the homage of all ecclesiastics present in the cathedral**. These ceremonies have no longer the slightest juridical importance (see BISHOP).

(5) **The enthronization of the pope in the Chair of St. Peter, Cathedra Petri**, was formerly a very important ceremony, which took place at St. Peter’s in Rome, or, exceptionally, in the church of St. Peter ad Vincula, where there was also a **Cathedra Petri**. This ceremony was performed immediately after the election, if the latter had taken place in the church of St. Peter, or before **the coronation**. Its object was to proclaim to the Christian world that the newly elected pope was the lawful successor of St. Peter. Before this ceremony had taken place, he was forbidden to take part in the administration of the Church. In 1059 Pope Nicholas II declared that the omission of the enthronization did not prevent the pope from administering the Church. This custom disappeared in the thirteenth century, owing to the fact that in that period the popes seldom resided in Rome. **Equivalent to enthronization is the adoratio of the pope by the cardinals, which is performed in St. Peter’s after the election of the pontiff**. It is a simple ceremony and does not confer the slightest right. ...” - <https://www.newadvent.org/cathen/05479c.htm>

CODE OF CANON LAW; BOOK VII; PROCESSES Part I.; TITLE I.; THE COMPETENT FORUM (Cann. 1404 - 1416), specifically Canon's 1404-1406

“... Can. 1404 **The First See is judged by no one.**

Can. 1405 §1. **It is solely the right of the Roman Pontiff himself to judge in the cases mentioned in can. 1401:**

1/ those who hold the highest civil office of a state;

2/ cardinals;

3/ legates of the Apostolic See and, in penal cases, bishops;

4/ other cases which he has called to his own judgment.

§2. **A judge cannot review an act or instrument confirmed specifically (in forma specifica) by the Roman Pontiff without his prior mandate.**

§3. **Judgment of the following is reserved to the Roman Rota:**

1/ bishops in contentious matters, without prejudice to the prescript of can. 1419, §2;

2/ an abbot primate or abbot superior of a monastic congregation and a supreme moderator of religious institutes of pontifical right;

3/ dioceses or other physical or juridic ecclesiastical persons which do not have a superior below the Roman Pontiff.

Can. 1406 §1. **If the prescript of can. 1404 is violated, the acts and decisions are considered as not to have been placed.**

§2. **In the cases mentioned in can. 1405, the incompetence of other judges is absolute. ...”** - https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib7-cann1400-1500_en.html#Part_I.

While the “crowns like gold” upon the “locusts” are not truly speaking about physical headwear, but spiritual matters relating to the appearance of Christian faith and love in victory, yet not really, the bishops of Romanism do wear crowns of ‘authority’ that they have taken to themselves when they complete the enthronement ceremonies over their bishopricks (**Mat. 20:25-28 KJB**):

Those within the Roman Catholic church, wear things like crowns, representing their episcopal ‘authority’:

[1] **“Miters”, “... an episcopal ornament for the head, in form like a wreath or crown ... The pontifical mitre is of Roman origin: it is derived from a non-liturgical head-covering distinctive of the pope, the camelaucum, to which also the tiara is to be traced. ...”** - <https://www.newadvent.org/cathen/10404a.htm>

[2] **“Tiara”** [also “Triregnum”, **Triple Tiara**] - <https://www.newadvent.org/cathen/14714c.htm>

[3] “Zucchetto” - <https://www.newadvent.org/cathen/15765b.htm>

[4] “garlands” - <https://www.newadvent.org/cathen/06385a.htm>

[5] “Biretta” [or “bonete”] - <https://www.newadvent.org/cathen/02577a.htm>

[6] “Capello Roman” [for ‘pope’, a “saturno”] - https://en.wikipedia.org/wiki/Cappello_romano

[7] “Camauro” - <https://en.wikipedia.org/wiki/Camauro>

[8] “Tricorne” - <https://en.wikipedia.org/wiki/Tricorne>

[9] etc., “papalina”, “qob”, “kolpak”.

The symbolism of “and their faces were as the faces of men”:

The “faces”, or “countenances”, are that which is exposed (usually openly, unless veiled as Moses’ face was for some time; **Exo.** 34:33-35; **2 Cor.** 3:7,13 KJB) to the world for all to see. A countenance expresses the hidden character of the heart / mind / spirit, by the emotion (love, joy, bravery, steadfastness, sadness (fallen), fear, anger, wrath, hatred, fierceness, envy, jealousy, impudence, shame, violence, sin, &c.), as well as the intellect (wisdom, knowledge, outshining of God’s glory) and even physical condition of the person (healthy, or unhealthy, working or at rest) (**Gen.** 3:19, 4:5-6, 31:2,5; **Deu.** 28:50; **1 Sam.** 1:18; **2 Kin.** 8:11; **2 Chr.** 32:21; **Ezr.** 9:7; **Neh.** 2:2-3; **Job** 16:16; **Psa.** 10:4, 34:5, 42:11, 43:5, 44:15, 69:7, 83:16, 104:15; **Pro.** 7:13, 15:13, 21:29, 25:23a, 29:19; **Ecc.** 8:1; **Isa.** 3:9, 13:8, 25:8, 29:2, 50:7; **Jer.** 5:3, 30:6, 51:51; **Eze.** 3:8, 7:18, 14:6, 27:35; **Dan.** 1:10,13,15, 5:6,9-10, 7:28, 8:23, 9:7-8, 10:16; **Joe.** 2:6; **Nah.** 2:10; **Hab.** 1:9; **Mat.** 6:16; **Luk.** 9:29; **Jam.** 1:23-24 KJB).

A beast / creature, as a “locust” having a “face” can express the will / heart; their own, or even of satan towards God’s people (**Gen.** 35:7; **Exo.** 2:15; **Deu.** 28:50; **Psa.** 10:4; **Isa.** 16:4; **Dan.** 7:21,25, 8:10-14,23, 11:33-35,44 KJB).

Even the “face of the sky” can tell a person something of the nature of the weather (**Mat.** 16:3; **Luk.** 12:56 KJB).

The “face of the deep” (abyss) is covered in “darkness” (**Gen.** 1:2; **Job** 38:30; **Pro.** 8:27 KJB), and the “locusts” are from the “bottomless pit” or abyss, covering the Sun and Air with ‘darkness’ (**Rev.** 9:2 KJB).

A face, even of godly persons, can look like the face of God, or one of His Heaven-sent messengers, that is to say, outshining with glory and light (**Gen.** 33:10; **Jdg.** 13:6; **Mat.** 17:2, 28:3; **Act.** 6:15; **Rev.** 1:16, 10:1 KJB). Christians are known in person, and in character, by their face (**1 Cor.** 13:12 KJB):

1 Corinthians 13:12 KJB - For now we see through a glass, darkly; but then **face to face**: now I know in part; but **then shall I know even as also I am known**.

Moses asked God to show him God’s glory, God spoke about His perfect character, & linked it to His name (character) & face (the expression of that character in fullness, which could not be directly seen by any mortal man, but could be spoken about; **Exo.** 20:5-7, 33:12-23, 34:1-9 KJB).

Jesus is even spoken of this way in the New Testament about His face and image (**2 Cor.** 3:18, 4:4-6 KJB):

2 Corinthians 3:18 KJB - But we all, **with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory**, *even* as by the Spirit of the Lord.

2 Corinthians 4:4 KJB - In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Corinthians 4:5 KJB - For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2 Corinthians 4:6 KJB - For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* **the light of the knowledge of the glory of God in the face of Jesus Christ**.

The Bible states that as Christians, or followers of God (even Jesus; **Jhn. 10:27; Rev. 14:4 KJB**), that they are not to be afraid of the “face of man”, but rather to always Fear God instead (**Deu. 1:17 KJB**):

Deuteronomy 1:17 KJB - Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; **ye shall not be afraid of the face of man**; for **the judgment is God's**: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

These “locust” are **not** said to have:

[1] the “faces of God (having His character of love, Mercy, Justice, and His glory)” (**Gen. 33:10 KJB**).

[2] the “faces of angels (as of God or Heaven, glowing bright)” (**Act. 6:15 KJB**).

[3] the “faces of the Sons of God” (those having God's name in their forehead, and having called upon the name of the Lord Jesus Christ) (**Gen. 4:26, 6:2,4; Psalms. 82:6, 116:13; Jer. 14:9, 15:16; Lam. 3:55; Dan. 9:19; Jhn. 1:12; Act. 2:21, 4:12, 9:14, 15:17; Rom. 8:14,19, 10:13; 1 Cor. 1:2; Gal. 4:6; Phil. 2:15; 1 Jhn. 3:1-2 KJB**).

These “locusts” **are** said to have:

[4] the “faces of men” (**Rev. 9:7 KJB**) – Religious Humanism

In the beginning, Adam's “face” reflected God's glory (**Gen. 1:26-27, 9:6; Psalms. 8:5, 104:2; Heb. 2:9 KJB**) and was a “son of God” (**Luk. 3:38 KJB**), but after sin, the light went out, and Adam was in darkness and fear (**Gen. 3:10 KJB**).

Every son that Adam had after that sin (**Job 31:33; Rom. 5:14 KJB**), was not said to be made in the “image” and “likeness” of God, but instead that Adam “begat a son in his own likeness, after his image” (**Gen. 5:3 KJB**), which was now “marred” (**Jer. 18:4 KJB**) and needed to be restored by / through the Everlasting Gospel (**Gen. 3:15,21; Rev. 14:6 KJB**).

Only those who “call upon the name of the LORD” (**Gen. 4:26 KJB**) became “Sons of God”, and had a new Character (**Rom. 8:29; 2 Cor. 5:17 KJB**) given them (that of Jesus Christ), a New Name in their foreheads (**Rev. 2:17 KJB**).

Romans 8:29 KJB - For whom he did foreknow, he also did predestinate **to be conformed to the image of his Son**, that he might be the firstborn among many brethren.

2 Corinthians 5:17 KJB - Therefore **if any man be in Christ, he is a new creature**: old things are passed away; behold, all things are become new.

So, these “locusts” which seem to be victorious, & claim it outwardly as a sign on their “heads”, having something that looks like (but actually isn’t) victory crowns (Stephanos) of gold, but are in fact the same in character as the rest of sinful humanity, having the “faces of men”, as ‘sons of men’ (**Psa.** 4:2, 31:19, 57:4; **Ecc.** 3:18, 8:11, 9:3,12; **Pro.** 8:4; **Isa.** 3:9; **Jer.** 17:9; **Dan.** 5:21 KJB), like ‘daughters of men’ (**Gen.** 6:1-2,4 KJB), or the heart and character of fallen man (**Pro.** 27:19; **Isa.** 3:9 KJB), which without the Holy Spirit of the Living God, is as a “beast” (**Ecc.** 3:18, 9:3 KJB; like Nebuchadnezzar was, even in the eating of grass like “locusts” do in **Dan.** 4:15-16,23-33, 5:21 KJB):

The Roman Catholic system, claims to be victorious in Jesus Christ, yet in reality, upon its fore-head is another name written (**2 Thes.** 2:7; **Rev.** 17:5 KJB):

2 Thessalonians 2:7 KJB - For **the mystery of iniquity doth already work**: only he who now letteth *will let*, until he be taken out of the way.

Revelation 17:5 KJB - And upon her forehead *was* a name written, **MYSTERY**, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

These “locusts” having the “faces of men”, their leader must also have “the eyes of a man, and a mouth” (**Dan.** 7:8 KJB):

Daniel 7:8 KJB - I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, **in this horn were eyes like the eyes of man, and a mouth speaking great things**.

Their faces / characters are not God’s character or religion, but men’s, & all their works, they do to be seen of men (**Mat.** 23:5; **Tit.** 1:16 KJB), or ‘virtue signaling’ (666; **Rev.** 13:18 KJB; koine Greek, **G5516** - χῆς (chx̄C); part of which is “ἀγαθοεργέω (**G14**)”, or ‘good outworking’ (virtue signaling)):

Matthew 23:5 KJB - But **all their works they do for to be seen of men**: they make broad their phylacteries, and enlarge the borders of their garments,

Titus 1:16 KJB - **They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate**.

Locusts, naturally, have 6 legs, and legs are the way in which they walk, or live their life, and 6 is the number of beast & man (**Gen.** 1:24-31 KJB).

Revelation 13:18 KJB - Here is wisdom. Let him that hath understanding count **the number of the beast**: for it is **the number of a man**; and **his number is Six hundred threescore and six**.

666; chi-xi-stigma χῆC:

the G22nd (“ἄγαμος”, “agamos”, unmarried, unwedded, single),

G14th (“ἀγαθοεργέω”, “agathoergeō”, to work good, to do good, to do well, act rightly)

Look at the two words, ‘agatho’, ‘ergeo’.

Virtue - claiming goodness.

Signaling - showing off for others, all the while being a hypocrite in truth.

and an obsolete letter (**G4742** [stigma, mark, stick, prick] as a cross) of the Greek alphabet (intermediate between the **G5th** (“ἄββα”, “abba”, Abba = “father”) and **G6th** (Habel “Ἀβελ”, “Abel” = “vanity (that is: transitory)”), used as numbers” [Strong’s Concordance].

The meaning is “unmarried [single] father [man, calling himself ‘Abba’ (Father God)] who is ‘marked’ [as Cain] by virtue signaling, or claiming outward good works [claims good fruits], but all that he does is unlasting vanity [coming to a sudden end; as the fig tree with only pretentious leaves; **Mat.** 21:19; **Mar.** 11:13 KJB; or as Cain, killeth those like Abel; thinking he doeth God’s service]”. See also **Mat.** 6:5, 23:5; **Jhn.** 16:2 KJB, etc. The very position of popery (especially the Jesuits), the son of perdition, the man of sin, Judas, Cain, Lucifer.

Matthew 7:22 KJB - Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matthew 7:23 KJB - And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

In Virtue Signaling, there are tons of foolish actions and customs / traditions that are touted before all, and passed off as being ‘good’ ‘outworking’, when in reality, it is all hypocritical and contradictory to itself, and most of all, sin.

The symbolism of “and they had hair as the hair of women”:

The phrase “of women” are those professing to be God’s peoples, - a flock - a ‘church’ (body of those claiming to be believers) - and the city in which they reside (this instance Babylon; **Rev.** 17 KJB); in this instance an impure or unclean or harlot / whorish woman, is an unfaithful or apostate church & city (**Gen.** 38:24; **Psa.** 122:3; **Son.** 4:1-12, 6:1-10, **Jer.** 3:1,6,8,14,20, 6:2; **Lam.** 4:6-8; **Isa.** 47:5, 51:16; 54:5-6, 61:10, 62:5; **Eze.** 16:7,28, 23:5,19; **Hos.** 1:2, 2:2,5; **2 Cor.** 11:2; **Eph.** 5:23-32; **1 Pet.** 2:5; **Rev.** 3:12, 17:18, 19:7, 21:2-3,9 KJB).

Notice, these “locusts” had “heads” with “faces”, and “their faces were as the faces of men” (**Rev.** 9:7 KJB), but also having the “hair as the hair of women”, which combined reveals the fallen character of men, and the religion of men's wisdom, all the while claiming the glory of God, “on their heads were as it were crowns like gold” (**Rev.** 9:7 KJB).

Paul, explicitly states that for a woman to have long hair, it is a glory to her, and is for her proper covering, but if a man (“faces of men”) had long hair as a woman (like wearing women's clothes or “covering”; **Deu.** 22:5 KJB) it was a “shame” (sinful; **Psa.** 25:3, 31:17, 119:6,78,80; **1 Cor.** 15:34 KJB, opposite of being covered rightly; **Gen.** 2:25 KJB) unto him, and that as a man had such long hair, it dishonoured his real “head” - Jesus Christ (**1 Cor.** 11:1-15 KJB).

Several examples of males with long hair, like a woman, in scripture:

[1] **Nazarite** (**Num.** 6:1-21; **Lam.** 4:6-8 KJB). They had the long hair of “separation” (**Num.** 6:2,5,18-19 KJB) unto God, in vows of obedience. However, these “locusts” are separated from God, & obedience, & are of the pit, sensual, having not the Holy Spirit of Christ Jesus (blotting out both “Sun” & “Air”; **Rev.** 9:2 KJB),

[2] **Samson (Jdg. 13:5-7,24, 16:1-31 KJB)**. (Negatively) Outwardly, appeared as a Nazarite, & though he claimed to honour & serve God in life, instead continually broke God's commandments, & died in the enemy's Temple, having served in it for a long time,

[3] **Samuel (1 Sam. 1:11 KJB)**. A priest, prophet & judge of Israel. In this instance, on the negative, these "locusts" claim to be such also, priests, prophets & judges of spiritual Israel, yet are harsh taskmasters & corrupt priests, false prophets & wicked judges,

[4] **Absalom (2 Sam. 14:26, 18:9-10 KJB)**. A rebellious / apostate "son of David", who ended up dying because he had been caught in a tree by his prideful "head" (and the long hair thereof) while fleeing from his Father's (David) armies,

[5] **Male Lion (Rev. 9:17 KJB)**. Though mighty as a king, is also a symbol of the northern Kingdom of Babylon (**Isa. 5:29-30; Jer. 2:15, 4:7, 50:17, 51:37-38; Dan. 7:4; Rev. 13:1 KJB**) & satan (**1 Pet. 5:8**). Has a great mane of hair, while the female lionesses are shorn of hair (short hair, like baldness). Also, it is as a symbol of Jesus (**Rev. 5:5 KJB**), & God's people (**Gen. 49:9 KJB**), & so there is an appearance of being of God & Jesus outwardly, but the heart is really Babylonian / satanic.

A religion of men, having the glory of a church, which dishonours Jesus Christ, all the while claiming to serve Him. An example of a woman (repentant church) laying her "glory" (hair) in the dust, at the feet of Jesus (honour Him above herself, and thanking Him for her salvation / redemption) is found in the life of "Mary" (**Luk. 7:38,44; Jhn. 11:2, 12:3 KJB**):

Martha & Mary (**Luk. 10:38-42 KJB**), in scripture are types of two differing churches:

[1] Mary, a church sitting at the feet of Jesus, interested in His words (Bible) and instruction to carry them out in the life.

[2] Martha, a church worried about works to please Jesus and people around her, missing much of what Jesus was speaking about.

The symbolism of "and their teeth were as *the teeth* of lions":

The "lions" are King of Beasts, Powerful (in this instance, a symbol of the northern Kingdom, or Babylon, see **Joe. 1:1-20, 2:1-17,25 KJB**, connect the "locusts" to Babylon and its armies) (**2 Kin. 17:25-26; Pro. 30:30; 2 Sam. 17:10; Psa. 7:2; Isa. 5:29-30** ("the light is darkened in the heavens", connect to **Rev. 9:2**), **15:9; Jer. 2:15, 4:7, 50:17; Joe. 1:6 KJB**), even apostates "princes" (**Zep. 3:3 KJB**); and is also representative of the two kings, over the forces of Good: Jesus (**Rev. 5:5 KJB**); and over the forces of Evil: satan (**1 Pet. 5:8 KJB**).

"Teeth" are in the "mouth", and are naturally for tearing, chewing, shredding, cutting, biting, gnashing, threshing and eating / devouring (**Num. 11:33; 1 Sam. 2:13; Job 4:10, 13:14, 29:17; Psa. 35:16, 37:12, 112:10; Isa. 41:15; Eze. 19:6, 38:13; Dan. 7:5,7,19; Amo. 4:6; Mic. 3:5; Zec. 9:7; Act. 7:54 KJB**).

"Teeth" are as physical / spiritual weapons, like "swords" (physical / natural sword of the state; **Rom. 13:4 KJB**) and thus as individual men who hold such weapons, as an army looks like a giant row of teeth of a great Beast (Nation / Kingdom), and spiritual sword of the word of God (**Eph. 6:17; Heb. 4:12 KJB**), or spiritual words of deceit or harshness (**Psa. 55:21, 57:4 KJB**), "knives", "spears", "arrows"; (**Psa. 3:7, 57:4, 58:6; Pro. 30:14; Joe. 1:6 KJB**).

The teeth of the beast from the bottomless pit, the Leviathan, are “terrible” (**Job** 41:14 KJB). Teeth, even of lions, are also a symbol of the Wrath of God (**Job** 16:9; **Dan.** 6:24 KJB).

The “locusts” with “teeth of lions” appeared in the darkness (**Psa.** 104:20-21; **Rev.** 9:2 KJB), because men rejected the truth, & loved darkness instead (**Jhn.** 3:29 KJB), God allowed them to be harassed by the one they chose instead - satan (**Deu.** 32:24 KJB), who came with the “teeth of beasts”:

Deuteronomy 32:24 KJB - *They shall be burnt with hunger, and **devoured** with burning heat, and with **bitter destruction**: **I will also send the teeth of beasts upon them, with the poison of serpents of the dust.***

Those persons which have the “Seal of God” (as Lambs) are protected spiritually (cannot be deceived; **Deu.** 32:4; **Psa.** 31:5, 25:10, 119:142,151; **Mat.** 24:24; **Mar.** 13:22; **Jhn.** 14:7,17, 15:26, 16:13, 17:17; **Eph.** 1:13, 5:9; **2 Thes.** 2:13; **1 Pet.** 1:22; **1 Jhn.** 4:6 KJB), having “stopped the mouths of lions” (**Heb.** 11:33 KJB) through “faith” (of Jesus); & cannot be hurt of the second death; **Rev.** 2:11, 20:6 KJB, though they may be injured or killed physically (**Mat.** 10:28; **Heb.** 11:35-38 KJB) from the evil teeth of wicked lions (**Psa.** 35:17, 124:6; **Dan.** 6:16,20,22,27 KJB).

Yet, the “locusts” & their “king”, which think they do God service, & “hurt” others, & destroy / kill, shall themselves be slain by those like whom they injured, “those men which have not the seal of God in their foreheads” (**Rev.** 9:4 KJB); being the golden rule (**Exo.** 21:24; **Lev.** 24:20; **Deu.** 19:21; **Job** 4:8; **Mat.** 5:38, 7:12, 26:52; **Luk.** 6:31; **Jam.** 2:13; **Rev.** 13:10, 17:16 KJB).

These “locusts”, having “the hair of women”, and “the teeth of lions”, are a spiritual nation, a kingdom of men, a combination, & amalgamation of differing elements, to unite “church” (churchcraft) & “state” (statecraft), being a power of both fierce countenance (war, warriors, soldiers) & understanding dark sentences (priests, parables, religious matters). With their teeth they devour & “hurt” those who have not the Seal of God, all through the dark ages.

The symbolism of “and they had breastplates, as it were, breastplates of iron”:

These “locusts”, being the counterfeit religious, have “breastplates” (**Exo.** 25:7, 28:4,15,22-24,26,28-30, 29:5, 35:9,27, 39:8,9,15-17,19,21; **Lev.** 8:8; **Isa.** 59:17; **Eph.** 6:14; **1 Thes.** 5:8; **Rev.** 9:9,17 KJB) of Priests,

These claim to serve the living God outwardly, but they are wicked priests inwardly (**Jer.** 5:31, 23:11; **Eze.** 22:26; **Hos.** 5:1, 6:9; **Mic.** 3:11; **Zep.** 3:4 KJB):

[1] Wicked & Corrupt priests (**Jer.** 5:31, 23:11; **Eze.** 22:26; **Hos.** 5:1, 6:9; **Mic.** 3:11; **Zep.** 3:4 KJB),

[2] Jannes & Jambres (Egyptian Priests; **2 Tim.** 3:8 KJB),

[3] Nadab & Abihu (**Lev.** 10:1; **Num.** 3:4, 26:61; **1 Chr.** 24:2 KJB),

[4] Hophni & Phinehas (**1 Sam.** 1:3, 2:34, 4:4,11,17 KJB),

[5] Annas (Ananias) & Caiaphas (**Mat.** 26:3,57, 27:20,41; **Luk.** 3:2; **Mar.** 15:11; **Jhn.** 11:49, 18:13-14,24,28, 19:6; **Act.** 4:6; 23:2, 24:1 KJB),

[6] Antichrist (**1 Jhn.** 2:18,22, 4:3; **2 Jhn.** 1:7; **Rev.** 13:1-10, 16:13, 17:1-5 KJB) & False Prophet (**Rev.** 16:13, 17:5b, 19:20, 20:10 KJB),

[7] Joseph Ratzinger (Benedict XVI) & Jorge Bergoglio (Francis I).

Jeremiah 5:31 KJB - The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?

Jeremiah 23:11 KJB - For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

Ezekiel 22:26 KJB - Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Hosea 5:1 KJB - Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

Hosea 6:9 KJB - And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

Micah 3:11 KJB - The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is not the LORD among us? none evil can come upon us*.

Zephaniah 3:3 KJB - Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

Zephaniah 3:4 KJB - Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

The “breastplate” (or habergeon) is also used for military purposes, as a chest piece of armor for a soldier or warrior (natural or spiritual; **1 Cor.** 15:46 KJB), for protecting the physical blood pump, the heart, as well as the vital organs of the lungs (**1 Sam.** 17:5,38; **1 Kin.** 22:34; **2 Chr.** 18:33, 26:14; **Neh.** 4:16; **Job** 41:26 KJB).

The “breastplate” of a Good soldier of Jesus Christ, was to protect against the sword and fiery darts (arrows, even words and attacks) of the devil (**Psa.** 11:2, 22:20, 37:14-15, 42:10, 57:4, 64:3; **Pro.** 12:18, 25:18; **Jer.** 6:25; **Eph.** 6:16 KJB), so that it didn’t cut a vital organ of Life (Heart and blood, a representation of Jesus, and the Lungs, filled with the Spirit of God).

However, this “locust” army, is not protecting against the sword, spears, knives and arrows of the devil (as they are working with him), but rather they are protecting themselves from and against the fiery words (swords, arrows and persons, sent to them) of God (**1 Tim.** 4:2; **Deu.** 32:23; **Job** 6:4; **Psa.** 7:12-13, 18:14, 38:1-3, 45:5, 64:7, 77:17-18, 127:3-5; **Lam.** 3:12-13; **Isa.** 49:2-3; **Hab.** 3:9,11; **Zec.** 9:13-14; **Eph.** 6:17; **Heb.** 4:12 KJB), so that the wicked heart is not killed (**Jer.** 17:9 KJB), and the lungs filled with the spirit of antichrist (**1 Jhn.** 4:3 KJB) and so that pride is not deflated.

Iron is a metal from the ground (**Deu.** 8:9; **Job** 28:2 KJB). Metals are usually found in descending order in scripture (usually from highest value to lowest value of worthless dross, usually increasing in durability / strength, sometimes gold and silver are reversed order), and is many times associated with Tabernacle, Idolatry, money, or weaponry (**Exo.** 25:3, 31:4, 35:5,32, **Num.** 31:22 KJB “Only the gold, and the silver, the brass, the iron, the tin, and the lead,”; **Jos.** 6:19,24, 22:8; **2 Sam.** 8:10; **1 Chr.** 18:10, 22:14,16, 29:2,7; **2 Chr.** 2:7,14; **Isa.** 60:17; **Dan.** 2:32,35,45, 5:4,23; **Mat.** 10:9; **Rev.** 9:20, 18:12 KJB).

“Iron” is as symbol of strength / hardness / unyielding, either natural or spiritual (**Lev.** 26:19; **Deu.** 4:20, 28:23,48, 33:25; **Jos.** 17:16,18; **Jdg.** 1:19, 4:3,13; **1 Kin.** 8:51, 22:11; **2 Chr.** 18:10; **Job** 19:24, 40:18; **Pro.** 27:17; **Isa.** 48:4; **Jer.** 1:18, 11:4, 15:12, 17:1, 28:13-14; **Eze.** 4:3; **Dan.** 2:40-42, 4:15,23, 7:7,19; **Amo.** 1:3; **Mic.** 4:13 KJB), and is used to break other metals and things (**Psa.** 2:9; **Dan.** 2:40, 7:7,19 KJB); as well as governmental rule / rulership (**Psa.** 2:9; **Rev.** 2:27, 12:5, 19:15 KJB), and would also be the primary symbol of the 4th world Empire of the Devil, the 4th King / Kingdom of Iron, or Pagan Rome (“a yoke of iron”, **Deu.** 28:48 KJB; “legs of Iron,” “toes of the feet *were* part of Iron,” “Iron mixed,” **Dan.** 2:33,34,35,40,41,43,45 KJB; compare to “iron teeth,” **Dan.** 7:7,19 KJB), and even Babylon, the northern Kingdom (**Jer.** 15:12 KJB); even to the point of making Idols out of Iron (**Gen.** 4:22; **Dan.** 2:33-35,40-45, 5:4,23 KJB).

The Breastplate of the Great High priest of God, was made of “of gold, blue, and purple, and scarlet, and fine twined linen” (**Exo.** 25:18, 39:8), inlaid with precious Jewels (**Exo.** 25:7, 28:15-30, 35:9,27, 39:8-23; **Lev.** 8:8 KJB), which represented the 12 Tribes of the children of Israel over the Heart of the High Priest, and was to be as a symbol of the ‘breastplate of righteousness’ (**Isa.** 59:17; **Eph.** 6:14 KJB), and of “faith and love” (**1 Thes.** 5:8 KJB).

However, the “breastplates” on these “locusts” “chest” (middle of the locust body, **G2382** - θώραξ (thōrax), like an ant also has), were “as it were breastplates of iron” (**Rev.** 9:9a KJB), and not as the true High priest (Christ Jesus; **Heb.** 4:14 KJB). These “locusts” had over their heart the ‘care’ of the children of the Kingdom of “iron” (Mystery Babylon, Papal Rome). They were wrapped “in darkness and in the shadow of death”, “being bound in affliction”, or bound in “Iron” (**Psa.** 107:10 KJB):

Psalms 107:10 KJB - Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

These are the children which claim to honour and serve God, but are really “revolters”, “walking with slanders”, and are “corrupters”, thus being rejected of the Lord (**Jer.** 6:28; **Eze.** 22:18,20 KJB) as dross and base metal (**Isa.** 60:17 KJB), which is only good for cutting down (**2 Sam.** 12:31; **2 Kin.** 6:6; **1 Chr.** 20:3; **Isa.** 10:34; **Amo.** 1:3 KJB) bad grass, herbs and trees (Locusts eat those).

The “locusts” are a system, even a ‘nation’ of the “pit” (**Gen.** 1:2; **Psa.** 64:5-6, 69:2,14-15; **Pro.** 18:4, 20:5, 22:14, 23:27; **Jer.** 17:9; **Rev.** 17:1-2,5 KJB), as many ‘priests’ that are hard of heart because of sin & unbelief (**Job** 41:24; **Isa.** 63:17; **Dan.** 5:20; **Mar.** 6:52, 8:17; **Jhn.** 12:40; **Act.** 19:9; **Heb.** 3:13 KJB), having an ‘Iron Heart’ (Female superhero) as an ‘Iron Man’ (Male superhero) (**Exo.** 7:13-14,22, 8:15,19,32, 9:7,12,4-35, 10:1,20,27, 11:10, 14:8, 32:9, 33:3,5, 34:9; **Deu.** 2:30; 9:6,13, 31:27; **1 Sam.** 6:6; **2 Kin.** 17:14; **2 Chr.** 30:7-8, 36:13; **Neh.** 9:16-17,29; **Job** 9:4; **Psa.** 75:5; 78:8; **Isa.** 48:4, 63:10; **Jer.** 7:26, 17:23, 19:15; **Eze.** 2:4; **Zec.** 7:11-14; **Mat.** 23:31-33; **Act.** 7:51 KJB), unbending, unyielding, unmerciful as Pagan Rome of old was, having its protection, rather than God being its protector, for “in his estate shall he honour the God of forces: and a god whom his fathers knew not” (**Dan.** 11:38 KJB).

Acts 7:51 KJB - Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

It shall be seen momentarily that the Breastplates of Iron, are not merely for religious engagements, but are also for real world military engagements as well, for “breastplates of iron” is simply another way of saying:

[1] Breastplate - priestly, religion, church (churchcraft).

[2] Iron - kingly, rule, government, stately (statecraft).

The symbolism of “and the sound of their wings was as the sound of chariots of many horses running to battle”:

Wings, lift up, carry (**Exo.** 19:4; **Deu.** 32:11; **Psa.** 18:10, 104:3, 139:9; **Isa.** 40:31; **Eze.** 10:19, 11:22 KJB),

Wings, on high (**Exo.** 25:20, 37:9; **Pro.** 23:5 KJB),

Wings, fly (wind) (**Job** 39:26; **Psa.** 18:10, 55:6, 104:3; **Pro.** 23:5; **Isa.** 6:2; **Jer.** 48:40, 49:22; **Zec.** 5:9; **Rev.** 12:14 KJB),

Wings, stretch out (east / west, south / north) (**Deu.** 32:11; **1 Kin.** 6:27, 8:7; **1 Chr.** 28:18; **2 Chr.** 3:13, 5:8; **Job** 39:26; **Isa.** 8:8; **Jer.** 49:22; **Eze.** 1:11 KJB) (following after Jesus’ pattern, spreading out like saints in wilderness, but in opposite, **Rev.** 12:14 KJB),

Wings, sometimes have feathers (**Job** 39:13; **Psa.** 63:7, 91:4; **Eze.** 17:3,7; **Dan.** 7:4 KJB),

Wings, for protection, shadow, covering (**1 Kin.** 8:6,7; **1 Chr.** 28:18; **2 Chr.** 5:7,8; **Rth.** 2:12; **Psa.** 17:8, 36:7, 57:1, 61:4, 63:7, 91:4; **Isa.** 6:2, 18:1; **Mat.** 23:37; **Luk.** 13:34 KJB),

Wings, as armies moving across the land, sign of woe (**Isa.** 18:1; **Jer.** 48:1-47, 49:3,22-23 KJB),

Wings, carry a message (**Ecc.** 10:20 KJB),

Wings, swift (**Pro.** 23:5; **Dan.** 9:21 KJB),

Wings, flee, escape, get away (**Jer.** 48:9; **Rev.** 12:14 KJB),

Wings, make a noise, like many waters, voice of God, noise of a host (army), like chariot wheels (**Eze.** 1:24, 3:13, 10:5,12,16,19 KJB),

Wings, exist on a beast / creature or angel (**Exo.** 25:20, 37:9; **Lev.** 1:7; **2 Chr.** 3:11; **Job** 39:13,26; **Psa.** 18:10, 55:6, 68:13; **Pro.** 23:5; **Ecc.** 10:20; **Isa.** 6:2, 40:31, 49:22; **Eze.** 1:6,8,9,11,23-25, 3:13, 10:8,12,16,19,21, 11:22, 17:3,7; **Dan.** 7:4,6, 9:1; **Zec.** 5:9; **Mat.** 23:37; **Luk.** 13:34; **Rev.** 4:8, 9:9, 12:14 KJB),

Wings, connected to wind (or air, thus spirit) (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hos.** 4:19; **Zec.** 5:9 KJB),

Wings (as rays of light), connected with sun (thus Jesus) (**Psa.** 139:9; **Mal.** 4:2 KJB),

Wings, connected with healing (the opposite of which is injury (hurt), battle) (**Mal.** 4:2 KJB).

The “locusts” with their “wings”, flying high above (**Eph.** 6:12 KJB), like a counterfeit Elijah upon flying chariots of Israel, in this vision, convey the message (**Ecc.** 10:20 KJB) of “woe” (**Rev.** 8:13 KJB), & an evil wind or spirit (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hos.** 4:19; **Zec.** 5:9 KJB), covering the ‘land’ with the spiritual darkness (**Rev.** 9:2 KJB) of sin (smoke out of the pit; **Rev.** 9:2 KJB, the opposite of the smoke of the incense of the righteousness (obedience by faith) of the Temple of God), in both the western & eastern countries, blocking out the “sun” and “air,” just as Babylon of old was shadowing over the land to conquer those without the Seal of God (**Eze.** 9:4,6; **Isa.** 18:1; **Jer.** 48:1,40,46 KJB):

Isaiah 18:1 KJB - **Woe to the land shadowing with wings**, which *is* beyond the rivers of Ethiopia:

In scripture, “chariots” are a vehicle that is used for travel (**Gen.** 46:29 KJB), for messengers with a message (**Act.** 8:28 KJB), and for battle, as an armored instrument of war (**Exo.** 14:6-7,9; **1 Kin.** 20:25 KJB, &c), but there are also the “chariots” of God, which are the good and holy Angels of Heaven (**2 Kin.** 2:11-12, 6:15-17, 13:14; **1 Chr.** 28:18; **Psa.** 18:10, 68:17, 104:3 KJB (clouds are symbols of angels (messengers, good or evil, whether ‘angelic being’ or man, or beast, &c., like a cloud of “smoke” (**Rev.** 9:2 KJB)) in scripture, and there are “clouds” associated likewise; **Eze.** 1:13-21 KJB).

These “locusts” are swift (“running”; **2 Sam.** 18:26; **Joe.** 2:1-32; **Nah.** 2:4; **Hab.** 2:2 KJB) to do evil and mischief, causing torment, carrying a false gospel, and in their “running to battle” (**Pro.** 1:16, 6:18; **Isa.** 9:5, 33:4, 59:7, 64:6; **Joe.** 2:1-32; **Rom.** 3:15 KJB).

These “chariots” are not “chariots of salvation” (**Hab.** 3:8 KJB), but are of the destroyer (**Rev.** 9:11 KJB), for “battle” (**Rev.** 9:9 KJB), those of “perdition” / “destruction” (**Jhn.** 17:12; **2 Thes.** 2:3; **1 Tim.** 6:9 KJB).

The “sound of their wings”, is as a voice of someone speaking (**Eze.** 1:24, 3:13, 10:5 KJB), like the “noise of an host”, with “the noise of the wheels” (like Chariot wheels) but in the instance of the “locusts” it is in the negative, or “woe” (**Rev.** 8:13 KJB) language.

When such an army arises, those with the Seal of God are protected from the true “hurt” (**Deu.** 20:1 KJB) and do not need to be afraid (**Mat.** 10:28 KJB):

Deuteronomy 20:1 KJB - **When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them:** for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

Matthew 10:28 KJB - And **fear not them which kill the body, but are not able to kill the soul:** but rather fear him which is able to destroy both soul and body in hell.

The battle of these “angels” / “chariots” or messengers and their churches (horses; **H5483** - סוס (sūs) [given previously; **Rev.** 9:7] KJB); of the pit (**Pro.** 23:27; **Rev.** 17:1-2,5 KJB), begins with the war of ideas / words (**G4171** - πόλεμος (polemos) [given previously, **Rev.** 9:7 KJB]) against or in the place of God’s words (**Gen.** 3:1, 4:8a; **Dan.** 7:8,11,20,25a, 8:10-11,23b, “king ... understanding dark sentences”, **Dan.** 11:21; **2 Thes.** 2:3-4; **2 Pet.** 2:14-19; **Jud.** 1:11-16; **Rev.** 12:7,17, 13:5-6 KJB), which ultimately ends in physical violence (**Gen.** 4:8b,25; **Dan.** 7:21,25b, 8:12,24-25, 11:31,44; **Rev.** 12:7-9, 13:7,10,15-16 KJB), when men do not agree with them & their doctrines & practices, because they are hard of heart, bound in their iron breastplates.

The “rider” is the “king ... of the bottomless pit” (**Rev. 9:11 KJB**), which is the Son of Perdition (destruction), the position of ‘Pope’, while the “locusts” each have an individual “head” (as a pre-siding Cardinal, Bishop, Priest), over a ‘body’ (a congregation), with an Iron breastplate, a symbol of a Priesthood of Rome, that are like “horses”, which are symbols of churches, and bodies of people with leadership (head & body), that pull “chariots”, or a symbol of a vehicle for a messenger (King) with a message or war / battle, rather than the Gospel (message) of peace (‘another gospel’, the mystery of iniquity, smoke from the pit), warring in word and doctrine, and also in deed against the light and air of Truth, spreading woe, torment and darkness everywhere, so that people desire to die the needed death, but cannot, as their gospel cannot bring relief, and rest, only works and toil.

The symbolism of “and they had tails like unto scorpions, and there were stings in their tails”:

The “tails” are that which is the last (end) portion on a body (**Deu. 28:13,44 KJB**) opposite the “head” (the ruler of the body, the “elder”, or Overseer, Bishop, Presbyter), and the tail is also likened unto the small stick or ‘rush’ (**Isa. 19:15; Mal. 4:1 KJB**), or ‘firebrands’ (that which is burning with smoke and fire (**Amo. 4:11; Isa. 50:10-11 KJB**); see **Jdg. 15:4; Isa. 7:4 KJB**; which is one who ‘deceives’ **Pro. 26:18-19 KJB**); see **Isa. 9:14-15; Eze. 28:18 KJB**, and is as **Isaiah** says, any prophet (one who claims to speak for God or on God’s behalf) that teaches lies (**Jhn. 8:44; 1 Kin. 22:22-23; 2 Chr. 18:21-22 KJB**) in the place of truth.

Isaiah 9:15 KJB - The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

Many false Christs, false prophets, false apostles & false witnesses indeed arose after Pentecost, just as it was in the Old Testament after Mt. Sinai (**Deu. 19:18; Psal. 27:12; Isa. 9:15, 28:7; Jer. 14:14, 23:32, 28:15; Lam. 2:14; Eze. 21:23; Zec. 10:2; Mat. 7:15, 24:11,24; Mar. 13:22; Act. 13:6, 20:28-30; 2 Cor. 11:13-15; 2 Pet. 2:1,16; 1 Jhn. 2:18, 4:1; Rev. 2:2,20, 16:13, 19:20, 20:10 KJB**).

It is evil to bear false witness as these professed religionists do (**Exo. 20:16, 23:1,7; Deu. 5:20, 19:16,18; Job 36:4; Psal. 27:12, 35:11, 119:104,128, 120:3; Pro. 6:19, 11:1, 12:17, 14:5, 17:4, 19:5,9, 20:23, 21:28, 25:14,18; Jer. 14:14, 23:32, 37:14; Lam. 2:14; Eze. 21:23; Zec. 8:17, 10:2; Mal. 3:5; Mat. 7:15, 15:19, 19:18, 24:11,24, 26:59-60; Mar. 10:19; 13:22, 14:56-57; Luk. 6:26, 18:20, 19:8; Act. 6:13, 13:6; Rom. 13:9; 2 Cor. 11:13,26; Gal. 2:4; 2 Tim. 3:3; Tit. 2:3; 2 Pet. 2:1; 1 Jhn. 4:1; Rev. 16:13, 19:20, 20:10 KJB**), yet they arose up out of the pit (**Psal. 27:12, 35:11 KJB**) & sowed discord among brethren (**Pro. 6:19 KJB**), & boasted themselves of being prophets when they had no such gift from God (**Pro. 25:14 KJB**). However, those without the seal of God, loved wickedness, & hated righteousness, & so readily gave heed to lying lips (**Pro. 17:4 KJB**), of the false prophetess (**Rev. 2:20 KJB**) & were injured by those spiritual weapons and false doctrines & practices (**Pro. 23:32, 25:18 KJB**).

However, because they loved to “torment” (**Heb. 11:37; Rev. 9:5-6,10 KJB**), they shall not go unpunished (**Pro. 19:5,9, 21:28 KJB**), but be “tormented” (**Luk. 16:24-25; Rev. 14:9-11, 20:10 KJB**) also.

The “stings” “in their tails”, is the sting of the second death (and not the good death of the old man of sin), because of the plague (even leprosy) of sin (**Isa. 28:15; Hos. 13:14; 1 Cor. 15:55-56; Heb. 2:14 KJB**), brought about by the lies of these pretended servers of God:

Isaiah 28:25 KJB - Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Hosea 13:14 KJB - I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

1 Corinthians 15:55 KJB - O death, where *is* thy sting? O grave, where *is* thy victory?

1 Corinthians 15:56 KJB - The sting of death *is* sin; and the strength of sin *is* the law.

Hebrews 2:14 KJB - Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

As for “scorpions” this symbol was already addressed under **Rev. 9:3 KJB**, as the “scorpions” are a symbol for all the power of the enemy (**Luk. 10:19 KJB**), the evil spirits (intelligences) of the fallen angels, the devil or satan and his unclean host working through fallen men, that fell from the hand of Christ Jesus, being sons of perdition.

As for their “power was to hurt men five months”, this has already been discussed under the symbols of **Rev. 9:5-6 KJB**. It was the period of the rise of the mystery of iniquity, from the time of the 3rd Month, Pentecost (AD 31), to the 7th Month, just before the Day of Atonement (**Rev. 9:13-15, 10:6, 14:6-12 KJB**), or from about AD 31 to AD 1843/4, including all the long dark ages in between, into Trumpets (AD 1833/34).

The symbolism of “and they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon”:

The “locusts” as a nation, have a “king” (**Job 41:34; Dan. 8:23, 11:36-38; Jer. 25:12 KJB**), which is a male leader, ruler (**Eph. 6:12 KJB**), head of state (**Jos. 11:10; 1 Sam. 15:17; 1 Kin. 1:35, 1 Chr. 11:2; Psalms 105:20 KJB**), head of kingdom (land / people; **Isa. 62:1-5 KJB**), even “crowned head” (**Pro. 14:24; Isa. 28:1,3; Nah. 3:17 KJB**), and thus also has a ruling scepter / rod of authority (**Psa. 125:3; Pro. 14:3, 22:8; Isa. 9:4, 14:29, 30:31; Eze. 7:11; Mic. 5:1 KJB**), and a royal robe or garments that are worn (**Job 41:13; Psa. 73:6, 109:18-19; Isa. 9:5; Zec. 3:3-4, 13:4; Mat. 22:11-12 “friend” (Judas); Mar. 12:38; Luk. 20:46; Jud. 1:23 KJB**), having a “throne” or “seat” (**Psa. 94:20; Isa. 14:13; Eze. 28:2; 2 Thes. 2:4; Rev. 2:13 KJB**).

Job 41:34 KJB - He beholdeth all high things: he is a king over all the children of pride.

Psalms 94:20 KJB - Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Jeremiah 25:12 KJB - And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Ezekiel 28:2 KJB - Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

Daniel 8:23 KJB - And in the latter time of their kingdom, when the transgressors are come to the full, **a king of** fierce countenance, and **understanding dark sentences**, shall stand up.

Daniel 11:36 KJB - And **the king shall do according to his will; and he shall exalt himself**, and **magnify himself above every god, and shall speak marvellous things against the God of gods**, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:37 KJB - **Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**

Daniel 11:38 KJB - But **in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**

Ephesians 6:12 KJB - For **we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

2 Thessalonians 2:4 KJB - Who **opposeth** and **exalteth** himself **above all that is called God**, or **that is worshipped**; so that he as God sitteth in the temple of God, shewing himself that he is God.

Revelation 2:13 KJB - I know thy works, and where thou dwellest, *even* **where Satan's seat is**; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, **where Satan dwelleth.**

This “king” of destroyers is called an “angel” (even of the kingdom of the “bottomless pit”; **Pro.** 23:27; **Rev.** 17:1-2,5 KJB, that “mystery of iniquity”), which is a messenger, ambassador of a kingdom, a person or even minister (**Job** 4:18; **Psa.** 104:4; **2 Cor.** 11:13-15 KJB) with a message (or news / gospel of lie-ght; **2 Cor.** 11:4; **Gal.** 1:6 KJB), being “fallen” (**Rev.** 14:8, 17:10, 18:2 KJB) into their own “pit” they dug (**Psa.** 7:15, 57:6 KJB), as his ‘god’ (**2 Cor.** 4:4 KJB) before him was (**Psa.** 20:8, 36:12; **Pro.** 16:18; **Isa.** 14:12; **Luk.** 10:18; **Rev.** 12:7-9 KJB), from the “grace” (**Gal.** 5:4 KJB) of the hand of their “first love” Christ Jesus (**Hos.** 14:1; **Amo.** 5:2; **Jhn.** 10:28-29; **Rev.** 1:16, 2:1-2,4-5 KJB), having a whole ‘body / kingdom’ and “children of pride” and “disobedience” (**Eph.** 2:2, 5:6; **Col.** 3:6 KJB) of which he is the chief human “father” over, all of which are as destroying locusts eating up those without the Seal of God (**Lev.** 26:38; **Psa.** 78:46,49; **Jer.** 23:1 KJB).

This “king” has a “name” (destroyer / destruction), and a name is representative (**Exo.** 20:5-7, 33:12-23, 34:1-9; **Psa.** 148:13; **Isa.** 9:6 KJB) of his heart and character (**1 Sam.** 25:25; **Pro.** 22:1; **Ecc.** 7:1; **Isa.** 9:6 KJB).

This “name”, this character / heart, of this “king” is given “in the Hebrew tongue”, which means is found stated in the books of the Old Testament (**Gen.** – **Mal.**), and is given “in the Greek tongue”, which means is found stated in the books of the New Testament (**Mat.** – **Rev.**).

V=5, I=1, C=100, A=0, R=0, I=1, V(U)=5, S=0=112
F=0, I=1, L=50, I=1, I=1=58
D=500, E=0, I=1=501 [112+53+501=666]
Greek [roots]: 666 = χϞϞ = "Unmarried, Father of the Unlasting Vanity of Virtue Signaling" - Mat 6:5,7,23:5

Greek: αντιχριστος; Latin: Vicarius Christi; English: Anti Christ
Meaning: Anti - "Opposed" & "In the place of"; Christ - "Anointed"
Latin title - Vicarius Fili Dei; Meaning: "In the place of the Son of God"

* Fish Mitre of Dagon - Jdg 16:23; 1 Sam 5:2-7; 1 Chr 10:10
* Clothed in White, Vesture Dipped in Blood Red - Rev 19:13
* Blood Red Shoes; Campagines of the Emperor; see - Psa 68:23
* Claims to Forgive Sins - Mar 2:7; Luk 5:21
* Claims to Change Times/Laws of God - Dan 7:25; Pro 24:21; Eze 8:16
* Persecutor, Two Swords (Church/State) - 1 Tim 1:13

Four Living Creatures [1., 2., 3., 4.] Surround The Throne, These All Men & The Religion Of Men - Eze 1:5; Rev 4:6; &c.

Two Golden Angels, One on Either Side of the Seat/Throne, Like Cherubim - Eze 25:18-19, 37:8; &c

Sevens Steps Upon The Raised Dais.

Arrayed in Purple & Scarlet; Decked With Gold & Precious Stones, Pearls & Golden Cup - Rev 17:4, 18:12,16

Congregation, He (Man of Sin; Son of Perdition) Sits Over and Amidst - 2 Thes 2:4; Know Ye Not That Ye Are The Temple of God? - 1 Cor 3:16-17, 6:19; 2 Cor 6:16; &c

The Arch of the Door, Way & Gate - Jhn 10:7,9, 14:6; Mat 7:14

Solar Blazon; Sun Worship - Eze 8:16; Jer 8:2

The Great White Throne, High & Lifted Up Above Every Other in the Room - Rev 20:11; Isa 6:1; Dan 7:9

<https://www.pearltrees.com/adventagious>
<https://www.pearltrees.com/awhn>

Virtue Signaling (does 'good' only to be seen of men, but inwardly evil) - Mat 6:5,7, 23:5; Isa 32:6; Dan 11:21	Fish Mitre of Dagon - Jdg 16:23; 1 Sam 5:2,3,4,5,7; 1 Chr 10:10
Copies being Clothed in White with a Vesture dipped in Blood (counterfeit, in the place of Christ) - Rev 19:13	Blood Red Shoes; Campagines of the Roman Emperor, see also - Psa 68:23
Sits in the Temple of God (Congregation, the 'body of Christ'; Mar 14:58; Jhn 2:19; 1 Cor 3:16,17, 6:19; 2 Cor 6:16; Eph 2:21; 1 Pet 2:5; Rev 11:1), shewing Himself that He is God - Dan 11:37-38; 2 Thes 2:4	Copies God in changing the Times and Laws of the Most High God (JEHOVAH Elohiym) - Dan 7:25; Pro 24:21; Exo 20:8-11 (Time & Law)
Persecutor, 'Two Swords' (Church & State) - Jhn 16:2; 1 Tim 1:13	Arrayed in Purple & Scarlet, decked with Precious Stones, Pearls & Golden Cup in the hand - Rev 17:4, 18:12,16
Claims to Forgive Sins (Blasphemy), in the place of the Son of God - Mar 2:7; Luk 5:21	Copies sitting between the Angels (Cherubim) on a Throne - Exo 25:18,19, 37:8; &c.
Copies sitting on a Great White Throne over all - Rev 20:11; Isa 6:1; Dan 7:9; &c	Copies sitting between the 4 Living Creatures (religion of mankind, rather than God) - Eze 1:5; Rev 4:6; &c.
Surrounded by Sun (Solar, Sol), & astral worship & symbolism - Eze 8:16; Jer 8:2	Claims the names & prerogatives of God ("Way", "Door", & "Gate", &c.) - Jhn 10:7,9, 14:6; Mat 7:14
https://archive.org/details/@its_adventagious?query=antichrist Anti - Opposeth (against) & Exalteth (In the place of) Christ (Act 20:28-30 KJB) 2 Thes 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. [1] opposeth (meaning: against) [2] exalteth (meaning: to the very place of)	

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Copies being Clothed in White with a Vesture dipped in Blood (counterfeit, in the place of Christ) - Rev. 19:13	Blood Red Shoes; Campagines of the Roman Emperor, see also - Psa. 68:23
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Persecutor, 'Two Swords' (Church & State) - Jhn. 16:2; 1 Tim. 1:13	Arrayed in Purple & Scarlet, decked with Precious Stones, Pearls & Golden Cup in the hand - Rev. 17:4, 18:12,16
Claims to Forgive Sins (Blasphemy), in the place of the Son of God - Mar. 2:7; Luk. 5:21	Copies sitting between the Angels (Cherubim) on a Throne - Exo. 25:18,19, 37:8; &c.
Copies sitting on a Great White Throne over all - Rev. 20:11; Isa. 6:1; Dan. 7:9; &c	Copies sitting between the 4 Living Creatures (religion of mankind, rather than God) - Eze. 1:5; Rev. 4:6; &c.
Surrounded by Sun (Solar, Sol), & astral worship & symbolism - Eze. 8:16; Jer. 8:2	Claims the names & prerogatives of God ("Way", "Door", & "Gate", &c.) - Jhn. 10:7,9, 14:6; Mat. 7:14
Anti - Opposeth (against) & Exalteth (In the place of) Christ (Act. 20:28-30 KJB) 2 Thessalonians 2:4 KJB - Who <u>opposeth</u> and <u>exalteth</u> himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. [1] opposeth (meaning: against) [2] exalteth (meaning: to the very place of)	

In the “Hebrew tongue” (OT), this “name” is given as “Abaddon”, which in that language, means ‘destroyer’ / ‘destruction’ (**Job** 26:6, 28:22, 31:12; **Psa.** 88:11; **Pro.** 15:11 KJB), see the following also (**Exo.** 12:23; **Psa.** 17:4; **Pro.** 16:18, 17:19, 21:24, 24:2, 28:24; **Jer.** 4:7 KJB), having even a “city of destruction” (**Isa.** 19:18 KJB) seated upon “seven mountains” (**Rev.** 17:9 KJB), as a place of populace / people, a nation state he rules over, in opposition to New Jerusalem (also city of seven hills) which is “above” (**Psa.** 137:6; **Gal.** 4:26 KJB), a “destroyer” of those without the Seal of God (**Jer.** 4:7, 46:20 KJB).

And in the “Greek tongue” (NT), the “name” is given as “Apollyon”, which also means a destroyer, of “perdition” (even as a son of Perdition (destruction)) (**Jhn.** 17:12; **Rom.** 3:16; **1 Cor.** 10:10; **Php.** 3:19; **2 Thes.** 2:3 KJB).

2 Thessalonians 2:3 KJB - Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

A “name”, itself to be destroyed (**Psa.** 109:13; **Isa.** 48:19, 56:5 KJB), “for as his name is, so is he” (**1 Sam.** 25:25 KJB) to be (destroyed; **2 Thes.** 2:8 KJB):

Psalms 109:13 KJB - **Let his posterity be cut off;** and in the generation following **let their name be blotted out.**

2 Thessalonians 2:8 KJB - And **then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

The reason that this power is to be destroyed is because that itself was the one who originally destroyed others:

Daniel 8:25 KJB - And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and **by peace shall destroy many:** he shall also stand up against the Prince of princes; **but he shall be broken without hand.**

The days of these (**Rev.** 9:5,6,10 KJB) are truly evil (**Eph.** 5:16 KJB), for they by wearing such outwardly, claim to be priests of God, and for His service, yet it is all Anti (in the place of and so against) Christ, for these priests obscure, and stand in the place of and fight against, the Sun and Air (**Rev.** 9:2 KJB), Jesus Christ and the Holy Ghost / Spirit. These ‘priests’ of the abyss are all officially called:

Hebrew	Latin	Greek	English
“המשיח תחתיו” (haMäshiy ^a ch Tach'Täy)	“Vicarius Christi” or, (Vicarius Filii Dei) (in the place of Christ (Son of God))	“αντιχριστος” (“antichristos”)	“antichrist” (in the place of Christ (anointed), so being against, in opposition to)

What are the texts that directly speak about “antichrist”?

Leviticus 6:22 KJB - And the priest of his sons that is **anointed in his stead** shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

Leviticus 6:15 (22) Origen’s Hexapla - “ὁ ἱερεὺς ὁ **χριστὸς ἀντ’** [**christos anti; anointed in his stead**] αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ ποιήσει αὐτήν· νόμος αἰώνιος, ἅπα ἐπιτελεσθήσεται.”

1 John 2:18 KJB - Little children, it is the last time: and as ye have heard that **antichrist** shall come, even now are there many **antichrists**; whereby we know that it is the last time.

1 John 2:22 KJB - Who is a liar but he that denieth that Jesus is the Christ? He is **antichrist**, that denieth the Father and the Son.

1 John 4:3 KJB - And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit of antichrist**, whereof ye have heard that it should come; and even now already is it in the world.

2 John 1:7 KJB - For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an **antichrist**.

What does “antichrist” mean?

The English word “antichrist” comes from a combination of two koine Greek words, and is basically a transliteration (koine Greek words being spelled in English letters).

[1.] “αντι” (anti)

[2.] “χριστος” (christos)

Anti – Opposeth (against) & Exalteth (In the place of) Christ (Acts 20:28-30 KJB)

2 Thessalonians 2:4 KJB - Who **opposeth** and **exalteth** himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

[1] **opposeth** (meaning against)

[2] **exalteth** (meaning to the very place or position of)

In Origen’s Hexapla - **2 Chronicles** 26:1, “**anti**” meaning “**in the place/room/office of**”, “**anti** tou patros” (in the place of the [his Uzziah’s] father [Amaziah]) and in **1 Kings** 5:1 (KJB) similarly (Origen’s Hexapla differs). In **Matthew** 2:22, “**anti**” meaning “**in the place / room / office of**”, “**anti** [H]erwdou tou patros” (“in the place of Herod the [his Archelaus] father [Herod]”). Read **Luke** 1:20, 12:3, 19:44; **Acts** 12:23; **2 Thessalonians** 2:10 GNT TR, “**anth** wn”; and **Ephesians** 5:31 GNT TR, “**anti** toutou”. It can therefore mean to be against, and / or in the place / room / office of. Both fit the definition of “anti”, and “denying” Jesus the Christ, but in differing ways. **One is overt opposition**, the other is **covert opposition or usurpation** (like False Smerdis; **Ezra** 4:7-24 KJB). In **Revelation** 2:13 KJB the word “**Antipas**”, means “in the place of the father” or even “against the father”. Words like “**Antioch**”, and “**Antipatris**” are also found similar uses. Even in Origen’s Hexapla, **Leviticus** 6:15 (6:22 English).

Listen to Cardinal Robert Bellarmine, SJ (Jesuit), speaking (writing) about the “pope”:

Cardinal Robert Bellarmine, S.J. (Jesuit); Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos; Tom. 2, “Controversia Prima, De Conciliorum Auctoritate), Caput. 17, (1628 ed.) Vol. 1, pp. 266-translated:

[Latin] “Secundo probatur ratione, in Scripturis fundata; nam omnia nomina, quae in Scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam, eadem omnia tribuuntur Pontifici.” -

http://cdigital.dgb.uanl.mx/la/1080015572_C/1080015573_T2/1080015573_21.pdf

[English] “All names which in the scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.”

Some think the Latin “antichristus” (1 Jhn. 2:18,22, 4:3; 2 Jhn. 1:7; “antichristi”; 1 Jhn. 2:18, 4:3 VULG, as found in Jerome’s ‘Vulgate’) is a true translation, but it is merely a transliteration of the koine Greek.

Roman Catholicism admits the true translation in print, & every single ‘pope’, ‘cardinal’, ‘archbishop’, ‘bishop’, ‘priest’ are ‘**Vicarius Christi**’, which is Latin of koine Greek (**Anti Christos**):

Roman Catholic Online Encyclopedia; “A”; “Antichrist”:

“... In composition anti has different meanings: ... **Antichrist** (Greek **Antichristos**). ... **The word Antichrist occurs only in the Johannine Epistles; but there are so-called real parallelisms to these occurrences in the Apocalypse, in the Pauline Epistles, and less explicit ones in the Gospels and the Book of Daniel.** ...” - <http://www.newadvent.org/cathen/01559a.htm>

Roman Catholic Online Encyclopedia; “S”; “Sacrifice”:

“... **anti** ... (**in the place of** ...” - <http://www.newadvent.org/cathen/13309a.htm>

Roman Catholic Online Encyclopedia; “V”; “Vicar”:

“**Vicar** (Latin **vicarius**, from vice, “**instead of**”) ...” - <https://www.newadvent.org/cathen/15401a.htm>

In Latin, “christi” means Christ, Anointed.

Roman Catholic Online Encyclopedia; “J”; “Origin of the Name of Jesus Christ”:

“... Christus or “anointed” ...” - <https://www.newadvent.org/cathen/08374x.htm>

Roman Catholic Online Encyclopedia; “V”; “Vicar of Christ”:

“**Vicar of Christ** (Latin **Vicarius Christi**). ... thus, Innocent III appeals for his power to remove bishops to the fact that he is **Vicar of Christ** (cap. “Inter corporalia”, 2, “De trans. ep.”). ... and states that it is the Roman Pontiff who is “the successor of Peter and **the Vicar of Jesus Christ**” (cap. “Licet”, 4, ibid.). The title **Vicar of God** used for the pope by Nicholas III (c. “Fundamenta ejus”, 17, “De elect.”, in 6) is employed as an equivalent for **Vicar of Christ** ...” - <https://www.newadvent.org/cathen/15403b.htm>

Papal Encyclicals (Net), The Great Encyclical Letters of Pope Leo XIII”, Encyclical Letter June 20, 1894; Praeclara Gratulationis Publicae:

“... But since **We hold upon this earth the place of God Almighty**, ...” - <https://www.papalencyclicals.net/Leo13/113praec.htm>

Roman Catholic Online Encyclopedia; “C”; “Church”:

“... It will be enough, however, to refer to the evidence contained in the epistles of St. Ignatius, Bishop of Antioch, himself a disciple of the Apostles. In these epistles (about A.D. 107) he again and again asserts that the supremacy of the bishop is of Divine institution and belongs to the Apostolic constitution of the Church. He goes so far as to affirm that **the bishop stands in the place of Christ Himself**. ...” - <http://www.newadvent.org/cathen/03744a.htm>

Roman Catholic Online Library; Church Documents; “Ad Sinarum Gentem (1954)”; Point 11:

“... Supreme Pontiff, **Vicar of Jesus Christ** on earth ...” -
http://www.newadvent.org/library/docs_pi12ad.htm

Roman Catholic Online Library; Church Documents; “In Plurimis (1888)”; Point 2:

“... We, indeed, to all men are the **Vicar of Christ, the Son of God** ...” -
http://www.newadvent.org/library/docs_le13ip.htm

The words, “one woe is past; and, behold, there come two woes more hereafter”:

This “woe” is well past, taking up the time from Pentecost into Trumpets (“five months”; **Rev.** 5:6, 9:5,6,10 KJB) being completed before the Day of Atonement (AD 1844, 2300 from 457 BC; 7th Year of Artaxerxes I Longimanus / Machrocheir; **Lev.** 16:1-34, 23:26-32; **Ezr.** 6:14, 7:1-28; **Dan.** 8:13-14,26, 9:24-25; **Rev.** 9:13-15, 10:6, 14:6-12 KJB), which is the next major phase of **Rev.** 9 and that which followed it.

Yes indeed, “two woes more” would rapidly follow. The call of God was pleading with the souls / persons of mankind, and yet because they rejected the truth (**Eze.** 16:23 KJB), and loved to believe a lie (**2 Thes.** 2:11 KJB), the heavier the next two woes would be:

Ezekiel 16:23 KJB - And it came to pass **after all thy wickedness, (woe, woe unto thee!** saith the Lord GOD;)

Matthew 18:7 KJB - **Woe unto the world because of offences!** for **it must needs be that offences come;** but **woe to that man by whom the offence cometh!**

Paul said:

1 Corinthians 9:16 KJB - For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, **woe is unto me, if I preach not the gospel!**

[SPECIAL SECTION, ADDENDUM: ANTICHRIST IDENTIFIED THROUGHOUT HISTORY]

John Wycliffe (1324-1384) – The English Works of Wyclif : Hitherto Unprinted, section, “De Papa., Chap. II”, pages 462, 463 [“p” = “th”]:

“... [page 462] & it semep to hem þat þe pope is anticrist heere in erþe. ...

... [page 463] & many siche ben soþe of þe pope of rome, he is very anticrist & not cristis viker heere.” - <https://archive.org/details/englishworksofwy00wycl/page/462/mode/1up>
<https://archive.org/details/englishworksofwy00wycl/page/463/mode/1up>

John of Oldcastle (1360-1417) – John Foxe, Foxe’s Book of Martyrs; The Acts And Monuments, Volume 3, page 322:

“... [page 322] But, as touching the pope and his spirituality, I owe them neither suit nor service, forasmuch as I know him, by the Scriptures, to be the great Antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place. ...” -
https://archive.org/details/book-history-john-foxe-foxes-book-of-martrys-the-acts-and-monuments-03_202301/page/322/mode/1up

Gerhardus & Dulcinus of Novara (13th-14th Century AD), as summarized by John Foxe – John Foxe, Foxe’s Book of Martyrs; The Acts And Monuments, Volume 2; page 189

“... [page 189] that the pope was Antichrist; that the clergy and prelates of Rome were reject, and the very whore of Babylon prefigured in the Apocalypse. ...” - https://archive.org/details/book-history-john-foxe-foxes-book-of-martrys-the-acts-and-monuments-02_20230111/page/189/mode/1up

Matthias of Janow (died 1394) – General History of the Christian Religion and Church, Volume 5, pages 196-197

“... [August Neander, relaying Matthias of Janow’s position; page 196] Janow describes it as one of the cunning tricks of the arch enemy to persuade men that Antichrist is still to come, when, in truth, he is now present and so has been for a long time; but men are less on their guard against him, when they look for him as yet to come. ...

As to the person of Antichrist, he affirms, that it was neither to be a Jew, nor a Pagan; neither a Saracen, nor a worldly tyrant persecuting Christendom. ...

He then defines Antichrist as follows: “He is and will be a man who opposes christian truth and the christian life in the way of deception; he is and will be the most wicked christian, falsely styling himself by that name, assuming the highest station in the church, and possessing the highest consideration, arrogating dominion over all ecclesiastics and laymen; one who, by the working of Satan, knows how to make subservient to his own ends and to his own will the corporations of the rich and wise in the entire church; one who has the preponderance in honors and in riches, but who especially misappropriates the goods of Christ, the Holy Scriptures, the sacraments, and all that belongs to the hopes of religion, to his own aggrandizement and to the gratification of his own passions; deceitfully perverting spiritual things to carnal ends, and in a crafty and subtle manner employing what was designed for the salvation of a christian people, as means to lead them astray from truth and power of Christ.” ...” -

https://books.google.as/books?id=skU_AAAAYAAJ&pg=PA196

https://books.google.as/books?id=skU_AAAAYAAJ&pg=PA197

John Hus (1369-1415) – The Letters of John Hus, pages 118-119, 258

“... [page 118] I beseech you in Christ Jesus, with all your fellow-members of the University, to be prepared for a battle; for the reconnoitres of Antichrist have already begun, and the fight will soon follow. The Goose also must needs flap his wings against the wings of Behemoth, and against his tail, which always conceals the abomination of the beast Antichrist. ... [page 118-119] ... The Lord shall destroy the head and the tail ¹ – that is, the Pope ² and his prophets, masters, doctors, priests, who under the false pretext of sanctity conceal the abomination of the beast. Pray, what greater abomination can there be than a harlot who should parade herself and offer herself publicly? Yes, there is the still greater abomination of the beast sitting in a place of honour and offering himself for worship to all comers, as though he were God: ready to sell whatever a man may wish to buy in matters spiritual. ³ Yea, he sells what he doth not possess. Woe be to me, then, if I shall not preach, weep, and write against such an abomination!” ...” -

<https://archive.org/details/lettersofjohnhus00husjuoft/page/118/mode/1up>

<https://archive.org/details/lettersofjohnhus00husjuoft/page/119/mode/1up>

“... [page 258] Surely now the wickedness, iniquity, and baseness of Antichrist has been revealed in the Pope and his associates in the Council ...” -

<https://archive.org/details/lettersofjohnhus00husjuoft/page/258/mode/1up>

John Purvey (1354-1428) – REMONSTRANCE AGAINST ROMISH CORRUPTIONS IN THE CHURCH ... by John Purvey, edited by The Rev. J. Forshall, F.R.S. etc. ... London, 1851, 1. Corollary, pages 31,44,48,51-52,53,76,79,82,152

“... [page 31] Thus worldli bisshopis with here false confessouris moun condempne the king and ech secular lord in poyntis of highe 1 eresie bi here lawe, whanne no man neithir creature accusith neithir witnessith agens hem. But hou mai antecrist for shame make so opinli false lawis, and vnwise lordis suffre hemslef and here tenauntis lesen here godis, and be maad thrallis to antecrist and his clerkis! 2 ...” - <https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=59>

“... [page 44] Thanne if the pope chalangith to haue power to harme the chirche, or to lette it fro the truthe and fre ordenaunce of Crist to go lightli and sikirli to heuene, he is an open antecrist. ...” - <https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=72>

“... [page 48] Therefore if the bisshop of Rome seith that men shulen sue him and bileue to him, wher he sueth not Jhesu Crist or doth not the werkis of the fadir of heuene, withoute doute he is antecrist enhaunsyne hymself aboue Jhesu Crist. ...” - <https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=76>

“... [page 51] Cristene men ben not holden to bileue, that the bisshop of Rome that now lyueth in this peyneful lyf, is heed of al holi chirche in [page 51-52] erthe. This sentence is opin bi this, tht Crist is heed aloone of al holi chirche, as Poul seith in j. c°. to Ephesies [1], in the j. c°. to Col. [2], and in the j. pistil to Cor. [3], the iij. c°. Therefore, if he chalangith this dignite to him, he is a blasfemere, and Lucifer, and antecrist. ...” -

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=79>

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=80>

“... [page 53] Also the pope mai be chose of fleshli cardinalis and auarouse bi symonie procurid of hymself othir ratefied, othir consent nd appreve it, and thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdicioun, if he doth not fruytful penaunce. ...” -

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=81>

“... [page 76] For the chirche of Rome determyneth ofte agens holi scripture, and oo counseil agens a nothir, and oo pope agenseith the sentence of a nothir [1], as it pleesith him without nedeful reesoun, as it is opin in the l. distinccioun in manie chapitris, and in manie mo placis of Decrees and of Decretalis and of Sext and of Clementynis. Whi parceyue ye not, cristene men, this contradiccioun and neighinge of antecrist? ...” -

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=104>

“... [page 79] this Innocent, a ful famouse antecrist. ...” -

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=107>

“... [page 82] And thanne this forseid Innocent dide this crueleste tirauntrie agens king Jon for a leful werk, which he myghte do medefulli. But who among alle apostatis or renegatis fro the tyme of douwinge of the chirche of Rome, was a more opin antecrist? ...” -

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=110>

“... [page 152] But I axe of bisshopis and curatis this dai, whethir the lawe of seynt Gregori with othere popis acordinge with him is iust and appreuid of God, othir vniust and repreuid of God? Thanne seynt Gregori and othere two popis disseyued the chirche in makinge a wickid lawe and vniust, othir a lawe of eresie that distrieth the chirche. And if this lawe is holi, and reasonable, and iust, and appreuid of God and of the chirche regninge in blis, what antecrist distrieth it now in bringinge seculer maner into the chirche, which maner bringith in symonie, strijf, and plectinge, and euelis withouten noumbre in mannis knowinge. ...” -

<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t99604h3z&view=1up&seq=180>

Luther, preface, in John Purvey, Commentarius in Apocalypsin, sign. A2V., recorded again in LeRoy Edwin Froom’s, Prophetic Faith of our Fathers, Volume 2, pages 94-95

“... [page 94] This preface, noble reader, you may understand was written by us for this reason--that we might make known to the world that we are not the first who interpret the Papacy as the kingdom of Antichrist. For many years prior to us, so many and so great men (whose number is large, and their memory eternal) have attempted this so clearly and openly, and that with great spirit and force, that [those] who were driven by the fury of the papal tyranny into the farthest boundaries of the earth, and suffering the most atrocious tortures, nevertheless bravely and faithfully persisted in the confession of the truth. Although we in this age are far more learned and [page 94-95] free than they, yet we ought to be ashamed that they, held in great barbarity and captivity, were so much braver and bolder than we in spirit and fortitude.

For as this author was, for his age (as I think), among the first who sought learning and holiness most ardently, yet hindered by the defectiveness of the time and the reign of darkness could neither speak these things so purely nor think so clearly as in this our age we speak and think, yet he rightly and truly pronounces the Pope Antichrist, (as he is) ... a witness, indeed, foreordained by God to confirm our doctrine. ...” - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/94/mode/1up

https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/95/mode/1up

William Tyndale (1484-1536) – The works of the English Reformers: William Tyndale, and John Frith, edited by Thomas Russell, A.M., in Three Volumes, Volume II (2) - The Works of Tyndale (Continued:), London, MDCCCXXXI (1831), pages 178, 434-435

“... [page 178] ... the pope’s forbidding matrimony; and to eat of meats created of God for man’s use, which is devilish doctrine by Paul’s prophecy, ... are tokens good enough that he is the right antichrist and his doctrine sprung of the devil. ...

... [page 434] The apostles were clear eyed and espied antichrist at once, and put him to flight, and weeded out his doctrine quickly. But when charity waxed cold, and the preachers began to seek themselves, and to admit glory and honour of riches, then antichrist disguised himself after the fashion of a true apostle, and preached Christ wilily, bringing in now this tradition, and now that, to darken the doctrine of Christ; and set up innumerable ceremonies, and sacraments, and imagery, giving them significations at the first, but at the last the significations laid apart, preached the work as an holy deed, to justify and to put away sin, and to save the soul, that men should put their trust in works and in whatsoever was unto his glory and profit, and under the name of Christ, ministered Christ out of altogether, and became head of the congregation himself.

The pope made a law of his own to rule his church by, and put Christ's out of the way. All the bishops swear [page 434-435] unto the pope, and all curates unto the bishops, but all forswear Christ and his doctrine.

But seeing John took a sign of the last day that he saw antichrist begin, how nigh ought we to think that it is, which after eight hundred years reigning in prosperity, see it decay again, and his falsehood to be disclosed, and him to be slain with the spirit of the mouth of Christ. ...” -

<https://books.google.as/books?id=BqMMAAAAIAAJ&pg=PA178>

<https://books.google.as/books?id=BqMMAAAAIAAJ&pg=PA434>

<https://books.google.as/books?id=BqMMAAAAIAAJ&pg=PA435>

Martin Luther (1483-1546) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2, pages 255 (Translated from Luther, Schriften, Volume 21a, column 234), 256 (Translated from Luther, Schriften, Volume 15, column 1639), page 257, (Translated from Luther, First Principles, pp. 196, 197 (Schriften, Volume 19, columns 70, 71), page 281 (Translated from Dr. Martin Luther’s sämtliche Werke (Erlangen edition), volume 21, p. 339)

“... [page 255, (Translated from Luther, Schriften, Volume 21a, column 234)] I am practically cornered, and can hardly doubt any more, that the Pope is really the Antichrist, whom the world expects according to a general belief, because everything so exactly corresponds to the way of his life, action, words, and commandments.” - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/255/mode/1up

“... [page 256, (Translated from Luther, Schriften, Volume 15, column 1639)] We here are of the conviction that the papacy is the seat of the true and real Antichrist, against whose deceit and vileness all is permitted for the salvation of souls. Personally I declare that I owe to the Pope no other obedience than that to Antichrist. ...” - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/256/mode/1up

“... [page 257, (Translated from Luther, First Principles, pp. 196, 197 (Schriften, volume 19, columns 70, 71)] the papacy is in truth nothing else than the kingdom of Babylon and of very Antichrist. ...

... For who is the man of sin and the son of perdition, but he who by his teaching and his ordinances increases the sin and perdition of souls in the Church; while he yet sits in the Church as if he were God? All these conditions have now for many ages been fulfilled by the papal tyranny. ...” - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/257/mode/1up

“... [page 281, (Translated from Dr. Martin Luther’s sämtliche Werke (Erlangen edition), volume 21, p. 339)] Oh, Christ, my Lord, look down upon us and bring upon us thy day of judgment, and destroy the brood of Satan in Rome. There sits the Man, of whom the apostle Paul wrote (2 Thess. 2:3, 4) that he will oppose and exalt himself above all that is called God,—that Man of Sin, that Son of Perdition. What else is papal power but sin and corruption? It leads souls to destruction under thine own name, O Lord! . . . I hope the day of judgment is soon to dawn. Things can and will not become worse than they are at this time. The papal see is practicing iniquity to its heights. He suppresses the Law of God and exalts his commandments above the commandments of God. ...” - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/281/mode/1up

A Commentary on St. Paul's Epistle To The Galatians by Martin Luther, page 9

“... [page 9] Antichrist there reign, who (as the scripture witnesseth) sitteth not in a stable of fiends, or in a swine-sty, or in a company of infidels, but in the highest and holiest place of all, namely, in the temple of God. ...” - https://books.google.as/books?id=2_RLAAAAYAAJ&pg=PA9

A Course Of Sermons On Romanism, preached in St. Michael's Church, Liverpool, in 1838-9; Appendix. (A.), page 429 (* citing Luther Oper. tom ii. fol. 385.' † citing Luther Oper. tom ii. fol. 386.)

“... [page 429, (* citing Luther Oper. tom ii. fol. 385.' † citing Luther Oper. tom ii. fol. 386.)) Is not this to sit in the Temple of God, to profess himself to be the Ruler in the whole Church? What is the Temple of God? Is it stones and wood! Did not Paul say, the Temple of God is holy, which Temple are ye? To sit, what is it but to reign, to teach, and to judge? Who from the beginning of the Church has dared to call himself master of the whole Church, but the Pope alone? None of the saints, none of the heretics, hath ever uttered so horrible a word of pride. ... *

... In another place he says, that when Daniel “saw the terrible wild Beast which had ten horns, (which, by the consent of all, is the Roman Empire,) he also beheld another small horn come up in the middle of them. This is the Papal power which rose up in the middle of the Roman Empire.” † ...” - <https://books.google.as/books?id=2LDnGIPuFLIC&pg=PA429>

Lutheran Confession, Smalcald Articles (1537) –

“... [webpage; The Smalcald Articles, Part II, Art. IV, #9-14] 9 Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc., as St. Jerome writes that the priests at Alexandria together and in common governed the churches, as did also the apostles, and afterwards all bishops throughout all Christendom, until the Pope raised his head above all.

10 This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God.

11 This is, properly speaking to exalt himself above all that is called God as Paul says, 2 Thess. 2:4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

12 The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name.

13 This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven.

14 And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the Pope's teaching, where it is best, has been taken from the imperial and heathen law, and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and [similar] puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship (for this is the very Papacy [upon each of which the Papacy is altogether founded and is standing]), and condemns, murders and tortures all Christians who do not exalt and honor these abominations [of the Pope] above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books. ..." - <https://bookofconcord.org/smalcald-articles/ii/of-the-papacy/>

Nicolaus von Amsdorf (1483-1565) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2, page 305 (citing Nicolaus von Amsdorf, Fünff fürnemliche und gewisse Zeichen, sig., A4v.)

"... [page 305, (citing Nicolaus von Amsdorf, Fünff fürnemliche und gewisse Zeichen, sig., A4v.)] He [the Antichrist] will be revealed and come to naught before the last day, so that every man shall comprehend and recognize that the pope is the real, true Antichrist and not the vicar of Christ. ... Therefore those who consider the pope and his bishops as Christian shepherds and bishops are deeply in error, but even more are those who believe the Turk is the Antichrist. Because the Turk rules outside of the church and does not sit in the holy place, nor does he seek to bear the name of Christ but is an open antagonist of Christ and His church. This does not need to be revealed, but it is clear and evident because he persecutes Christians openly and not as the pope does, secretly under the form of godliness. ..." - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/305/mode/1up

Philipp Melanchthon (1497-1560) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2, page 288 (citing, Translated from Melanchthon, Disputationes, No. 56, "De Matrimonio," in Opera (Corpus Reformatorum), volume 12, columns 535, 536)

"... [page 288, (citing, Translated from Melanchthon, Disputationes, No. 56, "De Matrimonio," in Opera (Corpus Reformatorum), volume 12, columns 535, 536)] 18. Since it is certain that the pontiffs and the monks have forbidden marriage, it is most manifest, and true without any doubt, that the Roman Pontiff, with his whole order and kingdom, is very Antichrist. 19. Likewise in 2 Thess. II, Paul clearly says that the man of sin will rule in the church exalting himself above the worship of God, etc. 20. But it is certain that the popes do rule in the church, and under the title of the church in defending idols. 21. Wherefore I affirm that no heresy hath arisen, nor indeed shall be, with which these descriptions of Paul can more truly and certainly accord and agree than with this pontifical kingdom. ... 25. The prophet Daniel also attributes these two things to Antichrist; namely, that he shall place an idol in the temple, and worship [it] with gold and silver; and that he shall not honor women. 26. That both of them belong to the Roman Pontiff, who does not clearly see? The idols are clearly the impious masses, the worship of saints, and the statues which are exhibited in gold and silver that they may be worshipped. ..." - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/288/mode/1up

The Exposition of Daniel the Prophete Gathered oute of Philip Melanchton, Johan Ecolampadius, Chonrade Pellicane [and] out of Johan Draconite (1545); page 118-119; on Dan. 7:25

[Old English] "... [page 118] But what meaneth the aungell to saye: He shall s•arle or destroye ye hyghe saynltis? verely els but that with his false doctryne capciousse othes articles / & in|terrogacions he shall fraudelently delceyue and trappe the simple innocents and shed their blode tyrannously. **Also he shall arrogantly take vpon him & thin|ke to change the state of tymes and la|wes.** He weneth to change ye tyme which with swerde and fyer thinketh to shorten the lyfe of man and to preuent and disal|point gods infallible eternall and immu|table prouidēce wherby he hath prefyied euery manis tyme & houre of deth which as noman can differre or prolong it / so cā|ne noman shorten nor preuent it / except men will make God an ignorant persone and so consequently no god at all. **He chā|geth the tymes and lawes that any of the [page 118-119] sixe worke dayes commanded of god will make them vnholy and idle dayes when he lystē / or of their owne holy dayes abollished / make* worke dayes agen / & when they changed ye Saterdag into Sondaye /** of eting dayes fasting dayes / of mery and glad dayes to marye in / they can make so|rowfull dayes forbiddinge maryages. **They haue changed gods lawes and tur|ned them into their owne tradiciōs to be kept aboue Gods preceptis.** And as for their owne lawes they will change & bre|ke them when they lyste. And **this powr shal anticrist haue** whether it be for long or shorte tyme. For so miche sowneth the Hebrew phrase / which is for a tyme / a lyt|le whyle / & half a tyme / signifyng that **Anticryst shall make lawes to stande as long and as shorte tyme as he listeth and the tymes will he order / sett and change at his owne plesur. But is it not onely ye office of god to chang tymes and lawes? Here is therfore the prophecye fulfilled of him. Euen to exalt himselfe aboue all thing that god is called.** This text. But the hyghe saynts he shall tangle trappe & destroye and arrogantly thinke to chan|ge the tymes and lawes &c. is of diuerse lerned men diuersely translated. ..." - (The Exposition of Daniel the Prophete Gathered oute of Philip Melanchton, Johan Ecolampadius, Chonrade Pellicane [and] out of Johan Draconite (1545); page 118-119) - <https://quod.lib.umich.edu/e/eebo/A04696.0001.001/1:11?rgn=div1;view=fulltext> <https://archive.org/details/TheExposicionOfDanielThePropheteGatheredOuteOfPhilipMelanchtonJohan/page/n118/mode/1up> <https://archive.org/details/TheExposicionOfDanielThePropheteGatheredOuteOfPhilipMelanchtonJohan/page/n119/mode/1up>

[Modern English] "... But what does the angel (Gabriel) mean to say: He shall wear out (persecute) or destroy the high (heavenly) saints (holy persons) (**Daniel 7:25**)? Verily (truly) (what) else (is it) but that with his false doctrine and capricious (unaccountable changes of) other articles (of faith & practice) & (with) interrogations (subtle questionings) he shall fraudulently deceive and trap the simple innocents and shed their blood, tyrannously. **Also, he shall arrogantly take upon him(self) and think to change the state of times and laws.** He thinks to change the time, which with (the) fire and sword (of persecution), thinks to shorten the life of man(kind) and to prevent and disappoint God's infallible, eternal and immutable providence whereby he (God) has prefixed every man's time and hour of death which no man (anyone of mankind) can defer (delay) or prolong (extend) it, so can no man (anyone of mankind) shorten, nor prevent it, except men (anyone of mankind) will make God an ignorant person and so consequently no 'God' at all. **He changes the times and laws that any of the [page 118-119] six work days commanded of God will make them unholy and idle days when he wills [desires by reason, "thinks"], or of their own 'holy days' [liturgical festal calendar days, like 'lent', &c] abolished, make work days again, and when they changed the Saturday [the 7th Day of the week in common, not technicality, as the days of God, are sunset to sunset ("even unto even"), not midnight to midnight (Roman times)] into Sunday [the 1st day of the week in common, not technicality], of eating (feasting) days (and) fasting days, of merry (celebratory) and glad days to marry in, they can make sorrowful days (even) forbidding marriages (1 Timothy 4:3). **They have changed God's laws and turned them into their own traditions to be kept above God's precepts.****

And as for their own laws, they will change and break them when they will (desire by reason, “thinks”). And **this power (authority) shall Anti-Christ [Latin: Vicarius Christi; koine Greek: Anti Christos] have**, whether it be for (a) long or (a) short time. For so much shows (reveals) the Hebrew phrase, which is for a time, a little while (times), and a half a time, signifying **that Anti-Christ shall make laws to stand as long and as short (of) time as he wills [desires by reason, “thinks”], and the times will he order, set and change at his own pleasure. But is it not only the office (position and prerogative) of God to change times and laws (Daniel 2:21; Acts 17:26)? Here is therefore the prophecy fulfilled of him (Anti-Christ). Even to exalt himself above everything that God is called (Daniel 11:36; 2 Thessalonians 2:4).** This text, But the high (heavenly) saints (holy persons) he (Anti-Christ) shall tangle (ensnare), trap and destroy, and arrogantly think to change the times and laws, etc.; is of diverse (differing) men diversely (differently) translated. ...”

Ulrich Zwingli (1484-1531) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2, page 335 (citing, Huldreich Zwingli, Hauptschriften (Principle Works), Volume 7, pages 135 [2], 137 [3], 199 [4], 205 [5].)

“... [page 335] I know that in it [the papacy] works the might and power of the Devil, that is, of the Antichrist. Yet I cannot approve their [the Anabaptists] proclaiming the Word of God solely because of their hatred against the Pope. I desire much more that the love of God would be their motive in resisting Antichrist, and to lessen the burdens of their neighbours.” ^[2]

“If we would live Christlike, everybody would fall away from Popedom, because they would recognize that nothing else than deceitful pomp stands behind it. [In this spirit] everything undertaken toward its fall will succeed. And I request that we break the might of the Papacy not by the power of hate, but by the power of love to God and to our neighbour.” ^[3]

... this most wicked profession, this antichristian Papacy ... that all nations rejoice that the wickedness of the harlot, who deceived everybody, has been revealed.” ^[4]

“The Papacy has to be abolished or it conceals itself until it suppresses again the gospel. But by no means can it be more thoroughly routed than by the word of God (2 Thess. 2), because as soon as the world receives this [the word of God] in the right way, it will turn away from the pope without compulsion.” ^[5] ...” -

https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/335/mode/1up

Nicholas Ridley (1500-1555) – The Works of Bishop Ridley, D.D., M.DCCC.XLI. (1841), page 415

“... [page 415] The see is the seat of Satan; and the bishop of the same, that maintaineth the abominations thereof, is antichrist himself indeed. And for the same causes this see at this day is the same which St John calleth in his Revelation Babylon, or the whore of Babylon, and spiritually Sodoma and Egyptus, the mother of fornications and of the abominations upon the earth. ...” -
<https://archive.org/details/worksofnicholasr0039ridl/page/415/mode/1up>

John Hooper (1495-1555) – Writings Of Dr. John Hooper, Chapter III, page 25

“... [Chapter III, Of The Priesthood Of Christ, page 25] Because God hath given this light unto my countrymen, * who are all persuaded, or may God send them to be persuaded, that neither the bishop of Rome nor any other, is Christ's vicar upon the earth, there is no need to use any long or copious oration; it is so plain, that it needs no probation. The very properties of antichrist, I mean of Christ's great and principal enemy, are so openly known to all men, that are not blinded with the smoke of Rome, that they know him to be the beast, which John describes in the Apocalypse.” - https://books.google.as/books?id=b-n_JlZKuDUC&pg=PA25

Later Writings of Bishop Hooper, Together With His Letters And Other Pieces, M.DCCC.LII (1852), page 554

“... [page 554] of that wicked and pestilent see and chair in Rome, which is indeed the very whore of Babylon that St John describeth in the Revelation of Jesus Christ, sitting upon a seven-headed beast, which St John himself interpreteth to be seven hills and the children in the grammar-school do know that Rome is called civitas septem montium, the city of seven hills ...” - <https://books.google.as/books?id=uGsJAAAAQAAJ&pg=PA554>

John Bradford (1510-1555) – The Letters of The Martyrs: Collected And Published in 1564 ... London ... MDCCCXXXVII (1837), page 197

“... [page 197] wherefore I now am condemned, and shall be burned as an heretic: because I will not grant the antichrist of Rome to be Christ's vicar-general and supreme head of his church here, and everywhere upon earth, by God's ordinance. ...” - <https://books.google.as/books?id=Rw5SAAAAcAAJ&pg=PA197>

The Fathers Of The English Church; Or A Selection From The Writings Of The Reformers And Early Protestant Divines, Of The Church Of England, Volume VI (6), Containing The Works Of John Bradford And Lawrence Saunders With An Appendix, Comprising The Life And Remains Of Lady Jane Grey ... 1810, page 137

“... [page 137] the usurped authority of the supremacy of the bishop of Rome, which is undoubtedly that great Antichrist ...” - <https://books.google.as/books?id=Wn50AAAAMAAJ&pg=PA137>

Thomas Cranmer (1489-1556) – Miscellaneous Writings And Letters Of Thomas Cranmer, Archbishop of Canterbury ... M.DCCC.XLVI (1846), page 63

“... [page 63] Whereof it followeth Rome to be the seat of antichrist, and the pope to be very antichrist himself. I could prove the same by many other scriptures, old writers and strong reasons. ...” - <https://books.google.as/books?id=hpwmAQAAIAAJ&pg=PA63>

Writings And Disputations of Thomas Cranmer ... M.DCCC.XLIV (1844), page xxviii

“... [page xxviii] And as for the pope, I refuse him as Christ's enemy and antichrist, with all his false doctrine. ...” - <https://books.google.as/books?id=1mYQAAAAIAAJ&pg=PR28>

The Remains of Thomas Cranmer, D.D., ... In Four Volumes, Volume IV (4) ... MDCCCXXXIII (1833), pages 162-163

“... [page 162] After all these sprung up the Pope, that triple-crowned monster, and great Antichrist, which took upon him authority, not [page 162-163] only over the clergy but also climbed above kings and emperors, deposing them at his pleasure, and settled himself in the temple of God, that is, in the consciences of men, extolling himself above God, dispensing with God’s laws, and giving men leave to break them, and to regard more his decrees than the everlasting commandments of God. ...” -
<https://books.google.as/books?id=5zdKAAAAMAAJ&pg=PA162>
<https://books.google.as/books?id=5zdKAAAAMAAJ&pg=PA163>

John Calvin (1509-1564) – Calvin’s Tracts Relating To The Reformation, Volume 1, M.DCCC.XLIV (1844), by Jean Calvin, pages 219-220

“... [page 219] I deny that See to be Apostolical, wherein nought is seen but a shocking apostasy—I deny him to be the vicar of Christ, who, in furiously persecuting the gospel, demonstrates by his conduct that he is Antichrist—I deny him to be the successor of Peter, who is doing his utmost to demolish every edifice that Peter built—and I deny him to be the head of the Church, who by his tyranny [page 219-220] lacerates and dismembers the Church, after dissevering her from Christ, her true and only Head. ...” -
<https://books.google.as/books?id=AuhDAQAAMAAJ&pg=PA219>
<https://books.google.as/books?id=AuhDAQAAMAAJ&pg=PA220>

Institutes Of The Christian Religion By John Calvin, Translated From The Original Latin, and Collated With The Author’s Last Edition In French by John Allen ... In Two Volumes, Volume II (2), London ... 1838, Book IV (4), Chapter VII (7), page 296

“... [page 296] Though it be admitted that Rome was once the mother of all Churches, yet from the time when it began to be the seat of Antichrist, it has ceased to be what it was before.

XXV. Some persons think us too severe and censorious, when we call the Roman pontiff, Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak, and whose language we adopt. ... I shall briefly show that [Paul’s words in II Thess. 2] are not capable of any other interpretation than that which applies them to the papacy. ...” - <https://books.google.as/books?id=cibGmaRHvJMC&pg=PA296>

John Calvin’s Bible Commentaries On the Catholic Epistles, by John Calvin, [Commentaries On The Epistle Of James, Chapter 4], page 229

“... [page 229] Some indeed would have us to shew modesty, when we call the Pope antichrist, who exercises tyranny over the souls of men, making himself a lawgiver equal to God. ...” -
<https://books.google.as/books?id=0QpADwAAQBAJ&pg=PA229>

Thirteene sermons of Maister Iohn Caluine, entreating of the free election of God in Iacob, and of reprobation in Esau A treatise wherin euery Christian may see the excellent benefites of God towards his children, and his maruelous iudgements towards the reprobate, firste published in the French tounge, & now translated into English, by Iohn Fielde, for the comfort of all Christians. Calvin, Jean, 1509-1564., Fielde, John, d. 1588. [Dedicatorie]

“... [**Dedicatorie page**] the moste of their Popes (and specially such as followed him that proudly to shewe him selfe Antichrist, chalen|ged the name of vniuersall Bishop) ...” -
<https://quod.lib.umich.edu/e/eebo2/A17722.0001.001/1:2?rgn=div1;view=fulltext>

A Harmonie upon the three evangelists, Matthew, Mark and Luke, with the commentarie of M. Iohn Calvine : faithfullie translated out of Latine into English, page 803

“... [**page 803**] the kingdom of antichrist should be ful of lying signs ... And I wish that the Pope would submit the power which he chalengeth to himself to this rule. ...” -
<https://archive.org/details/harmonieuponthre00calv/page/803/mode/1up>

The Institutes Of The Christian Religion, Volume II (2) By John Calvin, This Edition Edited by Anthony Uyl, Book IV (4), Chapter 2.12, page 379

“... [**page 379**] Daniel and Paul foretold that Antichrist would sit in the temple of God (Dan. 9:27; 2 Thess. 2:4); we regard the Roman Pontiff as the leader and standard-bearer of that wicked and abominable kingdom. [25] By placing his seat in the temple of God ...” -
<https://books.google.as/books?id=ldN1DwAAQBAJ&pg=PA379>

The Institutes Of The Christian Religion, Books Third And Fourth by John Calvin; Fourth Book, Of The Holy Catholic Church, pages 358, 384-385, 386-387, 405, 555, 607

“... [**page 358**] 13. Whoever will duly examine and weigh the whole form of ecclesiastical government as now existing in the Papacy, will find that there is no kind of spoliation in which robbers act more licentiously, without law or measure. Certainly all things are so unlike, nay, so opposed to the institution of Christ, have so degenerated from the ancient customs and practices of the Church, are so repugnant to nature and reason, that a greater injury cannot be done to Christ than to use his name in defending this disorderly rule. We (say they) are the pillars of the Church, the priests of religion, the vicegerents of Christ, the heads of the faithful, because the apostolic authority has come to us by succession. As if they were speaking to stocks, they perpetually plume themselves on these absurdities. Whenever they make such boasts, I, in my turn, will ask, What have they in common with the apostles? We are not now treating of some hereditary honour which can come to men while they are asleep, but of the office of preaching, which they so greatly shun. In like manner, when we maintain that their kingdom is the tyranny of Antichrist, they immediately object that their venerable hierarchy has often been extolled by great and holy men, as if the holy fathers, when they commended the ecclesiastical hierarchy or spiritual government handed down to them by the apostles, ever dreamed of that shapeless and dreary chaos where bishoprics are held for the most part by ignorant asses, who do not even know the first and ordinary rudiments of the faith, or occasionally by boys who have just left their nurse; or if any are more learned (this, however, is a rare case), they regard the episcopal office as nothing else than a title of magnificence and splendour; where the rectors of churches no more think of feeding the flock than a cobbler does of sloughing, where all things are so confounded by a confusion worse than that of Babel, that no genuine trace of paternal government is any longer to be seen. ...” -
<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA358>

“... [**page 384**] 20. And in order that edicts of this kind might have more weight, they falsely substituted the names of ancient Pontiffs, as if matters had been so constituted from the beginning, while it is absolutely certain that whatever attributes more to the Pontiff than we have stated to have been given to him by ancient councils, is new and of recent fabrication.

Nay, they have carried their effrontery so far as to publish a rescript under the name of Anastasius, the Patriarch of Constantinople, in which he testifies that it was appointed by ancient regulations, that nothing should be done in the remotest provinces without being previously referred to the Roman See. Besides its extreme folly, who can believe it credible that such an eulogium on the Roman See proceeded from an opponent and rival of its honour and dignity? But doubtless it was necessary that those Antichrists should proceed to such a [page 384-385] degree of madness and blindness, that their iniquity might be manifest to all men of sound mind who will only open their eyes. The decretal epistles collected by Gregory IX., also the Clementines and Extravagants of Martin, breathe still more plainly, and in more bombastic terms bespeak this boundless ferocity and tyranny, as it were, of barbarian kings. But these are the oracles out of which the Romanists would have their Papacy to be judged. Hence have sprung those famous axioms which have the force of oracles throughout the Papacy in the present day—viz. that the Pope cannot err; that the Pope is superior to councils; that the Pope is the universal bishop of all churches, and the chief Head of the Church on earth. I say nothing of the still greater absurdities which are babbled by the foolish canonists in their schools, absurdities, however, which Roman theologians not only assent to, but even applaud in flattery of their idol. ...” -

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA384>

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA385>

“... [page 385] 21. I will not treat with them on the strictest terms. In opposition to their great insolence, some would quote the language which Cyprian used to the bishops in the council over which he presided: “None of us styles himself bishop of bishops, or forces his colleagues to the necessity of obeying by the tyranny of terror.” Some might object what was long after decreed at Carthage, “Let no one be called the prince of priests or first bishop;” and might gather many proofs from history, and canons from councils, and many passages from ancient writers, which bring the Roman Pontiff into due order. But these I omit, that I may not seem to press too hard upon them. However, let these worthy defenders of the Roman See tell me with what face they can defend the title of universal bishop, while they see it so often anathematised by Gregory. If effect is to be given to his testimony, then they, by making their Pontiff universal, declare him to be Antichrist. The name of head was not more approved. ...” -

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA385>

“... [page 386] 24. It is not with a bishop as with a king; the latter, though he does not execute the proper duty of a king, nevertheless retains the title and the honour; but in deciding on a [page 386-387] bishop respect is had to the command of Christ, to which effect ought always to be given in the Church. Let the Romanists then untie this knot. I deny that their pontiff is the prince of bishops, seeing he is no bishop. This allegation of mine they must prove to be false if they would succeed in theirs. What then do I maintain? That he has nothing proper to a bishop, but is in all things the opposite of a bishop. But with what shall I here begin? With doctrine or with morals? What shall I say, or what shall I pass in silence, or where shall I end? This I maintain: while in the present day the world is so inundated with perverse and impious doctrines, so full of all kinds of superstition, so blinded by error and sunk in idolatry, there is not one of them which has not emanated from the Papacy or at least been confirmed by it. Nor is there any other reason why the pontiffs are so enraged against the reviving doctrine of the Gospel, why they stretch every nerve to oppress it, and urge all kings and princes to cruelty, than just that they see their whole dominion tottering and falling to pieces the moment the Gospel of Christ prevails. Leo was cruel and Clement sanguinary, Paul is truculent. But in assailing the truth, it is not so much natural temper that impels them as the conviction that they have no other method of maintaining their power.

Therefore, seeing they cannot be safe unless they put Christ to flight, they labour in this cause as if they were fighting for their altars and hearths, for their own lives and those of their adherents. What then? Shall we recognise the Apostolic See where we see nothing but horrible apostasy? Shall he be the vicar of Christ who, by his furious efforts in persecuting the Gospel, plainly declares himself to be Antichrist? Shall he be the successor of Peter who goes about with fire and sword demolishing everything that Peter built? Shall he be the Head of the Church who, after dissevering the Church from Christ, her only true Head, tears and lacerates her members? Rome, indeed, was once the mother of all the churches, but since she began to be the seat of Antichrist she ceased to be what she was. ...” -

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA386>

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA387>

“... **[page 387]** 25. To some we seem slanderous and petulant, when we call the Roman Pontiff Antichrist. But those who think so perceive not that they are bringing a charge of intemperance against Paul, alter whom we speak, nay, in whose very words we speak. But lest any one object that Paul’s words have a different meaning, and are wrested by us against the Roman Pontiff, I will briefly show that they can only be understood of the Papacy. Paul says that Antichrist would sit in the temple of God (2 Thess. 2:4). In another passage, the Spirit, portraying him in the person of Antiochus, says that his reign would be with great swelling words of vanity (Dan. 7:25). Hence we infer that his tyranny is more over souls than bodies, a tyranny set up in opposition to the spiritual kingdom of Christ. Then his nature is such, that he abolishes not the name either of Christ or the Church, but rather uses the name of Christ as a pretext, and lurks under the name of Church as under a mask. But though all the heresies and schisms which have existed from the beginning belong to the kingdom of Antichrist, yet when Paul foretells that defection will come, he by the description intimates that that seat of abomination will be erected, when a kind of universal defection comes upon the Church, though many members of the Church scattered up and down should continue in the true unity of the faith. But when he adds, that in his own time, the mystery of iniquity, which was afterwards to be openly manifested, had begun to work in secret, we thereby understand that this calamity was neither to be introduced by one man, nor to terminate in one man (see Calv. in 2 Thess. 2:3; Dan. 7:9). Moreover, when the mark by which he distinguishes Antichrist is, that he would rob God of his honour and take it to himself, he gives the leading feature which we ought to follow in searching out Antichrist; especially when pride of this description proceeds to the open devastation of the Church. Seeing then it is certain that the Roman Pontiff has impudently transferred to himself the most peculiar properties of God and Christ, there cannot be a doubt that he is the leader and standard-bearer of an impious and abominable kingdom. ...” -

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA387>

“... **[page 405]** Nay, Paul openly declares, that Antichrist would have his seat in the temple of God (2 Thess. ii. 4); thereby intimating, that the fearful calamity of which he was speaking would come only from those who should have their seat in the Church as pastors. And in another passage he shows that the introduction of this great evil was almost at hand. For in addressing the Elders of Ephesus, he says, “I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts xx. 29, 30). ...” - <https://books.google.as/books?id=GJkEAAAQAAJ&pg=PA405>

“... **[page 555]** 50. ... And yet these abominations they dare to cloak with the name of the Church, and defend under this pretence, as if those Antichrists were the Church who so licentiously trample under foot, waste, and abrogate the doctrine and institutions of Christ ...” -

<https://books.google.as/books?id=213NDgAAQBAJ&pg=PA555>

“... [page 607] I am here combating that opinion with which the Roman Antichrist and his prophets have imbued the whole world-- viz., that the mass is a work by which the priest who offers Christ, and the others who in the oblation receive him, gain merit with God, or that it is an expiatory victim by which they regain the favour of God. ...” - <https://books.google.as/books?id=GJkEAAAAQAAJ&pg=PA607>

John Knox (1505-1572) – The History Of The Reformation Of Religion In Scotland, By John Knox ... Third Edition ... Book I (1), from 1422 till 1558, page 65, Left Column

“... [page 65, left column] Yea, to speak it in plain words; lest that we submit ourselves to Satan, thinking that we submit ourselves to Jesus Christ, for, as for your Roman kirk, as it is now corrupted, and the authority thereof, whereon stands the hope of your victory, I no more doubt but that it is the synagogue of Satan, and the head thereof, called the pope, to be that man of sin, of whom the apostle speaks ...” - <https://books.google.as/books?id=4gE1AQAAIAAJ&pg=PA65>

Edmund Grindal (1519-1583) – The Zurich Letters, Comprising The Correspondence Of Several English Bishops And Others, With Some Of The Helvetian Reformers, During The Early Part Of The Reign Of Queen Elizabeth ... M.DCCC.XLII (1842); A Letter from Bishop Edmund Grindal (Bishop of London) to Henry Bullinger, Dated at LONDON, Aug. 29, 1567, page 199

“... [page 199] 1. First, then, not only are all the impious traditions and ceremonies of the papists taken away, but also that tyranny which the pope himself has for so many ages exercised over the church, is altogether abolished; and it is provided that all persons shall in the future acknowledge him to be the very antichrist, and son of perdition, of whom Paul speaks.
2. The mass is abolished, as being an accursed abomination and a diabolical profanation of the Lord's Supper; and it is forbidden to all persons in the whole kingdom of Scotland either to celebrate or hear it ...” - <https://books.google.as/books?id=xp4j1bizJf0C&pg=PA199>

Heinrich Bullinger (1504-1575) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2 (citing, as Translated from Bullinger, Daniel Sapientissimus Dei Propheta (Daniel the Most Wise Prophet of God), chapter 7, fol. 78v.), page 344

“... [page 344] By the little horn many understand the kingdom of Mohammed, of the Saracens and of the Turks. . . . But when the apostolic prophecy in Second Thessalonians 2 is more carefully examined, it seems that this prophecy of Daniel and that prophecy of the apostle belong more rightly to the kingdom of the Roman pope, which kingdom has arisen from small beginnings and has increased to an immense size. ...” - https://archive.org/details/prophetic-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/344/mode/1up

John Jewel (1522-1571) – The Works Of John Jewel, Bishop Of Salisbury ... Volume The Second ... M.DCCC.XLVII (1847), pages 903, 918

“... [page 903] The diverse fantasies of men have devise many sundry fond tales of the person of antichrist. Some say he should be a Jew of the tribe of Dan: some, that he should be born in Babylon; some, that he should be bred up in Bethsaida and Corazin; some, that he should rise up in Syria; some, that Mahomet is antichrist; some, that he should overthrow Rome; some, that he should build up the city of Hierusalem; some, that Nero was antichrist; some, that he should be born of a friar and a nun; some, that he should continue but three years and a half;

some, that he should turn trees upside down, with the tops in the ground, and should force the roots to grow upward, and then should flee up into heaven, and fall down and break his neck. These tales have been craftily devised to beguile our eyes, that, whilst we think upon these guesses, and so occupy ourselves in beholding a shadow or probable conjecture of antichrist, he which is antichrist indeed may unawares deceive us.

“Except that man of sin be disclosed.” The apostle seemeth to teach us of antichrist as if he should be one man, because he calleth him “the man of sin.” But we may not so take him. The manner of scripture is oftentimes, and in divers places it speaketh that of many which seemeth to be spoken but of one. So doth Daniel set forth the kingdom and all the kings of Persia in the name and likeness of a bear, and so describeth the state of other whole kingdoms in such particular names. And so doth the Spirit of God in the Revelation set down under the name of the beast the succession and continuance of many. He meaneth not, therefore, that antichrist shall be any one only man, but one estate or kingdom of men, and a continuance of some one power and tyranny in the church. ...” - <https://books.google.as/books?id=n1IXAAAcAAJ&pg=PA903>

“... [page 918] This whole matter is also expressed in the seventh of Daniel: “The fourth beast was fearful and terrible and very strong: it had great iron teeth: it devoured and brake in pieces, and stamped the residue under his feet; and it was unlike to the beasts that were before it; for it had ten horns.” “And, behold, there came up among them another little horn ... which had eyes like a man and a mouth speaking presumptuous things.” This beast is the empire of Rome, the greatest empire that ever was. It was divided into ten, or into sundry kingdoms; as I shewed you, and as we see this day. The little horn is antichrist. The empire shall be divided and weakened: then antichrist shall come. “He shall speak great words against the Most High, and shall consume the saints of the Most High, and think that he may change times and laws; and they shall be given into his hand.” Wherein he sheweth not only the pride and presumption of antichrist, but that he shall also prevail for a time. Such a one there hath been, and yet is. He blasphemeth God, murdereth the saints, hath changed times and laws, the laws of God and the laws of nature. He is antichrist.

To make an end of this part for [1] knowledge of antichrist, who he shall be, in what place he shall dwell, and of that which should let his coming; let us remember he shall be no Jew nor heathen, but a Christian, and no king or temporal wight, but a bishop, an universal priest, and most holy pope. As Hierome, upon the words of the prophet, O pastor et idolum, &c., “O idol shepherd, that,” &c., saith: Pastor stultus et imperitus haud dubitem quin sit antichristus, qui in consummatione mundi dicitur esse venturus [2]: “I doubt nothing but that this foolish and unskilful shepherd is antichrist, which should come towards the end of the world.” And further [3] saith: Tam sceleratus est pastor ut non idolorum cultor, sed ipse idolum nominetur; dum se appellat Deum et vult ab omnibus adorari [4]: “This shepherd is so wicked that he is not called a worshipper of idols, but an idol itself; because he calleth himself God, and will be worshipped of all men.” ...” - <https://books.google.as/books?id=n1IXAAAcAAJ&pg=PA918>

William Fulke (1538-1589) – Stapleton’s Fortress Overthrown. A Rejoinder To Martiall’s Reply. A Discovery Of The Dangerous Rock Of The Popish Church Commended By Sanders. By William Fulke, D.D., ... M.DCCC.XLVIII (1848), page 373

“... [page 373] but how will M. S., or all the Papists in the world, deny the city of Rome to be that Babylon and see of Antichrist, when the Angel on the last verse of the chapter saith, “And the woman which thou sawest is that great city, which hath dominion over the Kings of the earth?” which if any man say was any other city than Rome, all learning and learned men will cry out against him.

The see being found, it is easy to find the person by S. Paul's description; and this note especially, that excludeth the heathen tyrants, "He shall sit in the temple of God": which when we see to be fulfilled in the Pope although none of the eldest Fathers could see it, because it was performed after their death, we nothing doubt to say and affirm still, that the Pope is that "Man of Sin," and "Son of Perdition," the adversary that lifteth up himself "above all that is called God"; and shall be destroyed "by the spirit of the Lord's mouth, and by the glory of His coming." ... - <https://books.google.as/books?id=IfsQAAAAIAAJ&pg=PA373>

Georg Nigrinus (1530-1602) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2; (Translated from Nigrinus, Antichrists Gründliche Offenbarung, fol. 6v.), pages 327, 328

"... [page 327] The Jesuits claim to be sorely offended and have taken my declarations as an insult and blasphemy in branding the papacy as the Antichrist of which Daniel, Paul, Peter, John and even Christ prophesied. But this is as true as it is that Jesus is the Messiah, and I am prepared to show it even by their own definition of the word 'Antichrist'. ..." - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/327/mode/1up

"... [page 328] This Jesuit further contends that the Papacy cannot be antichrist because the Papacy has lasted for centuries, but that the antichrist is supposed to reign only for 3 1/2 years ... But no one doubts today that Daniel spoke of year-days, not literal days ... The prophetic time-periods of forty-two months, 1260 days, 1, 2, 1/2 times are prophetic, and according to Ezekiel 4, a day must be taken for a year. ..." - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/328/mode/1up

John Napier (1550-1617) – The Life and Works of John Napier, by Brian Rice, Enrique González-Velasco, Alexander Corrigan, pages 141-142, 149-150

"... [page 141] 23. Proposition.

The whore who in Revelation is stiled spiritual Babylon, is not reallie Babylon, but the very present citie of Rome. [page 141-142] ...

... [page 142] First, for that this Babylon is called † mysterium babylon, that is to say, mysticall or figuratiue Babylon: Therefore, it is not Babylon it selfe in Chaldee Secondlie, that olde Babylon in Chaldee was destroyed long before Saint Iohn wrote this, as was prophecied by Esay, by Ieremie, and by Dauid, and neuer rose to authoritie: But this Babylon, euen when Saint Iohn wrote, raigned ouer the † Kings of the earth: Therefore, it is not olde Babylon, but meaneth Rome, which at that time, and a thousand and foure hundreth yeares after that, had Empire ouer the whole earth. Thirdly, this mysticall Babylon, is said by the text, to be set vpon seuen hilles, and therefore it is Rome, which is called Septicollis, as VIRGIL testifieth, saying,

Septemque una sibi muro circundidit arces:

Within the walles of that citie, contained are seuen hils hie

And Propertius saith,

Septem urbs alta iugis, toti quapraesidet orbi,

On hils seuen that city stands, that hath empire aboue all lands.

Againe, Saint † Ierome libro Epistolarum, in diuers places approoueth the same ..." -
<https://books.google.as/books?id=zdJNDgAAQBAJ&pg=PA141>
<https://books.google.as/books?id=zdJNDgAAQBAJ&pg=PA142>

"... [page 149] 26. Proposition.

The Pope is that only Antichrist, prophecied of, in particular. ...

... there is one particular Apostatik kingdome, who is the chiefe and principall of all Antichrists, and is that great Antichrist, whom Paul calleth the man of sinne, and sonne of perdition, adversarie to God, and an extoller of himselfe aboue all that is called God, with diverse other epithets contained, 2 Thes 2. Leauing therefore all other smaller Antichrists, this great Antichrist, and chiefe head of all Antichrists, is hee whom here we haue to trie out, whō (for remouing of al doubts) we say cannot be the Mahomet, neither any Turke, Jew or [page 149-150] Ethnick. ...

... Thirdly, a part must his raigne be of the Latin Empyre, as is prooued (Proposition 24.) and one pretending friendship thereunto, yea, he must fit in that spiritul Babylon, prooued to be Rome ... because on the one part, all the notes and tokens of the Antichrist, giuen vs by the scriptures, are most euident properties of the Pope, and doth altogether agree to him. ..." -
<https://books.google.as/books?id=zdJNDgAAQBAJ&pg=PA149>
<https://books.google.as/books?id=zdJNDgAAQBAJ&pg=PA150>

Matthias Flacius (1570) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2, (citing Flacius, Etliche Hochwichtige Ursachen und Gründe, warumb das sich alle Christen von dem Antichrist ... absondern sollen), page 317

"... [page 317] The sixth and last reason for our separation from the pope and his followers be this: By many writings of our church, by the Divinely Inspired Word, by prophecies concerning the future and by the special characteristics of the papacy, it has been profusely and thoroughly proved that the pope with his prelates and clergy is the real true great Antichrist, that his kingdom is the real Babylon, a never ceasing fountain and a mother of all abominable idolatry. ..." -
https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/317/mode/1up

King James Charles Stuart I (England) or VI (Scotland) (1566-1625) – An Apologie for the Oath of ALLEGIANCE. ... April 8, ANNO 1609, Cum priuilegio Regali. by King James I (King of England (& VI (6) of Scotland)), pages 51-57,59,108,112,122

"... [page 51] But in the Cardinals opinion, I haue shewed my selfe an Heretike (I am sure) in playing with the name of Babylon, and the Towne vpon seuen hilles; as if I would insinuate Rome at this present to bee spiritually Babylon. And yet that Rome is called Babylon, both in S. Peters Epistle and in the Apocalyps, our Anserer freely confeßeth. As for the definition of the Antichrist, I will not vrge so obscure a poynt, as a matter of Faith to be neceßarily beleued of all Christians; but what I thinke [page 51-52] herein, I will simply declare.

That there must be an ANTICHRIST, and in his time a generall Defection; wee all agree. But the Time, Seat and Person of this Antichrist, are the chiefe Questions whereupon wee differ: and for that, wee must search the Scriptures for out resolution. As for my opinion; I thinke S. Paul in the 2. to the Thessalonians doeth vtter more clearly that which S. Iohn speaketh more mystically of the Antichrist. ..." - <https://books.google.as/books?id=XLwafeqEPT8C&pg=PA51>
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA52>

“... **[page 52]** First that in the place hee meaneth the Antichrist, it is plaine, since he saith there must first bee a Defection; and that in the Antichrists time onely that eclipse of Defection must fall vpon the Church, all the Romish Catholikes are strong enough : otherwise their Church must be daily subiect to erre, which is cleane contrary to their maine doctrine. Then describing him (he saith) that The man of Sinne, Filius perditionis, shall exalt himselfe aboue all that is called God. But who these be whom of the Psalmist saith, Dixi, vos Dijestis, Bellarmine can tell. in old Diuinty it was wont to be Kings: Bellarmine will adde Church-men; Let it bee both. It is well enough knowen, who **[page 52-53]** now exalteth himselfe aboue both the Swords. ...”

And after that S. Paul hath thus described the Person, he next describeth the Seat; and telleth that He shal sit in the Temple of GOD. that is, the bosome of the Church; yea in the very heart thereof. Now here this Apostolike Seat is, I leaue it to be duessed: And likewise who it is that sitting there, sheweth himselfe to bee God; pardoning Sinnes, redeeming Soules and defining Faith, controuling and iudging all Men and to be iudged of none. ...” -

<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA52>

<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA53>

“... **[page 53]** Anent the Time, S. Paul is plainest of all. For he calleth the Thessalonians to memory, That when he was with them he tolde them these things: and therefore they know (sith he) what the impediment was, and who did withhold that the man od Sinne was not reuealed, although the mysterie of iniquitie was already working. That the Romane Emperours in S. Pauls time needed no reuealing to the Christians to be men of Sinne or sinfull men, no childe doubeth: but the reuelation he speaketh of was a mysterie, a secret; It should therefore seeme that hee durst not publish in his Epistle what that impediment was. It may be he meant **[page 53-54]** by the translating of the Seate of the Romane Empire, and that the translation thereof should leaue a roome for the man of Sinne to sit downe in. And that he meant not that man of Sinne of these Ethnicke Emperours in his time, his introduction to this discourse maketh it more then manifest. For he saith (fearing they should be deceiued thinking the day of the Lords second comming to be at hand) he hath therefore thought good to forewarne them that this generall Defection must first come. Whereby it well appeareth that hee could not meane by the present time but bu a future, and that a good long time: otherwise he proued ill his argument, that the Lords comming was not at hand. Neither can the forme of the Destruction of this man of Sinne agree with the maner of spoile, that the Gothes and Vandals made of Ethnick Rome. For our Apostle saith, [a] That this wicked man shall be consumed by the Spirit of the Lords mouth, and abolished by his comming. Now I would thinke that the word of God and the Preaching thereof, should be meant by the Spirit of the Lords mouth, which should peece and peece consume and diminsh the power of **[page 54-55]** ...” -

<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA54>

<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA55>

“... **[page 55]** that man of Sinne, till the brightnesse of the Lords second comming should vtterly abolish him. And by his expresseing the meanes of his working, he doeth likewise (in my opinion) explaine his meaning very much. For he saith, It shalbe by a strong delusion, by lying wonders, &c. Well, what Church it is that vanteth them of their innumerable miracles, and yet most of them contrary to their owne doctrine: Bellarmine can best tell you with his hungry Mare, that turned her taile to her prouender and kneeled to the Sacrament; And yet (I am sure) hee will be ashamed to say, that the holy Sacrament is ordained to be worshipped by Oues & Boues & caetera pecora campi.

Thus haue I prooued out of S. Paul now, that the Time of the Antichrists comming, and the generall Defection was not to bee till long after the time that he wrote in; That his Seat was to be in the Temple and Church of God; and, That his Actions (which can best point at his Person) should be to Exalt himselfe aboue all that were called Gods. S. Iohn indeed doeth more amply, though mystically, describe this Antichrist, which vnder the figure of a monstrous [page 55-56] Beast, with seuen heads and ten hornes, hee sets forth in the xiiij Chap. and then interpreteth in the xvij. where he calles her a Whoore sitting vpon many waters, and riding vpon the said monstrous Beast; concluding that Chapter with calling that Woman, that great Citie which reigneth ouer the Kings of the earth. And both in that Chapter, and in the beginning of the next he calles that great citie, Babylon. ...” -
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA55>
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA56>

“... [page 56] So as to continue herein my formerly proposed Methode, of the Time, Seat and Person of Antichrist; this place doeth clearely and vndenyably declare that Rome is, or shall be the Seat of that Antichrist. For first, no Papist now denyeth that by Babylon here Rome is directly meant; and that this Woman is the Antichrist does clearely appeare by the time of his working (described by 42. Moneths in the xiiij. Chap.) which doeth iustly agree with that three yeeres and a halfe time, which all the Papists giue to the Reigne of Antichrist. Besides that, the Beast it selfe with seuen heads and tenne hornes, hauing one of her heads wounded and healed againe, is described iust alike in the xiiij. and xvij. Chap. being in the former prooued to be the An- [page 56-57] tichrist by the time of her Reigne; and in the latter Rome by the name of Babylon, by the confeßion of all the Papists: So as one point is now cleere, that Rome is the Seat of the Antichrist. ...” -
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA56>
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA57>

“... [page 59] Nor yet that turning Christian Rome while she was in the conuerting, which immediately followed the Apostles time, glorious by the Martyrdome of so many godly Bishops: But that Antichristian Rome, when as the Antichrist shall set downe his feate there; after that by the working of that Myserie of iniquitie, Christian Rome shall become to bee corrupted ...” -
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA59>

“... [page 108] Hauing now made this digression anent the Antichrist, which I am sure I can better fasten vpon the Pope, then Bellarmine can doe his pretended temporall Superioritie ouer Kings: I will returne againe to speake of this Answerer; ...” -
<https://books.google.as/books?id=XLwafeqEPT8C&pg=PA108>

“... [page 112] out of their number onely, the Pope to be elected; who claimeth the absolute Superioritie ouer all Kings ...” - <https://books.google.as/books?id=XLwafeqEPT8C&pg=PA112>

“... [page 122] Popery ...” - <https://books.google.as/books?id=XLwafeqEPT8C&pg=PA122>

James VI and I, Ane Fruitful Meditatioun, contening ane plane and facill expositioun of ye 7.8.9 and 10 versis of the 20 chap. of the Reuelatioun in forme of ane sermon (Edinburgh, 1588), introduction.)

“... [webpage, “THE FIRST PART”] especially the Antichrist and his Clergy, who not only infect the earth anew, but rule also over the whole, through the decrease of true doctrine, and the number of the faithful following it, and the daily increase of errors, and nations following them, and believing lies hating the truth, and taking pleasure in unrighteousness, [2nd Thessalonians 2:11-12]. ...” -
<https://palamambron.substack.com/p/a-fruitful-meditation-containing>

“... [webpage, “THE FIRST PART”] especially the Antichrist and his Clergie, who not onely infect the earth a new, but rule also over the whole, through the decrease of trew doctrine, and the number of the faithful following it, and the dayly increase of errours, and nations following them, and beleiving lies hating the trewth, and taking pleasure in unrighteousness, 2 Thess. 2.11, 12. ...” - <https://www.jesus-is-lord.com/kjreve20.htm>

Irish Articles Of Religion (1615) – The History Of The Puritans; or, Protestant Nonconformists; From The Reformation in 1517. To The Revolution in 1688... by Daniel Neal, M.A. ... Volume V. (5) LONDON ... 1822, page xlviii (48)- xlix (49)

“... [page xlviii (48)] 80. The bishop of Rome is so far from being the supreme head of the universal church of Christ, that his works and [page xlviii (48) to xlix (49)] doctrine do plainly discover him to be that man of sin foretold in the Holy Scriptures, “whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming. ...”” - <https://books.google.as/books?id=HiVBAAAACAAJ&pg=PR48>

The Millennial Harbinger ... conducted by Alexander Campbell ... Third Series - Volume I (1) ... 1844, page 395

“... [page 395, Confession of Faith at Rochelle ... in their seventeenth national synod (held at Gap under Henry IV. in the year 1603), 31st article] And since the Bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called of God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample underfoot the lawful authority of magistrates, by taking away, giving, and exchanging kingdoms; we believe and maintain that it is the very Antichrist and the Son of Perdition predicted in the word of God under the emblem of a whore clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and has already begun to do. ...” - <https://books.google.as/books?id=AKEoAAAAYAAJ&pg=PA395>

David Pareus (1548-1622) – A Commentary Upon the Divine Revelation of the Apostle and Evangelist John By David Pareus Translated Out Of The Latine Into The English By Elias Arnold. Amsterdam, Printed By C. P. 1644; page 450

“... [page 450; Chapter XVIII (18)] First, that Rome is the Seat of Antichrist.

Secondly, that the Pope of Rome is Antichrist.

Thirdly, that Papall Rome before the last judgement, shall be miserably burnt, and utterly overthrown. ...” - https://books.google.as/books?id=9y_mAAAAMAAJ&pg=RA1-PA491

Westminster Confession (1647) – Westminster Confession Of Faith (1647), "Original Wording", webpage, Left Column; Chapter XXV (25) Of The Church, VI. (6)

“... [webpage, “Original Wording” (1647), Left Column] Chapter XXV Of The Church VI. There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God. ...” - <https://reformed.org/historic-confessions/comparison-of-the-1646-edition-to-the-american-revision/>

Roger Williams (1603-1683) – The Bloody Tenent Of Persecution For Cause Of Conscience Discussed: And Mr. Cotton's Letter Examined And Answered. by Roger Williams ... LONDON ... 1848, page 236

“... [page 236] It is true, anti-christ, by the help of civil powers, hath his prisons to keep Christ Jesus and his members fast: such prisons may well be called bishops' prisons, the pope's, the devil's prisons. These inquisition-houses have ever been more terrible than the magistrate's. ...” - <https://books.google.as/books?id=634rAAAAYAAJ&pg=PA236>

Baptist Confession (1689) – The 1689 Baptist Confession of Faith; Chapter 26; Paragraph 4; webpage

“... [webpage; The 1689 Baptist Confession of Faith; Chapter 26; Paragraph 4] The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner; ^[7] neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming. ^[8].

[7] Col. 1:18; Matt. 28:18-20; Eph. 4:11-12

[8] 2 Thess. 2:2-9 ...” - <https://www.the1689confession.com/1689/chapter-26>

Samuel Lee (1625-1691) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 3, page 112 (citing Samuel Lee, Antichristi Excidium, p. 1)

“... [page 112] Convenit inter omnes Ecclesiae Evangelicae fautores Pontificem Romanum esse Antichristum, ejusque tyrannidem in 1260 dies propheticos (id est annos). [It is agreed among all maintainers of the Evangelical Church that the Roman Pontiff is Antichrist, and his tyranny in 1260 prophetic days (that is, years).] ...” - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-03-pfof-1946-v-03_202301/page/112/mode/1up

Sir Isaac Newton (1642-1727) – Observations Upon The Prophecies Of Daniel, And The Apocalypse Of St. John. In Two Parts. by Sir Isaac Newton, LONDON ... M.DCC.XXXIII (1733), page 75

“... [page 75] But it was a kingdom of a different kind from the other ten kingdoms, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a Seer; and by its mouth speaking great things and changing times and laws, it was a Prophet as well as a King. And such a Seer, a Prophet and a King, is the Church of Rome.

A Seer, ‘Επισκοπης, is a Bishop in the literal sense of the word; and this Church claims the universal Bishoprick.

With his mouth he gives laws to kings and nations as an Oracle; and pretends to Infallibility, and that his dictates are binding to the whole world; which is to be a Prophet in the highest degree. ...” - <https://books.google.as/books?id=gG5BAAAACAAJ&pg=PA75>

John Wesley (1703-1791) – Explanatory Notes Upon The New Testament. by John Wesley, M.A. ... New Edition, Volume II. (2) LONDON ... 1813, page 216

“... [page 216] V. 3. Unless the falling away—From the pure faith of the gospel, come first. ... the man of sin, the son of perdition ... the pope has an indisputable claim to those titles. He is, in an emphatical sense, The man of sin, as he increases all manner of sin above measure. And he is too properly styled, The son of perdition, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God, or that is worshipped--Commanding angels, and putting kings under his feet, both of whom are called gods in Scripture; claiming the highest power, the highest honour; suffering himself not once only to be styled God or Vice-god. Indeed no less is implied in his ordinary title, Most Holy Lord, or Most Holy Father. So that he sitteth—Enthroned, in the temple of God—Mentioned Rev. xi. 1, declaring himself that he is God--Claiming the prerogatives which belong to God alone. ...” - <https://books.google.as/books?id=gSZVAAAAYAAJ&pg=PA216>

Samuel Cooper (1725-1783) – A Discourse On The Man Of Sin; Delivered In The Chapel Of Harvard College, In Cambridge, New-England, September 1, 1773, ... by Samuel Cooper, D.D. ... BOSTON ... M,DCC,LXXIII (1773), pages 24, 40

“... [page 24] and if antichrist is not to be found in the chair of St. Peter, he is nowhere to be found; ...” - <https://archive.org/details/discourseonmanof01coop/page/24/mode/1up>

“... [page 40] By this Man, in the singular number, the absolute monarchy in the church of Rome is well described; though we do not suppose any particular Pope is intended, but the Bishops of Rome in succession. It gives us a general character of that order of men, and of those who have had the principal share in their ecclesiastical administration; the chief promoters and defenders of the Romish apostacy. ...” - <https://archive.org/details/discourseonmanof01coop/page/40/mode/1up>

Presbyterian Confession (1729) – The Westminster Confession Of Faith, With Introduction And Notes by The Rev. John Macpherson, M.A., Findhorn, Edinburgh ... 1881, Chapter XXV. (25) Of The Church, VI. (6), page 928, Left Column

“... [page 928, Left Column, the Presbyterian Church adopting the Westminster Confession with their own alterations (see page 919, Left Column)] VI. -- There is no other head of the Church but the Lord Jesus Christ. ^[1] Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church, against Christ and all that is called God. ^[2]

[1] Col. 1, 18. [2] Matt. xxiii, 8, 9, 10. ...” - <https://books.google.as/books?id=pd4xAQAAMAAJ&pg=PA928>

Church Of England Homily (17th - 18th Century) – Two Books Of Homilies Appointed To Be Read In Churches. by John Griffiths, Oxford: At The University Press. M.DCCC.LIX (1859), page 115

“... [page 115] He [“the bishop of Rome”, page 114] ought therefore rather be called Antichrist and the successor of the Scribes and Pharisees, than Christ's vicar or St. Peter's successor ...” - <https://books.google.as/books?id=GkXzC7u50LoC&pg=PA115>

J. H. Merle D'Aubigne (1794-1872) – History of the Reformation of the Sixteenth Century, John H. Merle D'Aubigne, D.D., ... Volumes I. (1) to IV. (4); (1847); Volume Second, Book VI (6). The Papal Bull-1520, Chapter XII. (12), page 215, Right Column

“... [page 215, Right Column] Luther ... proved, by the revelations of Daniel and St. John, by the epistles of St. Paul, St. Peter and St. Jude, that the reign of Antichrist, predicted and described in the Bible, was the Papacy. ...” -

<https://archive.org/details/historyofreforma00merluoft/page/215/mode/1up>

Charles Spurgeon (1834-1892) – The Complete Works of C. H. Spurgeon, Volume 12: Sermons 668 to 727, by Charles H. Spurgeon, page “PT744”

“... [google books pagination, page “pg=PT744”] It is the bounden duty of every Christian to pray against Antichrist, and as to what Antichrist is no sane man ought to raise a question. If it be not the Popery in the Church of Rome and in the Church of England, there is nothing in the world that can be called by that name. If there were to be issued a hue and cry for Antichrist, we should certainly take up those two churches on suspicion, and they certainly would not be let loose again, for they so exactly answer the description. Popery anywhere, whether it be Anglican or Romish, is contrary to Christ's gospel, and is the Antichrist, and we ought to pray against it. It should be the daily prayer of every believer that Antichrist might be hurled like a millstone into the flood and sink to rise no more. But if we can pray against error for Christ, because it wounds Christ, because it robs Christ of his glory, because it puts sacramental efficacy in the place of his atonement, and lifts a piece of bread into the place of the Savior, and a few drops of water into the place of the Holy Ghost, and puts a mere fallible man like ourselves up as the vicar of Christ on earth; ...” -

<https://books.google.as/books?id=HtXNBgAAQBAJ&pg=PT744>

William Miller (1782-1849) – Memoirs of William Miller ... by Sylvester Bliss ... BOSTON ... 1853, pages 197, 368

“... [page 197] 7. The Rise of the Papacy—the Little Horn of Dan. 7th – Mr. Miller claimed that the one thousand two hundred and sixty years of the Papacy were to be reckoned from A. D. 538, by virtue of the decree of Justinian. This decree, though issued A. D. 533, did not go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of Papacy, he was sustained by Croly (see his work on Apoc., pp. 113–117); G. T. Noel (see Prospects of Ch., p. 100); Wm. Cunninghame, Esq. (Pol. Destiny of the Earth, p. 28); Keith, vol. 1, p. 93; Encyclopedia of Rel. Knowl., art. Antichrist; Edward King, Esq., and others. ...” - <https://archive.org/details/book-history-memoirs-of-william-miller-by-sylvester-bliss/page/197/mode/1up>

“... [page 368] The little horn of the 7th and 8th chapters of Daniel, the man of sin of the 2d chapter of 2d Thessalonians, the latter part of the beast and the image-beast of the 13th chapter of Revelation, are evidently prophecies concerning the Popes of Rome. ...” - <https://archive.org/details/book-history-memoirs-of-william-miller-by-sylvester-bliss/page/368/mode/1up>

James Aitken Wylie (1808-1890) – The Papacy Is The Antichrist - Proof by James Aitken Wylie (2013), page “PREFACE”

“... [page “PREFACE”] PREFACE. ... The same line of proof which establishes that Christ is the promised Messiah, conversely applied, establishes that the Roman system is the predicted Apostacy.

In the life of Christ we behold the converse of what the Antichrist must be; and in the prophecy of the Antichrist we are shown the converse of what Christ must be, and was. And when we place the Papacy between the two, and compare it with each, we find, on the one hand, that it is the perfect converse of Christ as seen in his life; and on the other, that it is the perfect image of the Antichrist, as shown in the prophecy of him. We conclude, therefore, that if Jesus of Nazareth be the Christ, the Roman Papacy is the Antichrist. ..." - <https://books.google.as/books?id=tE4TBwAAQBAJ&pg=PT3>

Ellen G. White (1827-1915) & Seventh-day Adventist movement (1863 to present) – The Great Controversy (1888 ed.), by Ellen G. White (notation section, Note 2, Page 54), page 680.1

"... [page 680.1 (1888 ed.)] Note 2. Page 54 ... The papacy, however, was no less the instrument of Satan than was pagan Rome; for all the power, the seat, and the great authority of the papacy, were given it by the dragon. And so, although the pope professes to be the vicegerent of Christ, he is, in reality, the vicegerent of Satan--he is antichrist. ..." - <https://m.egwwritings.org/en/book/133.3081>

LeRoy Edwin Froom (1890-1974) – LeRoy Edwin Froom, Prophetic Faith Of Our Fathers, Volume 2, pages 484-485

"... [page 484] In Germany, Switzerland, France, Denmark, Sweden, England, and Scotland there had been simultaneous and impressive declarations by voice and pen that the Papacy was the specified Antichrist of prophecy. The symbols of Daniel, Paul, and John were applied with tremendous effect. Hundreds of books and tracts impressed their contention upon the consciousness of Europe. Indeed, it gained so great a hold upon the minds of men that Rome, in alarm, saw that she must [page 484-485] successfully counteract this identification of Antichrist with the papacy, or lose the battle. ...

... The Jesuits were summoned to aid in the extremity, and cleverly provided the very method needed both for defense and for attack. ..." - https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02_202301/page/484/mode/1up

Ian Richard Kyle Paisley, Baron Bannside, PC (1926-2014) – web news article; Huffington Post; September 12, 2014, 9:08am BST

"... [web news article; Huffington Post; September 12, 2014, 9:08am BST] When he [Ian R. K. Paisley] was member of the European Parliament for Northern Ireland, he was beaten and hauled out by fellow parliamentarians after heckling Pope John Paul II when he came to deliver a speech back in October 1988.

Holding up a series of posters reading "Pope John Paul II ANTICHRIST", the then DUP leader shouted: "I refuse you as Christ's enemy and Antichrist with all your false doctrine." ...

... Speaking later on in a 2001 documentary on his life, The Unquiet Man, Dr Paisley expressed his pride at being "the only person to have the courage to denounce the Pope". ..." - https://www.huffingtonpost.co.uk/2014/09/12/ian-paisley-pope-antichrist_n_5809840.html

See also - <https://christianitybeliefs.org/end-times-deceptions/dr-ian-paisley-declares-who-is-the-antichrist/>

Edward Hendrie (present (2023); author, lawyer, and employee of U.S. State Department) – Solving The Mystery Of Babylon The Great by Edward Hendrie, page vii - [go back one page], 263

“... [page vii] the Roman Catholic Church is Babylon the Great. It is called “Mystery” because it presents itself as a “Christian” church, when in fact it is a false front for a Judeo/Babylonian theocracy. ...” - <https://books.google.as/books?id=MKi7ibnzbygC&pg=PA1>

“... [page 263] In order to conceal the fact that the pope fulfills the prophecy in 2 Thessalonians 2:1-4 of the antichrist sitting in the temple of God, the pope had his minions, the Jesuits, promote the millennium temple fable so that the deceived will be looking for the antichrist in the distant future and not see the papal antichrist right beneath their noses. ...” - <https://books.google.as/books?id=MKi7ibnzbygC&pg=PA263>

See also his interview here with Texe Marrs - <https://911nwo.com/2023/02/21/appendix-21-the-pope-is-the-antichrist-edward-hendrietexe-marrs-interview-2015/>

ADDITIONAL MATERIALS:

In a general sense, Catholic scholars have applied the term “antichrist” to anyone who claims the prerogative of ‘universal (ecumenical) bishop’, such as “Bishop John the Faster” of Constantinople (“... Patriarch of Constantinople (John IV, 582-595), famous chiefly through his assumption of the title “æcumenical patriarch”; d. 2 September, 595. ...”), with whom “Gregory I” (whom Catholicism identifies as a “Patriarch of Antioch”):

Roman Catholic Online Encyclopedia, “J”, “John the Faster”:

“... “He understood it as an exclusion of all the others [privative quoad omnes alios] so that he who calls himself æcumenic, that is, universal, thinks all other patriarchs and bishops to be private persons and himself the only pastor of the inhabited earth” (so Horace Giustiniani at the Council of Florence; Hergenröther, “Photius”, I, 184). For this reason Gregory does not spare his language in denouncing it. It is “diabolical arrogance” (Epp., V, xx, in P.L., XXVII, 746, xxi, 750, etc.); he who so calls himself is antichrist. ...”

“... Pope Leo IX writes to Michael Cæularius of Constantinople (in 1053): “How lamentable and detestable is the sacrilegious usurpation by which you everywhere boast yourself to be the Universal Patriarch” (op. cit., p. 182) ...” - <https://www.newadvent.org/cathen/08493a.htm>
<https://www.catholic.com/encyclopedia/john-the-faster>

In a more textually identified sense, Roman Catholic scholars, such as Richard Challoner et al., also identified the “little horn” of **Daniel 7** (being the 5th authority to rule (following the 4th kingdom, or pagan Rome)), as antichrist:

Douay Rheims (Jesuit) Bible Notation - Daniel 7:

“... Four great beasts ... Viz., the Chaldean, Persian, Grecian, and Roman empires. ... Another little horn ... This is commonly understood of Antichrist. ...” - <https://drbo.org/chapter/32007.htm>

Roman Catholic Online Encyclopedia; “A”; “Antichrist”:

“... In composition anti has different meanings: ... Antichrist (Greek Antichristos). ... The word Antichrist occurs only in the Johannine Epistles; but there are so-called real parallelisms to these occurrences in the Apocalypse, in the Pauline Epistles, and less explicit ones in the Gospels and the Book of Daniel. ...” - <http://www.newadvent.org/cathen/01559a.htm>

“... **anti** ... (**in the place of** ...” [Roman Catholic Online Encyclopedia; “S”; “Sacrifice”] - <http://www.newadvent.org/cathen/13309a.htm>

“**Vicar** (Latin **vicarius**, from vice, “**instead of**”) ...” [Online Catholic Encyclopedia, Vicar] - <https://www.newadvent.org/cathen/15401a.htm>

In Latin, “christi” means Christ, Anointed.

Roman Catholic Online Encyclopedia, “J”, “Origin of the Name of Jesus Christ”:

“... Christus or “anointed” ...” - <https://www.newadvent.org/cathen/08374x.htm>

Roman Catholic Online Encyclopedia, “V”, “Vicar of Christ”:

“**Vicar of Christ** (Latin **Vicarius Christi**). ... thus, Innocent III appeals for his power to remove bishops to the fact that he is **Vicar of Christ** (cap. “Inter corporalia”, 2, “De trans. ep.”). ... and states that it is the Roman Pontiff who is “the successor of Peter and **the Vicar of Jesus Christ**” (cap. “Licet”, 4, ibid.). The title **Vicar of God** used for the pope by Nicholas III (c. “Fundamenta ejus”, 17, “De elect.”, in 6) is employed as an equivalent for **Vicar of Christ**” - <https://www.newadvent.org/cathen/15403b.htm>

Papal Encyclicals (Net); The Great Encyclical Letters of Pope Leo XIII”, Encyclical Letter June 20, 1894; Praeclara Gratulationis Publicae:

“But since **We hold upon this earth the place of God Almighty**, ...” - <https://www.papalencyclicals.net/Leo13/113praec.htm>

Roman Catholic Online Encyclopedia, “C”, “Church”:

“... It will be enough, however, to refer to the evidence contained in the epistles of St. Ignatius, Bishop of Antioch, himself a disciple of the Apostles. In these epistles (about A.D. 107) he again and again asserts that the supremacy of the bishop is of Divine institution and belongs to the Apostolic constitution of the Church. He goes so far as to affirm that **the bishop stands in the place of Christ Himself**. ...” - <http://www.newadvent.org/cathen/03744a.htm>

Roman Catholic Online Library; Church Documents; “Ad Sinarum Gentem (1954)”; Point 11:

“... Supreme Pontiff, **Vicar of Jesus Christ** on earth ...” - http://www.newadvent.org/library/docs_pi12ad.htm

Roman Catholic Online Library; Church Documents; “In Plurimis (1888)”; Point 2:

“... We, indeed, to all men are the **Vicar of Christ, the Son of God** ...” - http://www.newadvent.org/library/docs_le13ip.htm

Roman Catholic Online Bible (Douay Rheims), Daniel 7:

“... ([Notation] ... The little horn is usually identified with Antiochus Epiphanes (b.c. 176-164), the persecutor of the Machabees; but he was the eighth, not the tenth of his line, and the explanations given of the ‘three horns’ displaced by him seem curiously forced. ...” - <https://www.newadvent.org/bible/dan007.htm>

Douay Rheims Bible Online; Daniel 8:

“... A ram ... The empire of the Medes and Persians. ... A he goat ... The empire of the Greeks, or Macedonians. Ibid. He touched not the ground ... He conquered all before him, with so much rapidity, that he seemed rather to fly, than to walk upon the earth. – Ibid. A notable horn ... Alexander the Great. ...” - <https://www.drbo.org/chapter/32008.htm>

Roman Catholic Online Bible (Douay Rheims), on Daniel 8:

“... The description of Antiochus Epiphanes is not particularly recognizable. ...” - <https://www.newadvent.org/bible/dan008.htm>

Roman Catholic Online Encyclopedia, “D”, “Book of Daniel”:

“Daniel sees a ram with two horns (the Medes and the Persians) pushing victoriously towards the west, north and south, until it is struck by a he-goat (the Greeks) with a great horn (Alexander) between its eyes. This great horn is soon broken in its turn, and gives place to four others (the Greek kingdoms of Egypt, Syria, Macedonia, and Thrace), from one of which grows out a “little horn” ...” - <https://www.newadvent.org/cathen/04621b.htm>

The History of the Reformation of the Sixteenth Century, by J. H. Merle D’Aubigne, Volume 2, Book 6, Chapter 4, page 192.5 (“(218) Caput orbis et consequenter orbis totus in virtute (De juridica et irrefragabili veritate Romanae Ecclesiae. Bibl. Max. xix, cap. iv.” (De juridica et irrefragabili veritate Romanae Ecclesiae Romanique Pontificis (Rome, 1520))); “Master of the Sacred Palace” (Magister Sacri Palatii), is the Pope’s theologian - <http://www.newadvent.org/cathen/10039a.htm> ; “Sylvester” - <http://www.newadvent.org/cathen/10095b.htm>

“... [page 192.5] Few were more active in supporting Doctor Eck than Sylvester Mazzolini de Prierio, master of the sacred palace. He had just published a work in which he laid down that not only did the infallible decision of all controverted points belong to the pope alone, but that the papal dominion was the fifth monarchy prophesied by Daniel, and the only true monarchy; that the pope was the first of all ecclesiastical princes, the father of all secular rulers, the chief of the world, and, essentially, the world itself (218). In another writing, he affirmed that the pope is as much superior to the emperor, as gold is more precious than lead; that the pope may elect and depose both emperors and electors, establish and annul positive rights, and that the emperor, though backed by all the laws and nations of Christendom, cannot [193] decide the least thing against the pope’s will. Such was the voice that issued from the palace of the sovereign pontiff; such was the monstrous fiction which, combined with the scholastic doctrines, pretended to extinguish the dawning truth. If this fable had not been unmasked as it has been, and even by learned men in the Romish communion, there would have been neither true religion nor true history. The papacy is not only a lie in the face of the Bible; it is so even in the face of the annals of all nations. Thus the Reformation, by breaking its charm, emancipated not only the Church, but also kings and people. It has been said that the Reformation was a political work; in this sense it is true; but this is only a secondary sense. ...” - <https://m.egwwritings.org/en/book/904.379>

Other scholars, and religious historians, basically agreed, that “antichrist” was found in parallelism in **Daniel**, the Gospels, Paul’s epistle of **Thessalonians**, and the book of **Revelation** given under different terminology, or symbolism, and appeared after the division (ca. AD 476) of the pagan Roman empire.

Henry Grattan Guinness – Romanism and the Reformation: From the Standpoint of Prophecy
By Henry Grattan Guinness, page 194:

“... [page 194] Paul distinctly tells us that he knew, and that the Thessalonians knew, what that hindrance was, and that it was then in existence. The early Church, through the writings of the Fathers, tells us what it knew upon the subject, and with remarkable unanimity affirms that this “let,” or hindrance, was the Roman empire as governed by the Caesars; that while the Caesars held imperial power, it was impossible for the predicted antichrist to arise, and that on the fall of the Caesars he would arise. Here we have a point on which Paul affirms the existence of knowledge in the Christian Church. The early Church knew, he says, what this hindrance was. The early Church tells us what it did know upon the subject, and no one in these days can be in a position to contradict its testimony as to what Paul had, by word of mouth only, told the Thessalonians. It is a point on which ancient tradition alone can have any authority. Modern speculation is positively impertinent on such a subject. ...” -

<https://books.google.as/books?id=0dwpAAAAYAAJ&hl=en&pg=PA194#v=onepage&q&f=false>

Roman Catholic Online “Fathers”:

Justin Martyr

“DIALOGUE WITH TRYPHO; CHAPTER XXXII – TRYPHO OBJECTING THAT CHRIST IS DESCRIBED AS GLORIOUS BY DANIEL, JUSTIN DISTINGUISHES TWO ADVENTS.

... and he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High. ...” -

<https://www.newadvent.org/fathers/0128.htm>

Irenaeus of Lyons

“Book V, Chapter 26

John and Daniel have predicted the dissolution and desolation of the Roman Empire, which shall precede the end of the world and the eternal Kingdom of Christ. The Gnostics are refuted, those tools of Satan, who invent another Father different from the Creator.

1. In a still clearer light has John, in the Apocalypse, indicated to the Lord's disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, ...” - <https://www.newadvent.org/fathers/0103526.htm>

“Book V, Chapter 30

Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation. ...

3. It is therefore more certain, and less hazardous, to await the fulfillment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name Evanthas (EUAN QAS) contains the required number, but I make no allegation regarding it. Then also Lateinos (LATEINOS) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: ..." - <https://www.newadvent.org/fathers/0103530.htm>

Tertullian

“ON THE RESURRECTION, CHAP. XXIV

“For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.” What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? “And then shall be revealed the wicked one, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.” - <https://www.newadvent.org/fathers/0316.htm>

“APOLOGY, CHAP. XXXII.

There is also another and a greater necessity for our offering prayer in behalf of the emperors, nay, for the complete stability of the empire, and for Roman interests in general. For we know that a mighty shock is pending over the whole earth – in fact, the very end of all things threatening dreadful woes – is only retarded by the continued existence of the Roman empire. We have no desire, then, to be overtaken by these dire events; and in praying that their coming may be delayed, we are lending our aid to Rome’s duration.” - <https://www.newadvent.org/fathers/0301.htm>

Hippolytus

“TREATISE ON CHRIST AND ANTICHRIST.

25. Then he says: “A fourth beast, dreadful and terrible; it had iron teeth and claws of brass.” And who are these but the Romans? which (kingdom) is meant by the iron – the kingdom which is now established; for the legs of that (image) were of iron. And after this, what remains, beloved, but the toes of the feet of the image, in which part is iron and part clay, mixed together?

And mystically by the toes of the feet he meant the kings who are to arise from among them; as Daniel also says (in the words), “I considered the beast, and lo there were ten horns behind it, among which shall rise another (horn), an offshoot, and shall pluck up by the roots the three (that were) before it.”

And under this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, viz., the three kings of Egypt, and Libya, and Ethiopia, whom he cuts off in the array of battle. And he, after gaining terrible power over all, being nevertheless a tyrant, shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: “I considered the horn, and behold that horn made war with the saints, and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire.”

26. ...

27. As these things, then, are in the future, and as the ten toes of the image are equivalent to (so many) democracies, and the ten horns of the fourth beast are distributed over ten kingdoms, let us look at the subject a little more closely, and consider these matters as in the clear light of a personal survey.

28. The golden head of the image and the lioness denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander’s time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present; the toes of the feet which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the Antichrist in their midst; the stone that smites the earth and brings judgment upon the world was Christ.” - <https://www.newadvent.org/fathers/0516.htm>

Cyprian of Carthage

“TREATISE XI.; EXHORTATION TO MARTYRDOM, ADDRESSED TO FORTUNATUS.

PREFACE.

1. You have desired, beloved Fortunatus that, I since the burden of persecutions and afflictions is lying heavy upon us, and in the ending and completion of the world the hateful time of Antichrist is already beginning to draw near, I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest.” - <https://www.newadvent.org/fathers/0507.htm>

Lactantius Firminianus

“Divine Institutions (Divinae Institutiones); Book VII, Chapter 25, OF THE LAST TIMES, AND OF THE CITY OF ROME:

These are the things which are spoken of by the prophets as about to happen hereafter: ... The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains it appears that nothing of this kind is to be feared.

But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things; and the God of heaven is to be entreated by us and implored – if, indeed, His arrangements and decrees can be delayed – lest, sooner than we think for, that detestable tyrant should come who will trader-take so great a deed, and dig out that eye, by the destruction of which the world itself is about to fall.” -

<https://www.newadvent.org/fathers/07017.htm>

Cyril of Jerusalem

“Catechetical Lectures; LECTURE XV.; ON THE CLAUSE, AND SHALL COME IN GLORY TO JUDGE THE QUICK AND THE DEAD; OF WHOSE KINGDOM THERE SHALL BE NO END, DANIEL vii. 9 – 14.

12. But this aforesaid Antichrist is to come when the times of the Roman empire shall have been fulfilled, and the end of the world is now drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after these an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, three he shall humble, and the remaining seven he shall keep in subjection to himself. At first indeed he will put on a show of mildness (as though he were a learned and discreet person), and of soberness and benevolence: and by the lying [108] signs and wonders of his magical deceit a having beguiled the Jews, as though he were the expected Christ, he shall afterwards be characterized by all kinds of crimes of inhumanity and lawlessness, so as to outdo all unrighteous and ungodly men who have gone before him displaying against all men, but especially against us Christians, a spirit murderous and most cruel, merciless and crafty. And after perpetrating such things for three years and six months only, he shall be destroyed by the glorious second advent from heaven of the only-begotten Son of God, our Lord and Saviour Jesus, the true Christ, who shall slay Antichrist with the breath of His mouth, and shall deliver him over to the fire of hell.” -

<https://www.newadvent.org/fathers/310115.htm>

John Chrysostum

“Homilies on Second Thessalonians; HOMILY IV. 2 THESSALONIANS ii. 6 – 9.

“And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming: even he whose coming is according to the working of Satan.”

ONE may naturally enquire, what is that which withholdeth, and after that would know, why Paul expresses it so obscurely. What then is it that withholdeth, that is, hindereth him from being revealed? Some indeed say, the grace of the Spirit, but others the Roman empire, to whom I most of all accede. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, that is the gifts, withhold him. And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased. But because he said this of the Roman empire, he naturally glanced at it, and speaks covertly and darkly. For he did not wish to bring upon himself superfluous enmities, and useless dangers. ...

And he did not say that it will be quickly, although he is always saying it--but what? "that he may be revealed in his own season," he says, "For the mystery of lawlessness doth already work." He speaks here of Nero, as if he were the type of Antichrist. For he too wished to be thought a god. And he has well said, "the mystery"; that is, it worketh not openly, as the other, nor without shame. For if there was found a man before that time, he means, who was not much behind Antichrist in wickedness, what wonder, if there shall now be one? But he did not also wish to point him out plainly: and this not from cowardice, but instructing us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he also says here. "Only there is one that restraineth now, until he be taken out of the way," that is, when the Roman empire is taken out of the way, then he shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exit himself, but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God. For as the kingdoms before this were destroyed, for example, that of the Medes by the Babylonians, that of the Babylonians by the Persians, that of the Persians by the Macedonians, that of the Macedonians by the Romans: so will this also be by the Antichrist, and he by Christ, and it will no longer withhold. And these things Daniel delivered to us with great clearness.

"And then," he says, "shall be revealed the lawless one." And what after this? The consolation is at hand. 'Whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming, even he whose coming is according to the working of Satan.' - <https://www.newadvent.org/fathers/23054.htm>

Jerome

"Commentary on Daniel, Chapter 7, Verse 8:

"... We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise, who will overcome three of the ten kings, ..." - https://www.tertullian.org/fathers/jerome_daniel_02_text.htm

"Letter CXXIII; TO AGERUCHIA (409)

16. But what am I doing? Whilst I talk about the cargo, the vessel itself founders. He that letteth is taken out of the way, and yet we do not realize that Antichrist is near. Yes, Antichrist is near whom the Lord Jesus Christ "shall consume with the spirit of his mouth." "Woe unto them," he cries, "that are with child, and to them that give suck in those days." ...

17. ... For thirty years the barbarians burst the barrier of the Danube and fought in the heart of the Roman Empire. Long use dried our tears. For all but a few old people had been born either in captivity or during a blockade, and consequently they did not miss a liberty which they had never known. Yet who will hereafter credit the fact or what histories will seriously discuss it, that Rome has to fight within her own borders not for glory but for bare life; ..." - <https://www.newadvent.org/fathers/3001123.htm>

Augustine of Hippo

"City of God, Book XX, Chapter 19

For what does he **[Paul]** mean by “For the mystery of iniquity doth already work: only he who now holdeth, let him hold until he be taken out of the way: and then shall the wicked be revealed?” [2 Thess 2] I frankly confess I do not know what he means. ... However, it is not absurd to believe that these words of the apostle, “Only he who now holdeth, let him hold until he be taken out of the way,” refer to the Roman empire, as if it were said, “Only he who now reigneth, let him reign until he be taken out of the way.” “And then shall the wicked be revealed:” no one doubts that this means Antichrist.” - <https://www.newadvent.org/fathers/120120.htm>

Even a Roman “Pontiff”, “Pius IX” (1846-1878), in an “Apostolic Letter”, “Cum Catholica Ecclesia, March 26, 1860”, agreed with the testimony, that after the division of the pagan Roman empire, the Papacy (Papal Rome) stood in its place, as the authority following:

Papal Teachings: The Church, selected and arranged by the Benedictine Monks of Solesmes, translated by Mother E. O’Gorman, R.S.C.J., Manhattanville College of the Sacred Heart, St. Paul Editions, Boston, © 1980, 1962 by Daughters of St. Paul, Library of Congress catalog card number 62-12454, par. #225, page 160.

[Italian] “... **[page 160]** La Chiesa Cattolica fondata e istituita da Cristo Signore per provvedere alla salvezza eterna degli uomini, avendo conseguito, in forza della sua divina istituzione, la forma di società perfetta, deve godere, nell’esercizio del suo sacro ministero, di quella libertà che la sottrae alla soggezione di qualsivoglia potere civile.

Poiché per operare liberamente, come era necessario, doveva fruire di quei supporti che rispondevano alle condizioni e alle esigenze dei tempi, per una speciale disposizione della divina Provvidenza avvenne che, quando l’Impero Romano si dissolse e fu diviso in vari regni, il Romano Pontefice, costituito da Cristo capo e centro di tutta la Chiesa, ottenne un Principato civile.

Questo fu disposto con somma sapienza da Dio stesso, perché in mezzo ad una tale moltitudine e varietà di sovrani temporali, il Sommo Pontefice disponesse di quella libertà politica che era indispensabile per esercitare, senza alcun impedimento, il suo potere spirituale, la sua autorità e la sua giurisdizione sul mondo intero.”

[English] “The Catholic Church which was founded and instituted by Our Lord Jesus Christ to procure the eternal salvation of men, has, by reason of this divine institution, the form of a perfect society. Therefore, she must possess liberty such that she cannot be subject to any civil power in the execution of her sacred ministry.

To act with freedom, as it is just she should, she has always needed the assistance which was suitable to the conditions and the necessities of the age. It is, therefore, by a particular decree of Divine Providence that, at the fall of the Roman Empire and its partition into separate kingdoms, the Roman Pontiff, whom Christ made the head and center of his entire Church, acquired civil power.

Certainly, it was by a most wise design of God Himself that in the midst of so great a multitude and variety of temporal princes, the Sovereign Pontiff enjoyed political liberty, which is so necessary for him to exercise his spiritual power, his authority, and his jurisdiction over the whole world.” - <https://archive.org/details/church00cath/page/160/mode/1up>

Anciently, Rome was identified as a She-Wolf, suckling two children, Romulus and Remus. Christianity and / or Christians is / are likened unto sheep (**Jhn.** 21:15,16,17 KJB, &c.) throughout. Thus, a system of a Romanized profession of Christianity in Rome would be symbolized as a wolf in sheep's clothing.

A protestant view, written in 1728 states:

The Athenian Oracle: Being a Entire Collection of All the Valuable ..., Volume 2; edited by John Dunton, Richard Sault, Samuel Wesley; page 500

“... [page 500] Q. Is the Pope Antichrist?

A. If he be not Antichrist himself, he is vilely like him; though we mean; not so much one single Man, as the whole Polity and Hyrarchy of Rome. We have had above twenty Archbishops and Bishops of the Church of England, since the Reformation, who have expressly asserted that Rome is Babylon, and the Pope Antichrist. And the Homilies themselves do not obscurely intimate the same. 'Tis the avowed Faith of all the Foreign Protestant Churches, and has been so in all Ages: The poor Waldensees, the Bohemians, and the Followers of Wickliff here in England, held the same. But Argument is the best Authority; and it is thus argued, that he is the great Antichrist.

—— ‘Tis granted that the ὅτι ἀντίχριστος the Adversary that exalts himself against, and in the Seat of God, is the same with this ἀντίχριστος, or Antichrist, Christ's Vicar, or rather, his Rival in the World. But this Man of Sin, this Son of Perdition, if anywhere in the World, is to be found at Rome, all the Marks the Holy Spirit gives exactly agreeing:

—— The Man of Sin exalts himself above all that's called God;

—— so does the Pope,

—— above Kings and Emperors, earthly Gods:

—— The Man of Sin sits in the Temple of God, shewing, or making Ostentation of himself, that he is God:

—— So, to a Tittle, does the Pope, who is placed upon the holy Altar, and solemnly adored; nay, whom they call, Our Lord God the Pope.

—— There was something which did let, in the Apostles time, why this Man of Sin should not immediately appear in the World; and something must be removed or taken out of the Way, before it could be done; and something which for some Reason or other, the Apostles thought not fit more plainly to mention

—— All which is interpreted by the ancient Fathers themselves, of the Roman Power and Empire: This Empire is now taken away,

—— that which succeeds in its room, and whose Power was hindered from appearing while that remained, must be Antichrist:

—— This belongs, without dispute, to the Pope, therefore he is Antichrist. ...” -

<https://books.google.as/books?id=-CdjAAAAMAAJ&hl=en&pg=pa500#v=onepage&q&f=false>

The Roman Catholic church calls herself the “mother and mistress of all Churches”, and she is their “Mother”, and not ‘sister’:

“The expression **“Church of Rome”**, it should be noted, though commonly applied by non-Catholics to the whole Catholic body, can only be used correctly in this secondary sense for the local diocese (or possibly the province) of **Rome, mother and mistress of all Churches.**” - Latin Church, Catholic Encyclopedia; CATHOLIC ENCYCLOPEDIA: Latin Church - <https://www.newadvent.org/cathen/09022a.htm>

“It must be always clear that the one, holy, catholic and apostolic universal church is not the sister, but the mother of all the churches.”, “It’s evident that it would go against the faith to consider the [Catholic] church as ‘one’ way of salvation ‘alongside’ those represented by other religions.” - Joseph Cardinal Ratzinger [later Pope Benedict XVI]; Article “Other churches are no sisters of ours, the Vatican insists”, by Lloyd Rundle, Monday, 4 September 2000; - <https://www.independent.co.uk/news/world/europe/other-churches-are-no-sisters-of-ours-the-vatican-insists-699556.html>

“The term Mother Church, however, as applied to Rome, has a special significance as indicating its headship of all churches.” - Filial (meaning daughter) Church, Catholic Encyclopedia; CATHOLIC ENCYCLOPEDIA: Filial Church - <https://www.newadvent.org/cathen/06072a.htm>

Lucius Ferraris, in “*Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica*”, titled “Concerning the extent of Papal dignity, authority, or dominion and infallibility”; Columns 1823-1828, 1830-1831, “*Articulus VII*”

[Latin] “... [Column 1823; Left Column] **ARTICULUS VII.**

Quoad ea quae concernunt Papae dignitatem, auctoritatem, seu potestatem, et infallibilitatem.

SUMMARIUM.

1. Papa tantae est dignitatis et celsitudinis, ut non sit simplex homo, sed quasi Deus, et Dei vicerex. – 2. Papa adeo summae et supremae dignitatis est, ut proprie loquendo non sit in dignitate constitutus, sed potius in ipso culmine dignitatum positus. – 3. Papa idem est ac Pater patrum. – 4. Et hoc nomine uti potest solus Summus Pontifex. – 5. Papa appellatur Sanctissimus, et quare? – 6. Neque Sanctissimi appellari possunt imperatores et reges? – 7. Merito solus Papa appellatur nomine Sanctissimi, et quare? – 8. Papa prae excellentia suae supremae dignitatis vocantur episcopus episcoporum. – 9. Item appellatur Ordinarius ordinariarum. – 10. Item episcopus universalis Ecclesiae. – 11. Item episcopus seu dioecesanus totius orbis. – 12. Item divinus monarcha, ac imperator supremus et rex regum. – 13. Hinc Papa triplici corona coronatur tanquam rex coeli, terrae et infernorum. – 14. Immo Romani Pontificis excellentia et potestas, nedum est circa coelestia, terrestria et infernalium, sed etiam super angelos, quorum ipse major est. – 15. Ita ut si foret possibile, quod angeli errarent in fide, vel contra fidem sentirent, per Papam iudicari et excommunicari possent. – 16. Papa tantae est dignitatis et potestatis, ut faciat unum et idem tribunal cum Christo. – 17. Adeo ut quicquid facit Papa, ab ore Dei videatur procedere. – 18. Deveniendū ad Papae auctoritatem, Papa est quasi Deus in terra unicus Christianorum princeps, regum omnium rex maximus, plenitudinem potestatis continens, cui terreni simul ac coelestis imperii gubernacula ab omnipotente Deo credita sunt. – 19. Congruunt ulterius quoad Papae summam auctoritatem et potestatem textus juris Caesaris. – 20. Non minus summam Papae auctoritatem et potestatem extollunt rescripta et dogmata virorum aliorum Imperatorum. – 21. Magis magisque supremam Papae auctoritatem, potestatemque extollunt plurimi sacri canones et ibi canonistae communiter. –

22. Egre-gium dictum S. Cyrilli Alexandrini de admirabili auctoritate seu potestate Summi Pontificis. – 23. Hinc jam communis opinio docet, quod Papa utrius-que gladii habeat potestatem, spiritualem, scilicet, et temporalem. – 24. Quae opinio auctoritate san-ctorum Patrum, juris canonici et civilis dispositione, et Apostolicis constitutionibus latissime confirmatur. – 25. Adeo ut contrarium affirmantes videantur adhaerere fere illi opinioni haereticorum reprobatae per Bonifacium VIII in extravagant. *Unam Sanctum* 1, De obedient. – 26. Unde principes et reges, in-fideles possunt per sententiam Papae privari in certis casibus Dominio, quod habent super fideles. – 27. Et inde Papa provincias, quae olim Christianorum erant, ab infidelibus occupatas, alicui ex principibus Chrsitianis regendas concedit. – 28. Imo Papa in casibus, quibus propter haeresim regis, videat pe-riclitari religionem illius regni, fidemque aliorum, nec aliter tanto damno succurri possit, tunc potest non solum a rege regnum, sed etiam ab ejus succes-soribus, si illud debellaverit, concedere. – 29. Affe-runtur ad id varia exempla. – 30. Papa tantae est auctoritatis et potestatis, ut possit quoque leges divinas modificare, declarare, vel interpretari, ad num. 31. – [empty] – 32. Papa id potest de se solo etiam sine generali concilio. Est enim Papa supra concilium [Column 1823 Left Column to Right Column] generale, et non e contra. – 33. Quanto vero Papa major, et excellentior est omnibus, tanto humilio-rem se reputat, et nominat, ac se vocet Servum servorum Dei? – 35. Quis fuerit primus Pontifex qui se Servus servorum Dei nominavit? – 36. Papa potest cedere et renuntiare Papatui. – 37. Talis renuntiatio fieri debet apud Collegium cardinalium. – 38. Quantum ad Papae infallibilitatem, potest Papa considerari dupliciter: primo, quo ad se, ut persona privata privatusque doctor; secundo, quo ad alios, ut persona publica, et magister universa-lis Ecclesiae, eam ex cathedra docens, proponendo quid credendum, quidve agendum sit. – 39. Loqui ex cathedra quid sit? – 40. Loqui ex cathedra non arctatur praecise ad ea, quae Papa proponit ut a Deo revelata, et a nobis credenda fide theologica, sed insuper extenditur ad caetera quae proponit seu tenenda, seu servanda. – 41. Decreta, quae edit Papa ex cathedra circa doctrinam fidei et morum, sunt infallibilia. – 42. Affertur probatio primae partis conclusionis, scilicet, quod infallibilia sint decreta Papae circa doctrinam fidei. – 43. Adducitur et solvitur instantia. – 44. Adducitur et solvitur alia instantia, ad. num. 45. – [empty] – 46. Affertur proba-tio secundae partis conclusionis, scilicet quod infal-libilia sint decreta Papae circa doctrinam morum. – 47. Adducitur objectio contra conclusionem. – 48. Adducitur responsio et solutio dictae objectionis. – 49. Papa errare non potest in canonizatione sanctorum. – 50. Affertur probatio, quod id sit de fide. – 51. Adducitur et solvitur objectio. – 52. Adducitur et solvitur alia objectio. – 53. Papa se-cundum multos licet, errare non possit, et infalli-bilis sit in beatificatione beatorum infallibilitate morali, et infra fidem, non tamen infallibilitate fidei. – 54. Affertur ratio hujus sententiae. – 55. Papa secundum multos alios est absolute infallibilis infallibilitate fidei, non solum in canoniz. sed etiam in beatificatione. – 56. Affertur ratio istius sen-tentiae. – 57. Adducitur responsio ad rationes proris sententiae. – 58. Pontifex errare non potest in approbatione religionum. – 59. Affertur ratio. – 60. Adducitur et solvitur objectio. – 61. Addu-citur et solvitur instantia. – 62. Papa probabilius etiam ut persona privata non potest in haeresim in-cidere et in fide deficere. – 63. Affertur ratio. – 64. Ex Romanis Pontificibus nemo unquam reper-tus fuit qui in haeresim vel apostasiam fuerit pro-lapsus. – 65. Adducitur et solvitur obiectio. – 66. Adducitur et solvitur alia abjectio. – 67. De fide est Benedictum XIV v. g. legitime electum, et talem ab Ecclesia acceptatum, esse verum Papam. – 68. Affertur probatio ex concilio Constantiensi sub Mar-tino V, et ex constitutione Leonis X damnantis hae-resim Lutheri. – 69. Affertur probatio ex ratione. – 70. Adducitur et solvitur objectio. – 71. Addu-citur et solvitur alia abjectio. – 72. Primatus Ecclesiae universalis, seu Papatus est annexus Romano episcopatu de iure divino. – 73. Affertur probatio ex sacris canonibus et conciliis. – 74. Adducitur et solvitur objectio ad. num. 75. – [empty] – 76. Adducitur et solvitur instantia. – 77. Adducitur et solvitur alia instantia concludendo, quod primatus Ecclesiae nequeat a Romano episcopatu ulla humana potestate separari, ad num. 78. – [empty] – 79. Quamvis aliqui Pon-tifices Avenione manserint, semper tamen episco-patum Romanum tenuerunt, et Romani Pontifices fuerunt appellati.

– 80. Ubi Papa ibi Roma. – 81. Papa etiamsi salutet excommunicatum, aut ipsi scienter participet quovis modo, non idcirco cen-setur eum absolvere, nisi expresse se declaret id velle. – 82. Alia ad rem ad num. 88. – [empty] ... [Column 1824 right to Column 1825 Left]

[Column 1825 Left] (1. Papa tantae est dignitatis et celsitudinis, ut non sit simplex homo, sed quasi Deus et vicarius Dei; c. *Ita Dominus* 7, dist. 19, ibi: “Hunc enim in consortium individuae unitatis assumptum, id, quod ipse erat Dominus, voluit nominari, dicendo: *Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam;*” et ibi explicat *Glossa*: “Id, quod ipse erat, scilicet petra, voluit eum vocari Petram;” et concordat textus in cap. *In novo* 2, dist. 21, et c. *Fundamenta eius* 17, De election., in 6, annotat. 1, ad decis. 2, n. 2, part. III *Rot. recent.* (2. Unde Papa adeo summae et supremae dignitatis est, ut proprie loquendo non sit in dignitate constitutus, sed potius in ipso culmine dignitatum positus, ut observat card. Zabarell. in Clement. 1, in 5, notabil. *De renuntiat.*, et cit. annotat. 2 ad decis. 2, n. 2, part. III *Rot. recentior.*

(3. Hinc Papa idem est ac Pater patrum, ut notat *Gloss.* communiter recepta in *Prooemio Clement.*, verb. *Papa*. (4. Et hoc nomine (175) uti potest solus Summus Pontifex, ut maxima ratione, teste card. Petra, tom. I *Comment. ad constit. 1 divi Leonis*, n. 8, fuit statutum a Gregorio VII anno 1063, VII Kalend. Maii in *Synodo Romana*, quia vere solus ipse dici potest Pater Patrum, cum contineat primatum omnium, omnibusque sit vere major, omniumque maximus; cap. *Solitae* 6, De majorit. et obedient., ibi: “Fecit Deus duo magna luminaria in firmamento coeli; luminare majus, ut praeesset diei, et luminare minus, ut praeesset nocti, utrumque magnum, sed alterum majus. Ad firmamentum igitur coeli, hoc est universalis Ecclesiae, fecit Deus duo magna luminaria, id est duas instituit dignitates, quae sunt Pontificalis auctoritas et regalis potestas, sed illa quae praest diebus, id est spiritualibus, major est; quae vero carnalibus, minor, ut quanta est inter solem et lunam, tana inter Pontifices et reges differentia cognoscatur [176].” (5. Papa Sanctissimus appellatur, quia talis vere praesumitur; cap. *Non nos* 2, dist. 40, ibi: “Quis enim sanctum dubitet esse, quem apex tantae dignitatis attollit? In quo, si desint bona acquisita per meritum, sufficiunt quae a loci praedecessore praestantur; aut enim claros ad haec fastigia erigit, aut qui eriguntur, illustrat”. 6. Neque sanctissimi appellari possunt imperatores et reges, quamvis enim in legibus civilibus vi-

[Column 1825 Left to Column 1826 Right] deatur aliquando usurpatum ab imperatoribus nomen sacratissimi, ut observat card. Petra. Tom. I *Commentar. ad const. 1 divi Leonis Magni*, n. 9, 7. Et merito solus Papa appellatur nomine Sanctissimi, quia solus ipse est vicarius Christi, qui est fons et origo, atque plenitudo omnis sanctitatis, cap. *Inter corporalia* 2, cap. *Quanto* 3, cap. *Licet* 4, de translatione episcopii, cum similibus.

(8. Papa prae excellentia suae supremae dignitatis vocatur Episcopus episcoporum, cap. *Novatianus* 6, caus. 7, qu. 1, cap. *Loquitur* 18, caus. 24, q. 1. (9. Item appellatur Ordinarius ordinariorum, c. *Cuncta per mundam* 17, c. *Per principalem* 21, caus. 9, q. 3. (10. Item Episcopus universalis Ecclesiae, prout definit Pelagius II, constitut. incip. *manifesto*. Item Episcopus seu Dioecesanus totius orbis, c. *Ad honorem* 4, De auctoritate et usu pallii, *Glossa*, verb. *Privata*, in c. *Felicis*, § final., *De poenis*, in 6. – (12. Item divinus monarcha ac imperator supremus, et rex regum; adnotat. secundae partis ad decis. 2, *Rotae recentior.*, n. 7. (13. Hinc Papa triplici corona coronatur, tanquam Rex coeli et terrae et infernorum; adnotat. 1 ad decis. 2, part. III, *Rotae recentior.*, § 45, num. 61.

NOTA ROMANI THEOLOGI.

De triplici Papae corona Nicolaus Ale-mannus de Laternanensibus parietinis, cap. 13, p. 48, tom. VIII, part. VI *Thesauri anti-quit. et historiarum Italiae*, ita scribit: “Tiarā triplicis coronamenti ex Pontificibus primus gestavit ante annos non amplius ducentos quinquaginta Urbanus V duplicis vero Bonifacius VIII.

Nam superiorum Pontificum tiaras in vetustis imaginibus ac monumentis unius coronamenti, et Romae cernimus, et Surgerius describit: Capiti ejus (Innocentii VI) phrygium ornamentum imperiale instar galeae circulo aureo con-cinnatum imponunt.” Circa ea quae de triplici Papae regno, deque potestate in sanctos angelos, quorum ipse sit major, auctor recenset, consulendi sunt theologi. Quae enim ex jurisconsultis ipse refert, eruditis theologis suspecta, et quandoque etiam ridicula habentur. Capiti enim, ac visibili Ecclesiae principi, non alii sane quam visibiles subditi, fideles scilicet homines designari videntur, atque in hoc tantum solvendi, ligandique potestatem exercet, eos scilicet regendo, absolvendo vel per **[Column 1826 Right to Column 1827 Left]** censuras ligando dum vivunt, et per Indulgentias juvando vita functos.

RESPONSIO AUCTORIS.

Mirandum, quod theologus noster sic parvipendat jurisconsultos; ut quae ipsi tradiderint, eruditis theologis suspecta, et quandoque etiam ridicula haberi pronuntiet! Nonne classici jurisconsulti sunt etiam saepe eruditi theologi? Talis certe fuit celeberrimus Paulus Rubeus, qui in cit. adnotat. 1, ad decis. 2, part. III *Recentior. Sac. [R. Rotae]*, innumeros allegat pro suis conclusionibus theologos, ac in multis etiam SS. Patres. Et si talis non fuisset, sacrum illud supremum tribunal nequaquam permisisset quod suis decisionibus adnecterentur Rubei eruditissimae adnotationes. Legant itaque eruditi omnes dictas sapientissimi jurisconsulti adnotationes ad decis. 2, part. III *Sac. Rom. Rotae recentior.*, et judicium ferant.

(14. Imo Romani Pontificis excellentia et potestas, nedum est circa coelestia, terrestria et infernalina, sed etiam super angelos, quorum ipse major est. cit. adnotat. 1, ad decis. 2, part. III *Rotae Romanae recent.* § 5, n. 24. (15. Ita ut, si foret possibile, quod angeli errarent in fide, vel contra fidem sentirent, per Papam judicari et excommunicari possent; cit. adnotat. 1 ad decis. 2 *Rotae Romanae recent.*, § 5, num. 24. Hinc in materiis fidei ad eum, tanquam ad solem intendere debemus. Ita in cit. *S. Rot. Rom. In Compend. redact.*, § 3, in secund. adnot. ad decis. 2, § 5, num. 32.

(16. Tanta enim est dignitas et potestas, ut faciat unum et idem tribunal cum Christo, ut per textum in c. *Quanto* 3 De translatione episcopi, tenent passim doctores adducti in cit. adnot. 1, n. 68, ad decis. 2, p. III *Rotae recent.* Adeo ut quidquid facit Papa, ab ore Dei videatur procedere, ut post plurimos doctores, ratiocinatur Rota in *Foro Sempronien. et Eugubina, seu Nullius, Emphyteusis* 16 Junii 1636, coram Coccino, § *Hinc inferendo*, vers. *Ita ut, quod fit a Papa, ab ore Dei videtur procedere*; cit. adnotat. 1 ad decis. 2, § 5, n. 31, part. III *Rotae recent.*

(18. Deveniendi igitur ad Papae auctoritatem; Papa est quasi Deus in terra, unicus Christifidelium princeps, regum omnium rex maximus, plenitudinem potestatis continens, cui terreni simul ac coelestis imperii gubernacula ab omnipotenti Deo credita sunt, prout clare habetur in cap. *Omnes* 1, dist. 22, ibi: “Qui (scilicet Christus) aeternae vitae clavigero terreni simul, et coelestis imperii jura commisit; et in extravagant. Joannis XXII, cap. *Si fratrum, unic.*, Ne sede vacante, aliquid innovetur, et in alia celebri extravagant. Bonifacii VIII, cap. *Unam sanctum catholicam*, De majorit. et obed., inter communes.

(19. Congruunt ulterius quo ad Papae summam auctoritatem et potestatem textus Juris Caesaris, nempe in 1. *Reddentes honorem*, cod. *De summa Trinitate et fide catholica*; 1. *Bene a Zenone*, cod. *De quadriennii praescriptione*; 1. **[Column 1827 Left to Column 1828 Right]** *Omnes dies*, cod. *De feriis, et authent. De monachis*, § *Si vero relinquens; authentic. De ecclesiast. titul.*, § 1, collat. 9, cum similibus.

(20. Non minus summam Papae auctoritatem et potestatem extollunt rescripta et dogmata variorum aliorum imperatorum, nempe Valentiniani, Othonis, Caroli Magni, Constantini, etc., quae ex eorum constitutionibus refert Gratianus in c. *In memoriam* 3, dist. 19, ibi: “Per legatos Apostolicam interpellat sublimitatem, ut potissimum sua sancta legatione dignetur decernere, etc.,” et in sumuario expresse dicitur: “Tolerandum est jugum, quod a sancta sede imponitur, licet intolerabile videatur; c. *Valentinianus* 3, dist. 63, ibi: “Nos, qui gubernamus imperium, Pontificibus sincere capita nostra submittimus; cap. *Tibi domino Joanni Papae* 33, eod. dist. 63, ibi: “Sanctam Romanam Ecclesiam, et te rectorem ipsius exaltabo; cap. *Constantinus* 14, dist. 96, ibi: Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices ejus successores in terris principatus potestatem amplius, quam terrenae imperialis nostrae serenitatis mansuetudo habere videtur.” ...”

“... [Column 1830 Right] 30. Papa tantae est auctoritatis et potestatis, ut possit quoque leges divinas modificare, declarare, vel interpretari ... Hinc dicimus, quod Papa potest contra legem divinam aliquando venire limitari- [Column 1830 Right to Column 1831 Left] do, declarando, etc., ... *Papa jus divinum potest modificare, cum ejus potestas non sit ex homine, sed ex Deo, et in terris Dei vices fungitur cum amplissima potestate omnes suas ligandi et solvendi ... Papa potest interpretari, et ex causa limitare jus divinum*, ut tradunt communiter omnes ...” -

<https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1823#v=onepage&q&f=false>
<https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1824#v=onepage&q&f=false>
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<https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1826#v=onepage&q&f=false>
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<https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1828#v=onepage&q&f=false>
<https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1830#v=onepage&q&f=false>
<https://books.google.com/books?id=VYwsAAAAYAAJ&pg=pa1831#v=onepage&q&f=false>

In translated English (specific sections as relating to topic of the Latin “vicarius christi”):

[English, Google translate assisted, so take with a grain of salt] “... Article VII.

As for those things which concern the Pope’s dignity, authority, or power, and infallibility.

SUMMARY

1. The Pope is of such great dignity and exaltation, that he is not a mere man, but as God, and God’s vicar. - 2. The Pope is of such a high and supreme dignity that, properly speaking, he is not established in dignity, but rather is placed at the very summit of dignities. - 3. The Pope is the same as the Father of fathers. - 4. And only the Supreme Pontiff can use this name. - 5. The Pope is called the Most Holy, and why? - 6. Can emperors and kings not be called Most Holy? - 7. Rightly the Pope alone is called by the name of the Most Holy, and why? - 8. The Pope, because of the excellence of his supreme dignity, is called the bishop of the bishoprics. - 9. It is also called the Ordinary of the Ordinary. - 10. Also the bishop of the universal Church. - 11. Also the bishop or diocesan of the whole world. - 12. Also the divine monarch, and supreme emperor and king of kings. - 13. Hence the Pope is crowned with a triple crown as king of heaven, earth and hell. - 14. Yes, the excellence and power of the Roman Pontiff is not only over heavenly, earthly and infernal things, but also over the angels, of whom he is the greater. - 15. So that if it were possible that the angels erred in the faith, or felt contrary to the faith, the Jews could be excommunicated and excommunicated by the Pope. - 16. The Pope is of such dignity and power that he makes one and the same seat with Christ.

- 17. So much so that whatever the Pope does seems to proceed from the mouth of God. - 18. Coming to the authority of the Pope, the Pope is like God on earth the leader of the Christian faithful, the greatest king of all kings, holding the fullness of power, to whom the governments of the earthly as well as the heavenly empire have been entrusted by the omnipotent God. - 19. They further agree with regard to the Pope's supreme authority and the power of the text of Caesar's law. - 20. The writings and dogmas of the men of other Emperors emphasize no less the supreme authority and power of the Pope. - 21. More and more the supreme authority and power of the Pope are emphasized by most of the sacred canons and there canonists in general. - 22. The great saying of St. Cyril of Alexandria concerning the admirable authority or power of the Supreme Pontiff. - 23. Hence the common opinion already teaches that the Pope has the power of both swords, spiritual, that is, and temporal. - 24. This opinion is most widely confirmed by the authority of the holy Fathers, by the disposition of canonical and civil law, and by Apostolic constitutions. - 25. So much so that those who affirm the contrary seem to adhere almost exclusively to the opinion of the heretics rejected by Boniface VIII as extravagant. One Saint 1, of obedience

26. Wherefore princes and kings, infidels, may, by the decision of the Pope, be deprived in certain cases of the dominion which they have over the faithful. - 27. And from there the Pope allows the provinces which once belonged to Christians, occupied by infidels, to be governed by one of the Christian princes. - 28. Yes, in cases in which, because of the heresy of the king, he sees that the religion of that kingdom and the faith of others are endangered, and he cannot otherwise save himself from so much damage, then he can not only take the kingdom from the king, but also from his successors, if he has defeated it, to grant - 29. Various examples are given for this. - 30. The Pope has such authority and power that he can also modify, clarify, or interpret divine laws, whether 31. – [empty] – 32. The Pope can do this by himself alone even without a general council. For the Pope is above the general council [Column 1823 Left Column to Right Column], and not vice versa. - 33. But how much greater and more excellent is the Pope than all others, that he considers himself so humble, and calls himself, and calls himself the Servant of the servants of God? - 35. Who was the first Pontiff who called himself the Servant of God's servants? – 36. The Pope can resign and resign from the Papacy. - 37. Such a report must be made to the College of Cardinals. - 38. As for the infallibility of the Pope, the Pope can be considered in two ways: first, in regard to himself, as a private person and a private teacher; secondly, to others, as a public figure and teacher of the whole Church, teaching it from the chair, proposing what should be believed and what should be done. – 39. What is speaking from the chair? - 40. To speak from the chair is not limited precisely to those things which the Pope proposes as revealed by God, and to be believed by us with theological faith, but it is extended in addition to the rest which he proposes either to hold or to observe. - 41. The decrees which the Pope issues from the chair regarding the doctrine of faith and morals are infallible. - 42. The proof of the first part of the conclusion is given, namely, that the decrees of the Pope concerning the doctrine of faith are infallible. – 43. The instance is brought and resolved. – 44. Another instance is brought and resolved, ad. whether 45. - [empty] - 46. The proof of the second part of the conclusion is brought, namely that the Pope's decrees concerning the doctrine of morals are infallible. - 47. An objection is brought against the conclusion. - 48. The answer and solution of the said objection is added. - 49. The Pope cannot err in the canonization of saints. - 50. The proof is brought that it is about faith. – 51. An objection is brought and resolved. – 52. Another objection is brought up and resolved. - 53. The Pope, while allowing himself many, cannot err, and must be infallible in the beatification of the blessed with moral infallibility, and below faith, but not with the infallibility of faith. - 54. The reason for this decision is given. - 55. According to many others, the Pope is absolutely infallible in the infallibility of faith, not only in canonization. but also in beatification. - 56. The reason for this opinion is given.

- 57. An answer is given to the reasons for the previous sentence. - 58. The Pontiff cannot err in approving religions. - 59. A reason is given. - 60. An objection is brought and resolved. - 61. The instance is brought and resolved. - 62. Even more likely, as a private person, the Pope cannot fall into heresy and fail in the faith. - 63. The reason is given. - 64. Of the Roman Pontiffs, no one was ever found who had fallen into heresy or apostasy. - 65. An objection is brought and resolved. - 66. Another objection is brought and resolved. - 67. On faith is Benedict 14 v. g. lawfully elected, and accepted as such by the Church, to be the true Pope. - 68. Evidence is given from the council of Constantia under Martin V, and from the constitution of Leo X condemning Luther's heresy. - 69. A proof is brought from reason. - 70. An objection is brought and resolved. - 71. Another objection is added and resolved. - 72. The primacy of the universal Church, or the Papacy, is annexed to the Roman episcopate by divine right. - 73. Proof is brought from the sacred canons and councils. - 74. The objection to whether 75. - [empty] - 76. An instance is brought and resolved. - 77. Another instance is brought and resolved by concluding that the primacy of the Church cannot be separated from the Roman episcopate by any human power, whether 78. - [empty] - 79. Although some Pontiffs remained in Avenio, they always held the Roman episcopate, and were called Roman Pontiffs. - 80. Where the Pope is there in Rome. - 81. Even if the Pope salutes the excommunicated, or knowingly participates in any way, he is not considered to absolve him, unless he expressly declares that he wishes to do so. - 82. Another point is whether 88. - [empty] ... **[Column 1824 right to Column 1825 Left]**

[Column 1825 Left] (1. The Pope is of such great dignity and highness that he is not a simple man, but as if he were God and God's vicar; c. So Lord 7, dist. 19, there: "For this one, assumed in the association of individual unity, that which was the Lord himself, wanted to be named, I will say: You are Peter, and on this rock I will build my church;" and there the Gloss explains: "That which he was, that is, a rock, he willed him to be called a Rock;" and the text in ch. In the novel 2, dist. 21, and c. His foundations 17, De election., in 6, annotate. 1, to decide 2, no. 2, part. III Rot. fresh (2. Wherefore the Pope is of such supreme and supreme dignity, that properly speaking he is not appointed in dignity, but rather placed at the very summit of dignities, as Cardinal Zabarell observes in Clement. 1, in 5, notable. Of renouncing., and cit. 2, part III recent Rotae.

(3. Hence the Pope is the same as the Father of the fathers, as notes the Gloss. generally accepted in Prooemius Clement., verb. Pope. (4. And this name (175) can only be used by the Supreme Pontiff, as the greatest reason, witness Card. Petra, 1 Commentary on the divinity, was established by Gregory VII in the Roman Synod, since he alone can be said to be the Primate of all. and he is greater than all, and the greatest of all: Of great majority, but the second greater. Therefore, for the firmament of heaven, that is the universal Church, God made two great luminaries, that is, he instituted two dignities, which are Pontifical authority and royal power, but that which presides over the days that is to the spiritual, it is greater, but to the carnal, as great is the difference between the sun and the moon, let it be known [176] The Pope is called the Most Holy, because he is truly presumed to be such; chap. Not us 2, dist. 40, there: "For who doubts that he is a saint, whom the pinnacle of such dignity raises? In which, if the goods acquired by merit are lacking, those guaranteed by the local predecessor are sufficient; either he raises the illustrious to these summits, or he enlightens those who are raised." 6. Nor can emperors and kings be called saints, although in civil laws the name of the most sacred is sometimes used by emperors, as observed by Card. Rock Tom. I comment. to const. 1 of the great lion, n. 9, 7. And. The Pope alone is rightly called by the name of the Most Holy, because he alone is the vicar of Christ, who is the source and origin and fullness of all holiness, ch. Among the corporeal 2, ch. Chapter 3 Although 4, about the translation of the bishop, with the like.

(8. The Pope, because of the excellence of his supreme dignity, is called the Bishop of bishops, ch. Novatian 6, caus. 7, q. 1, ch. He speaks 18, caus. 24, q. 1. (9. He is also called the Ordinary of the Ordinary, c All over the world 21, caus. 3. Also defined by Pelagius II. To Honour 4, On the authority and use of the cloak, Glossa, verb. Felicis, § final. ad decis. 2, Rotae recenter. number 61

A note of Roman theologians.

On the triple crown of the Pope, Nicolaus Alemannus of the Laternanian walls, chap. 13, p. 48, vol. 8, part. 6 Treasures anti-quit. and of the histories of Italy, he writes thus: "The first of the Popes to wear a tiara with a triple coronation was Urban V, not more than two hundred and fifty years ago, but Boniface VIII with a double one." For we see the tiaras of the superior Pontiffs in the ancient images and monuments of a single coronation, and of Rome, and Surgerius describes it: On his head (Innocent VI) they put a Phrygian imperial ornament like a helmet encircled with a golden circle. Theologians are to be consulted concerning the matters which the author enumerates concerning the triple reign of the Pope, and his power over the holy angels, of whom he is the greater. For what he reports from the jurists, learned theologians are considered suspicious, and sometimes even ridiculous. For the head and the visible prince of the Church, no other than the visible subjects, of course, seem to be designated the faithful men, and in this he exercises the power of releasing and binding them, namely by ruling them, by absolving them, or by **[Column 1826 Right to Column 1827 Left]** by restraining censures while they live, and by indulging in helping those who have died.

AUTHOR'S RESPONSE.

It is surprising that our theologian thus despises the jurists; so that what they themselves have handed down will be pronounced by learned theologians to be considered suspicious, and sometimes even ridiculous! Are not the classical jurists also often learned theologians? Such was certainly the most celebrated Paulus Rubeus, who in cit. notation to decision 2, part. III recent. Sac. R. Rotae, he alleges innumerable theologians for his conclusions, and in many cases even SS. Fathers And if it had not been such, that sacred supreme tribunal would by no means have allowed the most learned records of Rubeus to be attached to its decisions. Therefore let the learned read all the said records of the wisest jurist-consultants to the decisions. 2, part. III Sac. Rom. recent Rota., and they will bring judgment.

(14. Nay, the excellence and power of the Roman Pontiff is not only over the heavenly, earthly, and infernal, but also over the angels, of whom he is greater. city registers 1, to decide 2, part. III recent Rota. § 5, n. 24. (15. So that, if it were possible, that the angels erred in the faith, or felt contrary to the faith, they could be judged and excommunicated by the Pope; cit. notes. 1 to decis. 2 Rota Romanae rec., § 5 24. In the matter of faith, we must, in the Compendium, § 5. number 32

(16. For he is of such great dignity and power that he makes one and the same seat with Christ, as according to the text in c. As for the translation of the bishop, they hold here and there learned-things brought in cit. adnot 1, no. 68, to decide 2, p. part. III recent Rota. So much so that whatever the Pope does seems to proceed from the mouth of God, as after most of the doctors, the Rota in the Forum of Sempron is rational. and Eugubina, or Nullius, of Emphyteus on June 16, 1636, before Coccino, § Inferring from this, verse. So that what is done by the Pope seems to proceed from the mouth of God; city registers 1 to decide 2, § 5, n. 31, part. III recent Rota.

(18. Coming therefore to the authority of the Pope; The pope is like God on earth, the only leader of the faithful, the greatest king of all kings, holding the fullness of power, to whom the helms of the earthly as well as the heavenly empire have been entrusted by Almighty God, as is clearly stated in ch. All 1, dist. 22, there: “Who (of course Christ) committed the rights of eternal life to the keys of the earthly at the same time, and to the heavenly empire; and in the extra-roam. John 22, ch. If the brother, the only one, does not sit vacant, something will be innovated, and he will be famous in another way. Boniface VIII, ch. One Catholic saint, De majorit. and obed., among the commons.

(19. They further agree with what the supreme authority and power of the Pope’s text of the Juris Caesarei, namely in 1. Paying honor, cod. On the supreme Trinity and Catholic faith; 1. Good to Zeno, cod. On the four-year prescription; 1. **[Column 1827 Left to Column 1828 Right]**

(20. No less the supreme authority and power of the Pope are emphasized by the writings and dogmas of various other emperors, namely, Valentinian, Otho, Charlemagne, Constantine, etc., which Gratian reports from their constitutions in c. In Memoriam 3, dist. 19, there: “He will interpellate the Apostolic Highness, that most of all he may deign to decide, etc.,” Valentinus, dist. 63, “We, who govern the empire, submit our heads to you, dist. 63, and the Holy Roman Church.” I will exalt him, chapter 14, there: As the Blessed Peter was appointed the vicar of the Son of God, so also his successors have power in the lands of our imperial serenity. it seems. ...”

“... **[Column 1830 Right]** 30. The Pope has such authority and power that he can also modify, clarify, or interpret the divine laws ... From this we say that the Pope can come against the divine law at any time with a limit - **[Column 1830 Right to Column 1831 Left]** I give, by declaring, etc., ... the Pope can modify the divine right, since his power is not from man, but from God, and in the lands of God he functions in turns with the most extensive power to bind his sheep and to pay ... the Pope can be interpreted, and for this reason limit the divine right, as they all commonly teach ...”

The Catholic Encyclopedia, Revised and Updated Edition; Robert C. Broderick, Editor, Virginia Broderick, Illustrator; Thomas Nelson Publishers; Nashville - Atlanta - London - Vancouver; Archbishop Mitty Highschool Library 5000 Mitty Way, San Jose, CA 95129; Copyright 1987 - Library of Congress Cataloging in Publication Data; Broderick, Robert C., 1913- The Catholic Encyclopedia. 1. Catholic Church—Dictionaries. 1. Title. BX841.C355 1987 282'.03'21 87-1529 -- ISBN 0-8407-3175-2 PB; Printed in the United States.

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Most Reverend William E. Cousins”

“... [page 528] Rome

The capital city of today's Italy, the seat of the government, and principal city of the ancient Roman Empire, was inhabited as early as the eighth century B.C. After having spent some time in Jerusalem and Antioch, St. Peter journeyed to Rome in A.D. 42 and established the Church, making numerous converts and enduring the [page 528-529] first-century persecutions. It is within the city of Rome, called the city of seven hills, that the entire area of Vatican State proper now is confined. By treaty with the Italian government certain other properties apart from the Vatican State are considered as territorial parts of the state of Vatican City. Since the founding of the Church there by St. Peter, the city of Rome has been the center of Christendom. The city itself is the diocese of the pope as bishop of Rome. ...” -

https://archive.org/stream/isbn_9780840731753#page/529/mode/1up

“**Dominum Deum Nostrum Papam**” – “**Our Lord God the Pope**” – DOCUMENTED:

THE CATHOLIC FAITH OR DOCTRINES OF THE CHURCH OF ROME CONTRARY TO SCRIPTURE AND THE TEACHING OF THE PRIMITIVE CHURCH BY JOHN HARVEY TREAT, ESQ. AUTHOR OF “NOTES ON THE RUBRICS,” ETC. WITH AN INTRODUCTION BY REV. J. A. BOLLES, D.D. PUBLISHED BY *THE BISHOP WELLES BROTHERHOOD*, NASHOTAH, WIS. 1888, page 536

[Latin & English] “[page 536 Left Column] Century XIV.

ZENZELINUS DE CASSANIS.

Credere autem Dominum Deum nos-trum Papam – conditorem dictae decretalis, et istius, sic non potuisse statuere, prout statuit, haeticum censeretur.” — Gloss. In Extrav. Jo. Xxii. Tit. 14, c. 4, in fin., col. 140, F. T. 3, Corp. Jur. Can.

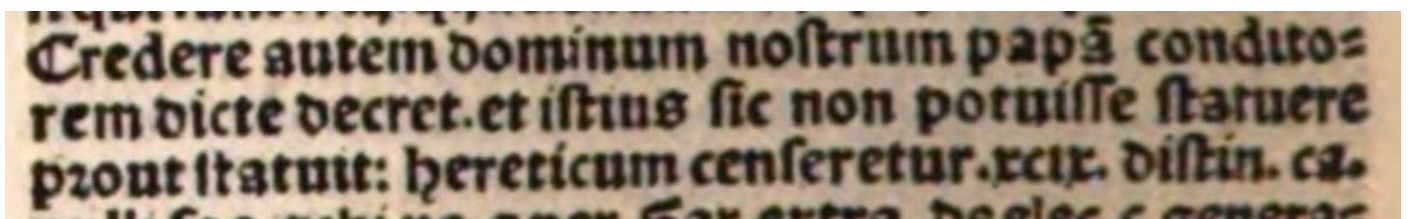
“But to believe that our Lord God the Pope, the establisher of said decretal, and of this, could not decree, as he did decree, should be accounted heretical.” -

<https://books.google.com/books?id=CEMtAAAAYAAJ&pg=PA536&hl=en>

Corpus iuris canonici; Bonifatius VIII., Papst, 1230-1303; [Paris] : Petit, 1508 - <https://www.digitale-sammlungen.de/en/details/bsb10162214> ; Extravagantes XX Johannis XXII; Sexti libri materia cu[m] capitulorum — Paris, 1508, Bavarian State Library Munich, page 922-923 (922 Right Column)

[Latin] “... Credere autem Dominum nostrum papa ...” - <https://www.digitale-sammlungen.de/en/view/bsb10162214?page=922,923>

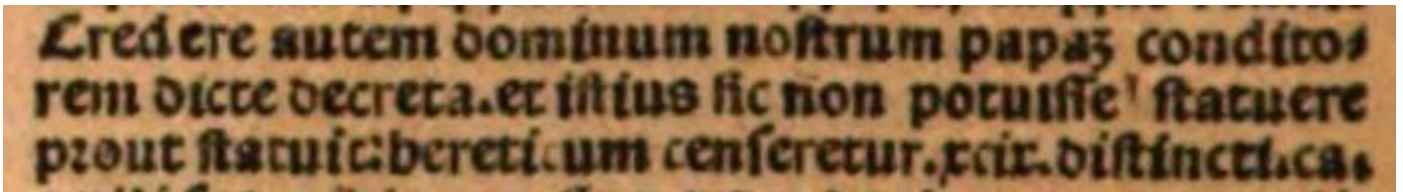
[English] “... But to believe in our Lord the Pope ...”



Corpus iuris canonici; Clementinaru[m] materia cu[m] capitulorum et titulo[rum] numero, Klemens V., Papst, 1250-1314; contributor Johannes, Andreae, 1270-1348, published [Lugduni] : [De Benedictis], 1511 - <https://www.digitale-sammlungen.de/en/details/bsb10619823> ; Extravagantes XX Joannis XXI - Lyon, France; page 340

[Latin] "... [page 340, right column] Credere autem dominum nostrum papam condito=rem dicte decreta. et istius sic non potuisse statuere prout statuit, hereticum censeretur. ..." - <https://www.digitale-sammlungen.de/en/view/bsb10619823?page=340>

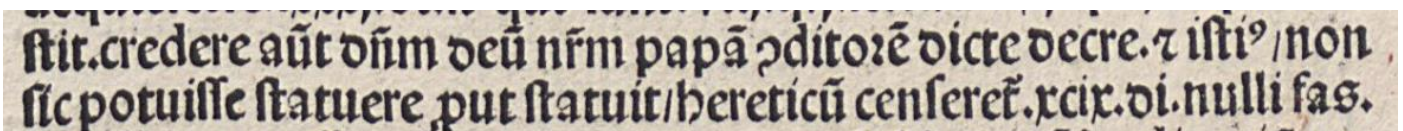
[English] "But to believe that our lord the pope, the founder of the said decree, and if he could not have decided as he did, he would have been considered a heretic."



Corpus iuris canonici; Extravagantes viginti Joha[n]is vigesimisecondi : Cum Interpretamentis Domini Zenzelini et Joha[n]nis Francisci de Pauinis. Su[m]mulis suis, et a[n]notatio[n]ib[us] p[er]pulchris ... Johannes XXII., Papst, 1244-1334; Zenzelinus, de Cassanis, -1334; Johannes Franciscus, de Pavinis, -1486; published at Basilee : Amorbachius et Froben; 1511; Extravagantes viginti Johannis vigesimisecondi. Basel, Switzerland; page 76

[Latin] "... [page 67, left column] credere aũt dñm deũ nrm papā oditorē dicte decre. et isti⁹ / non sic potuisse statuere put statuit / hereticu censeret. ..." - <https://www.digitale-sammlungen.de/en/view/bsb00018941?page=67>

[English] "But to believe that our Lord God the Pope, the founder of the said decree, and if he could not have decided as he did, he would have been considered a heretic."



THE BULWARK, OR Reformation Journal. IN DEFENCE OF THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY IN REFERENCE TO THE RELIGIOOUS, SOCIAL, AND POLITICAL BEARINGS OF POPERY. WITH WOODCUT ILLUSTRATIONS, VOL. VIII. – 1858-59.; LONDON: SEELEYS, JACKSON & HALLIDAY, AND J. NISBET & CO. EDINBURGH: JAMES NICHOL. – DUBLIN: CURRY & CO. MDCCCLIX (1859), OUR TENTH VOLUME; DECEMBER 1, 1860, pg. 164:

"... [page 164] This blasphemous statement, which has been the subject of controversy in your journal of late, occurs in the gloss upon the Extravagant of John XXII., entitled "*Cum Inter*." I give you the actual words of the original in a foot-note, of which the following is a literal translation: – "To believe that our Lord God the Pope has not the power to decree as he has decreed is [to] be deemed heretical." * The "learned ecclesiastic," whose communication appears in to-day's *Post*, suggests that it was a printer's blunder. This is, however, simply impossible, as I can specify, if required, no less than *ten* editions which contain it, and those printed at different places.

Besides, it is well known that Pope Gregory XIII. appointed a commission, in 1582, to prepare a new edition of the Canon Law. The ecclesiastical commissioners were directed to “revise, correct, and expurgate” not only the text, but the glosses. Yet the edition thus prepared, and *which is to the present day the standard edition*, retained the objectionable words, without the slightest intimation of anything being wrong. Accordingly other editions published since that date, and which are printed according to the Roman corrected copy, agree in reading – “*Our Lord God the Pope*.” I may name the following instances: – That of Lyons, 1584: and those of Paris, 1585, 1601, and 1612. The “learned ecclesiastic” broaches an idea as to the expression having sprung from the ancient practice of contracting words, but allow me to remind him that the contractions to which he refers *had gone out of use* very long before the date of the above Papal revision. ...” -

https://books.google.com/books?id=dDEEAAAAQAAJ&newbks=1&newbks_redir=0&pg=RA2-PA164

THE RAINBOW: A Magazine of Christian Literature, WITH SPECIAL REFERENCE TO THE REVEALED FUTURE OF THE CHURCH AND THE WORLD. VOLUME II. LONDON: S. W. PARTRIDGE, 9, PATERNOSTER ROW, E.C. 1865, pages 468-469

“... [page 468] The passage at large is as follows: ‘To believe that *our Lord God the Pope*, the institutor of the aforesaid decretal and of the other, could not determine, as he has determined, should be accounted heretical.’ And lest some Eudemon should object to us that the word “God” ought to be regarded as an error of the printer, we would have him know that the *omission* of the word is rather to be esteemed so. For this is the state of the case. Gregory the Thirteenth appointed certain cardinals and others to revise and correct [page 468-469] the Gloss of the Jus Canonicum, wherever it was needed. While, then, many editions had the word ‘God,’ and some had it not, the new and corrected edition of the pontifical correctors of the press, which came out under the sanction of Gregory the Thirteenth, *restored the word* which had been omitted by the mistake of the printers. . . . Nor is any change made in this point in the censures of the Gloss of the Jus Canonicum edited by command of Pius the Fifth,” p. 310. ...” — The Rainbow, A Magazine of Christian Literature, Oct 1, 1865, pg. 468-469. -

<https://books.google.com/books?id=XEEEAAAAQAAJ&pg=PA468#v=onepage&q&f=false>

<https://books.google.com/books?id=XEEEAAAAQAAJ&pg=PA469#v=onepage&q&f=false>

GRATIAN THE TREATISE ON LAWS (Decretum DD. 1-20) translated by Augustine Thompson, O.P. with THE ORDINARY GLOSS translated by James Gordley and an Introduction by Katherine Christensen; The Catholic University of America Press, Washington D.C., NIHIL OBSTAT R. P. Alanus Duston, O.P., J.C.D., Censor ad Hoc; IMPRIMI POTEST R. P. Johannes Flannery, O.P., M.D., Prior Provincialis Provinciae Ss. Nominis Jesu, die 4 Novembris 1992; IMPRIMATUR Reverend Msgr. William J. Kane, Vicar General for the Archdiocese of Washington, July 22, 1993; pg. INTRODUCTION xix

“... [page INTRODUCTION xix] In 1578, Pope Gregory XIII formally appointed a small commission of learned cardinals and other clerics, generally referred to as the *Correctores Romani*, to set about the task of editing the *Decretum*. From the early 1570s at least, scholars working under papal auspices had been preparing the way. They had gone through the Vatican’s manuscripts, then sent letters out across Catholic Europe, asking for the loan of, or copies of, manuscripts of Gratian and earlier canonical collections, seeking to collect the best examples local churches could provide. Responses came from curia cardinals, from remote Spanish monasteries, from beleaguered prelates in the Low Countries.

The *Correctores* worked their way through the texts of the *Decretum*, collating the manuscripts, comparing and discussing variant readings they encountered, and keeping copious notes as they chose the readings they thought most accurate for the new edition. That Roman edition, published in 1582 with Gregory XIII's letter of authorization as its preface, became the standard text within the Catholic world.³¹ ...” -

<https://books.google.com/books?id=s6AwGulRazgC&pg=PR19#v=onepage&q&f=false>

Figueiredo, António Pereira de: Appendix, E Illustração Da Tentativa Theologica, Sobre O Poder Dos Bispos em tempo de Rotura; page 123

[Portuguese] “... [page 123] Que a Glossa da referida Extravagante desse ao Papa o titulo de *Deos*, he facto innegavel e constante pela li çaõ da mesma Glossa das ediçoens que aponteí na Tentativa Theologica. Que os Papas não reprovasssem nem rejeitasssem es-te titulo, he outro facto igualmente innegavel e constante assim pela edição do Direito Canonico ser mandata fazer e publica rem Roma no anno de 1580. Por Gregorio XIII. Da qual são copias as re-feridas ediçoens de Leaõ e Pariz, em que se acha conservado o mesmo lugar da Glossa ...” - <https://www.digitale-sammlungen.de/en/view/bsb10627134?page=123>

TENTATIVA THEOLOGICA. EPISCOPAL RIGHTS AND Ultra=montane Usurpations. BY FATHER ANTONIO PEREIRA DE FIGUEREDO, Priest and Doctor of Lisbon. TRANSLATED FROM THE ORIGINAL PORTUGUESE, WITH NOTES, AND SOME ADDITIONAL MATTER, BY THE REV. E. H. LANDON, M.A., AUTHOR OF A “MANUAL OF COUNCILS.” LONDON: JOSEPH MASTERS, 33, ALDERSGATE STREET. MDCCCXLVII. (1847), page 180:

[English] “... [page 180] NOTE

On the title of God given to the Pope by an author of the Extravagant, *Cum inter nonnullos*. (From Pereira's Appendix).

(See Page 130.)

1. It is undeniable and certain that the gloss upon the Extravagant referred to does give the title of God to the Pope, as may be seen by any persons who will refer to the editions quoted in the “*Tentativa*.”

It is quite as certain that the Popes have never *reproved or rejected* this title, for the passage in the gloss referred to, appears in the edition of the Canon Law, published at Rome in 1580, by Gregory XIII., and the “Index Expurgatorius” of Pius V., which orders the erasure of other passages, yet leaves this one. ...” - <https://books.google.com/books?id=hOZhAAAACAAJ&pg=PA180#v=onepage&q&f=false>

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In the tables, editions of the EXTRAVAGANTES confirmed to use “Deum” (God) are in Bold Underline. Editions that are claimed to use “Deum”, but are unconfirmed, are left standard print.										
1511	1543	1556	1582	1584	1585	1600	1601	1605	1606	1612
<u>Basel</u>	<u>Lyon</u>	Lyon	<u>Rome</u>	<u>Rome</u>	Paris	<u>Venice</u>	Paris	<u>Venice</u>	Lyon	Paris
-----	-----	-----	-----	<u>Lyon (x2)</u>	-----	-----	-----	-----	-----	-----
-----	-----	-----	-----	Antwerp	-----	-----	-----	-----	-----	-----

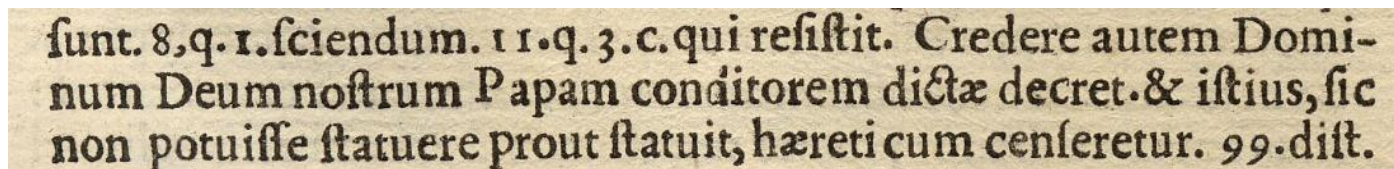
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Antwerp	1584	-----	-----
Basel	<u>1511</u>	-----	-----
Lyon	<u>1543</u>	1556	<u>1584 (x2)</u>
Paris	1585	1601	1612
Rome	<u>1582</u>	<u>1584</u>	-----
Venice	<u>1600</u>	<u>1605</u>	-----

Corpus iuris canonici; Liber Sextus; Constitutiones Clementinae; Extravagantes Johannis XXII; Extravagantes Communes, page 690 (Image 691; Column 153)

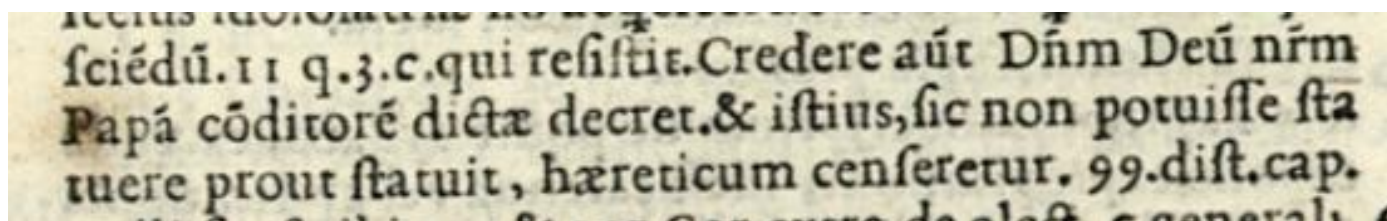
[Latin] "... [page 690] Credere autem Domini Deum nostrum Papam conditorem dictae decret. & istius, sic non potuisse statuere prout statuit, haereticum censeretur. ..." - <https://digital.library.ucla.edu/catalog/ark:/21198/zz0014rx8d?cv=690>

[English] "... And he decreed to believe in our Lord God the Pope, the founder of the said decree, and if he could not decide as he decided, he would be considered a heretic. ..."



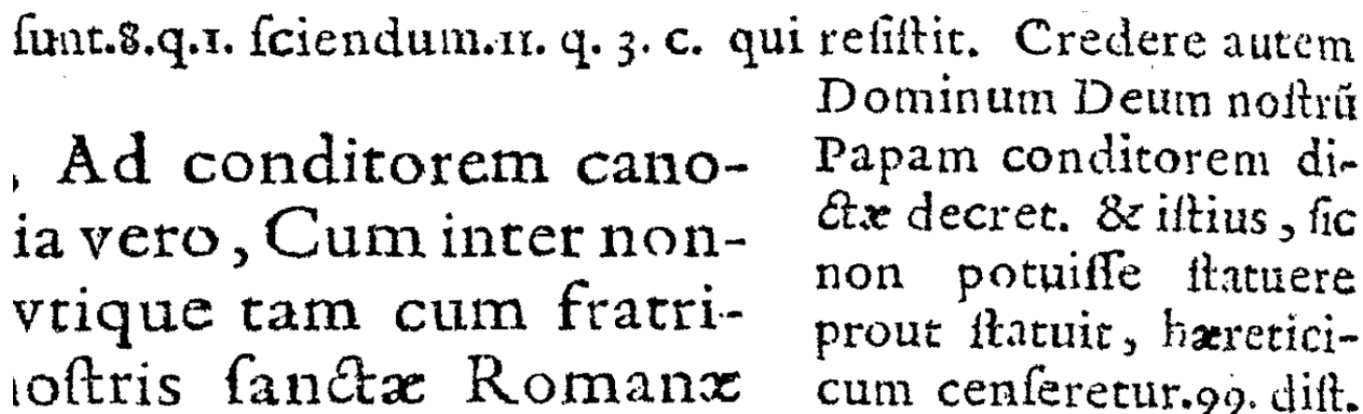
Corpus iuris canonici; Liber sextus Decretalium D. Bonifacii Papae VIII. suae integritati. Unà cum Clementinis [et] Extravagantibus, earumque Glossis restitutus. Cum privilegio Gregorii XIII. Pont. Max. [et] aliorum Principum; page "961 : 107"; Left Column

[Latin] "... [page 961 : 107; Left Column] Credere autem Dominum Deum nostrum Papam conditorem dictae decret. & istius, sic non potuisse statuere prout statuit, haereticum censeretur. ..." - <https://gdz.sub.uni-goettingen.de/id/PPN613137027?tidy=%7B%22pages%22%3A%5B961%5D%2C%22pan%22%3A%7B%22x%22%3A0.489%2C%22y%22%3A0.636%7D%2C%22view%22%3A%22info%22%2C%22zoom%22%3A0.424%7D>



Corpus iuris canonici; Constitutiones XX Joannis Papae XXII: - cum apparatu Zenzelini de Cassanis - 1584 - Lyon; page 651 PDF, Right Column Notation:

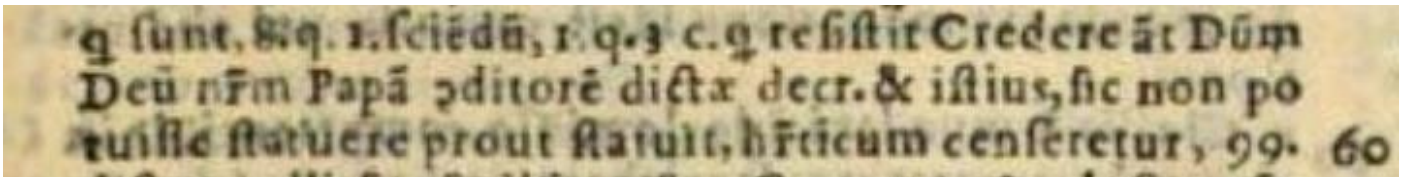
[Latin] "... [page 651 PDF, Right Column Notation] Credere autem Dominum Deum nostrum Papam conditorem dictae decret. & istius, sic non potuisse statuere prout statuit, haeretici-cum censeretur. ..." - <https://digibug.ugr.es/bitstream/handle/10481/10887/a-027-009.pdf>



Liber Sextus, Decretalium, Venetiis, 1600; page 107; Left Column

[Latin] "... [page 107; Left Column] Credere at Dūm Deū nīm Papā oditorē dictae decr. & istius, sic non po-tuisse statuere prout statuit, hēticum censeretur ..." -

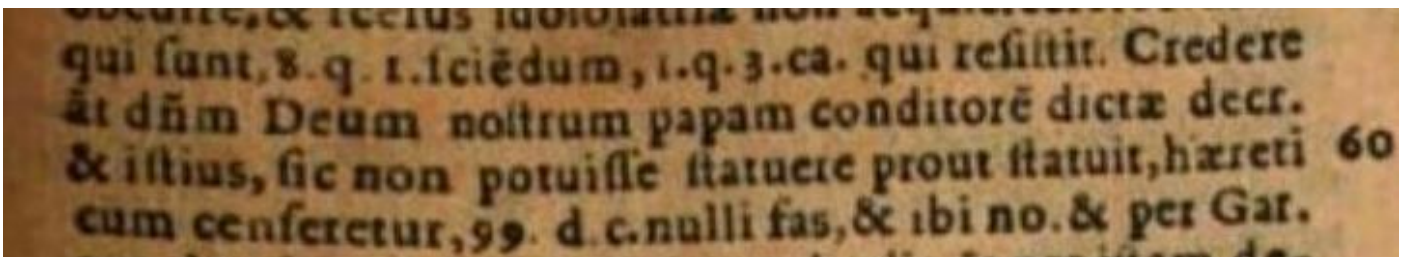
<https://books.google.com/books?id=7fw9AAAACAAJ&pg=RA2-PA107#v=onepage&q&f=false>



Liber Sextus, Decretalium, Venetiis, 1605; page 107; Left Column:

[Latin] "... [page 107; Left Column] Credere at dñm Deum nostrum papam conditorē dictae decr. & istius, sic non potuisse statuere prout statuit, haereti-cum censeretur. ..." -

https://books.google.com/books?id=1iQ_AAAAACAAJ&pg=RA5-PA107#v=onepage&q&f=false



UNAM SANCTAM (AD 1582); Boniface VIII; Harvard Law.edu edition, PDF pages 1,3-4:

[Latin] "... [page 1; #3] 3. Igitur Ecclesiae unius et unicae unum corpus, unum caput, non duo capita quasi monstrum, Christus videlicet, et Christi vicarius Petrus Petrique successor; dicente Domino ipsi Petro, ..." -

[Latin] "... [page 3; #8-9] 8. ... Quicumque igitur huic potestati a Deo sic ordinatae resistit; Dei ordinationi resistit, [Romans 13:2] nisi duo sicut Manichaeus fingat esse principia: quod falsum et haereticum [esse] judicamus: quia testante Moyse, non in principiis, sed in principio coelum Deus creavit et terram. [Genesis 1:1]⁶

9. Porro subesse Romano Pontifici omni humanae creaturae declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis.⁷ ..."

[English] "... [page 4; Translation] Therefore, of the one and only Church there is one body and one head, not two heads like a monster; that is, Christ and the Vicar of Christ, Peter and the successor of Peter ...

... Therefore whoever resists this power thus ordained by God, resists the ordinance of God [Rom 13:2], unless he invent like Manicheus two beginnings, which is false and judged by us heretical, since according to the testimony of Moses, it is not in the beginnings but in the beginning that God created heaven and earth [Gen 1:1]. Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.

Dated at the Lateran [18 November 1302]."

http://www.law.harvard.edu/faculty/cdonahue/courses/lhsemclh/RdgsDownloads/BonifaceVIII_UnaSanctam.pdf

The Protestant Magazine, Vol. III, First Quarter, 1911, No. 1; page 13; Left & Right Columns:

[Latin] "... [page 13; Left Column] Christus commissit summo Pontifici vices suas, ... sed Christo data erat omnis po-testas in coelo et in terra ... ergo summus Pontifex qui est ejus vicarius habebit hanc po-testatem. – Gloss. in Extrav. Commun. lib. 1. De majoritate et obed. c. 1. verb. Porro sub-esse Rom. Pontif. Vide Corp. Juris Canon. ed. Lugd. 1624. tom. iii. Extrav. Comm. col. 212. ..."

[English] "... [page 13; Right Column] Christ entrusted his office to the chief Pontiff; ... but all power in heaven and in earth had been given to Christ; ... therefore the chief Pon-tiff, who is his vicar, will have this power. – Gloss on the Extravagantes Communes, book 1, On Authority and Obe-dience, chap. 1, on the words Porro Subesse Rom. Pontif. See the Body of the Canon Law, published in 1624, Vol. III, Extravagantes Com-munes, col. 212. ..." -

<https://books.google.com/books?id=fPsoAAAYAAJ&pg=PA13#v=onepage&q&f=false>

THE CHURCH (DE ECCLESIA) BY JOHN HUSS; TRANSLATED, WITH NOTES AND INTRODUCTION BY DAVID S. SCHAFF, D.D. professor of church history, the western theological seminary; Nemo lenctur quidquam credens nisi ad quod moved moral dens credens sed deus non moral hominem ad credendum falsum. No one is held to believe anything except what he is moved by God to believe but God moves no man to believe what is false. —John Huss, this treaties, p. 49. NEW YORK: CHARLES SCRIBNER’S SONS; 1915; Chapter IV (Webpage)

“... CHAPTER IV: CHRIST THE ONLY HEAD OF THE CHURCH

In view of what has been said, the conclusion is (1) that Christ alone is the head of the universal church, which church is not a part of anything else. This is clear because, if any one is the head of the universal church, then is he made better than the angels and than any blessed created spirit, Heb. 1:4; but this befits Christ alone, for it behooved him to be the first-born among many brethren, Romans, 8:29, and consequently it behooves him to be the chief by the right of the law of primogeniture, Col. 1:15. This conclusion also follows from the apostle’s words, Eph. 1:20: “Which God wrought in Christ when he raised him from the dead and made him to sit at his right hand in the heavenly places, far above all rule and authority, power and dominion, and every name which is named not only in this world but also in the world which is to come, and has put all things under his feet and gave him to be head over all things to the church, which is his body.” From this it is clear that, if any Christian were to be the head of the universal church with Christ (for the church cannot be a monster having two heads, as is set forth in Boniface VIII’s bull, beginning Unam sanctam, therefore, the bull says, “the church is one body and has one head, not two heads, like a monster”), it would be necessary to concede that the Christian who was the head of that church was Christ himself, or otherwise it would be necessary to concede that Christ is inferior to that Christian and a lowly member of him. The conclusion shows that the thing is impossible. Hence, the holy apostles agreed in confessing that they were servants of that one Head and humble ministers of the church, his bride. No one of the apostles ever presumed to claim that he was the head or the bridegroom of the church, for this would have meant to adulterate with the queen of heaven and to arrogate the name of dignity and office—the dignity by which, according to the eternal predestination, and the office through which, by eternal appointment, God ordained that Christ should be supreme ruler of his bride. ..." -

https://oll.libertyfund.org/titles/schaff-the-church#lf1329_label_155

THE CATHOLIC FAITH OR DOCTRINES OF THE CHURCH OF ROME CONTRARY TO SCRIPTURE AND THE TEACHING OF THE PRIMITIVE CHURCH BY JOHN HARVEY TREAT, ESQ. AUTHOR OF “NOTES ON THE RUBRICS,” ETC. WITH AN INTRODUCTION BY REV. J. A. BOLLES, D.D. PUBLISHED BY THE BISHOP WELLES BROTHERHOOD, NASHOTAH, WIS. 1888, page 436

[Latin] “... [page 436; Left Column] Century IX.

NICOLAUS I, BISHOP OF ROME.

Satis evidenter ostenditur, a saeculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino (quod longe superius memor-avimus) Deum appellatum: nec posse Deum ab hominibus judicari manifestum est. – Ep. ad Michael. Imperat. ap. Grat., P. I. dist. 96. c. 17. col. 293 ...”

[English] “... [page 436; Right Column] It is evidently enough shown that the Pontiff, whom it is clear was called God by the pious Prince Constantine (which we have related above), cannot be bound nor loosed by the secular power: and it is manifest that God cannot be judged by men. ...” - <https://books.google.com/books?id=ZDROAAAAYAAJ&pg=PA436#v=onepage&q&f=false>

THE POPE AND THE COUNCIL BY JANUS, AUTHORIZED TRANSLATION FROM THE GERMAN, BOSTON, ROBERTS BROTHERS, 1870; page 89

“... [page 89] In the same way a saying ascribed to Constantine, at the Council of Nice, in a legend recorded by Rufinus, was amplified till it was fashioned into a perfect mine of high-flying pretensions. Constantine, according to this fable, when the written accusations of the bishops against each other were laid before him, burned them, saying, in allusion to a verse of the Psalter, that the bishops were gods, and no man could dare to judge them. Nicolas I. quoted this to the Emperor Michael.² Anselm adopted the story into his collection, Gratian followed, and Gregory himself found in it clear evidence that he, the Pope, the bishop of bishops, stood in unapproachable majesty over all monarchs of the earth. For, as the passage stood in Anselm and Gratian, it was the Pope whom Constantine called a god, and so it has been understood and explained ever since.³ ...

... ² Mansi, xv. 215.

³ Dist. 96, 97. “Satis evidenter ostenditur a saeculari po-testate nec ligari prorsus nec solvi posse Pontificem, quern constat a pio Principe Constantino Deum appellatum, nec posse Deum ab hominibus judicari manifestum est.” -

<https://books.google.com/books?id=JBwNAAAAYAAJ&pg=PA89#v=onepage&q&f=false>

THE ACTS AND MONUMENTS OF JOHN FOXE: A NEW AND COMPLETE EDITION: WITH A PRELIMINARY DISSERTATION, BY THE REV. GEORGE TOWNSEND, M.A. OF TRINITY COLLEGE, CAMBRIDGE, PREBENDARY OF DURHAM, AND VICAR OF NORTHALLERTON, YORKSHIRE. EDITED BY THE REV. STEPHEN REED CATTLEY M.A. OF QUEEN’S COLLEGE, CAMBRIDGE, RECTOR OF BAGTHORP, NORFOLK, AND CHAPLAIN TO THE RIGHT HONOURABLE THE EARL OF SCARBROUGH. VOL. IV. (4) PUBLISHED BY R. B. SEELEY AND W. BURNSIDE; AND SOLD BY L. & G. SEELEY, FLEET STREET, LONDON, M DCCC XXXVII. (1837), page 159-160.

“... [page 159] All the earth is my diocese; and I the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, and above all, ¹⁹⁰so that God himself, and I the vicar of God, have both one consistory,

¹⁹¹and I am able to do almost all that God can do, ‘clave non errante!’ ¹⁹²Item, It is said of me that I have a heavenly arbitrement, and therefore am able to change the nature of things, ‘substantialia unius applicando alteri,’ and of nothing to make things to be; and of a sentence that is nothing, to make it stand in effect; in all things that I list, my will to stand for reason: for I am able by the law to dispense above the law, and of wrong to make justice, in correcting laws and changing them.

You have heard hitherto sufficiently out of my doctors. Now you shall hear greater things out of mine own decrees¹⁹³. Read there dist. 96. ‘Satis.’ ¹⁹⁴Also 12 Caus. 11. q. 1. cap. ‘Sacerdotibus’. ¹⁹⁵Also 12. q. 1. cap. ‘Futuram.’ Do not you find there expressed, how Constantine the emperor, sitting in the general council at Nice, called us prelates of the church, all ‘gods’? ¹⁹⁶Again, read my canon decretal, De transl. episc. cap. ‘Quanto.’ Do you not see there manifestly expressed, how not man, but God alone separateth that which the bishop of Rome doth dissolve and separate? Wherefore, if those things that I do, be said to be done not of man, but of God; what can you make me but God?^{aa} Again, if prelates of the church be called and counted of Constantine for gods, I then, being above all prelates, seem by this reason to be above all gods. Wherefore no marvel, if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea with the precepts of Christ: for, where Christ biddeth Peter put up his sword, and admonished his disciples not to use any outward force in revenging them-selves, ¹⁹⁷do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords in pursuing their enemies, and recovering their possessions; setting against the precept [page 159-160] of Christ, the prophet saying, “Dissolve colligationes impietatis!” &c. ...” -

<https://books.google.com/books?id=185Ljz7jCugC&pg=PA159#v=onepage&q&f=false>

<https://books.google.com/books?id=185Ljz7jCugC&pg=PA160#v=onepage&q&f=false>

“... [page 159; notations] (190) Hostiensis in c. ‘Quanto de transl. praebe.’ (191) Ex summa casuum fratris Baptista. (192) Ex Citatione Henr. Bulling. De fine Seculi. orat. prima. Item. Ex Citatione Jacobi Andree, adversus Hossum, lib. v. Item, ex Citatione Jer. Marii in actis, 2 Divi. (193) Pope Nicolaus Dist. 96. c. Satis. (194) 11. Q. II. ‘Sacerdotibus.’ (195) 12. q. 1. ‘Futurum.’ (196) Decretal. De. Transl. Epist. c. ‘Quanto.’ (aa) Thus you may see it verified, that St. Paul prophesieth of the adversary sitting in the temple as God, and boasting himself above all that is named God, &c. 2 Thess. ii. (197) Pope Nicolaus, Causa 15, q. 6. c. ‘Auctoritatem.’ ...” -

<https://books.google.com/books?id=185Ljz7jCugC&pg=PA159#v=onepage&q&f=false>

DECRETALES D. GREGORII PAPAE IX., SVAE INTEGRITATI VNA CVM GLOSSIS, RESTITVTAE Ad exemplar ROMANUM diligenter recognitae. LVGDVNI, M.D.LXXXIII. (1584) De licentia D. N. Gregorii XIII. Pont. Max.; De translatione episcopi. Tit. VII., page 217, Left Column (Middle)

[Latin] “... [page 217, Left Column (middle)] Nō enim homo, sed Deus separat, quos Romanus Pontifex (qui nō puri hominis^d, sed veri Dei vicem^e gerit in terris) ecclesia-rū necessitate vel vtilitate pen-sata, nō humana, sed diuina po-tius auctoritate dissoluit: & in-fra. ...” -

<https://books.google.com/books?id=pDhGAAACAAJ&pg=PA217#v=onepage&q&f=false>

A SKETCH OF THE ROMISH CONTROVERSY. BY GEORGE FINCH, ESQ. A MEMBER OF THE COMMITTEE OF THE BRITISH REFORMATION SOCIETY. ... LONDON: PRINTED BY G. NORMAN, 29, MAIDEN LANE, COVENT GARDEN. 1831; pages 317-318 [Left Columns]

[English] “... [page 317, Left Column] (For it is not man, but God, who separates those whom the Roman pontiff, who is not the vicegerent of man, but of [page 317 to 318] God, upon the earth,) weighing the necessities and the good of the churches, unbinds not by a human, but rather by a divine authority.

The vicegerent of the true God.] Whence he is said to possess a divine judgment.* ...” -

<https://books.google.com/books?id=uIk9AAAAYAAJ&pg=PA317#v=onepage&q&f=false>

<https://books.google.com/books?id=uIk9AAAAYAAJ&pg=PA318#v=onepage&q&f=false>

AVGVSTINI TRIVMPHI ANCONITANI CATHOLICI DOCTORIS SVMMA DE POTESTATE ECCLESIASTICA EDITA ANNO DÑI. MCCCXX. (1320); ROMAE, Ex Typographia Georgij Ferrarij. M. D. LXXXIII. (1584); Potest. Ecclesiast. Qō. VI., ARTICVLVS I. (Article 1), Sexto (six), Secunda (second); page 57 [Left Column]:

[Latin] “... [page 57; Left Column] Secunda ratio accipitur ex parte Papae. solus enim Papa dicitur esse Vicarius Dei: quia solum quod li-gatur * vel soluitur per eum, habetur solutum, & ligatum per ipsum Deum. Sententia igitur Papae, & sententia Dei vna sententia est: sicut vna sententia est Papae, & auditoris eius. Cum igitur appellatio sem-per fiat a minori † iudice ad superiorem, sicut nullus est maior seipso: ita nulla appellatio tenet, facta a Pa-pa ad Deum: quia vnum consistorium est ipsius Pa-pae, & ipsius Dei: cuius consistorij clauiger, & ostia-rius est ipse Papa. Nullus ergo potest appellare a Pa-pa ad Deum. sicut nullus potest intrare ad consisto-rium Dei, nisi mediante Papa, qui est aeternae vitae cō-sistorij clauiger, & ostiarius. & sicut nullus pōt appel-lare ad se ipsum: ita nullas pōt appellare à Papa ad Deū. quia vna sententia est, & vna curia Dei, & Pape. ...” -

<https://books.google.com/books?id=cAhRAAAAcAAJ&pg=PA57#v=onepage&q&f=false>

The Protestant Magazine, Vol. III, First Quarter, 1911, No. 1; page 14; Right Columns:

[English] “... [page 14; Right Column] [The second reason is accepted on the part of the Pope] Therefore the decision of the Pope and the decision of God constitute one [i.e., the same] decision, just as the opinion of the Pope and his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is [page 14-15] greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God him-self, of which consistory, the Pope himself is the key-bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consis-tory of God without the me-diation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life, and as no one can appeal to himself, so no one can ap-peal from the Pope to God, because there is one decision and one court of God and the Pope. – Augustinus de Ancona, On an Appeal From a Decision of the Pope. ...” -

<https://books.google.com/books?id=fPsoAAAAYAAJ&pg=PA14#v=onepage&q&f=false>

<https://books.google.com/books?id=fPsoAAAAYAAJ&pg=PA15#v=onepage&q&f=false>

Cardinal Robert Bellarmine, S.J. (Jesuit); Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos; Tom. 2, “Controversia Prima, De Conciliorum Auctoritate), Caput. 17, (1628 ed.) Vol. 1, pp. 266-translated

[Latin] “[page 266] Secundo probatur ratione, in Scripturis fundata; nam omnia nomina, quae in Scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam, eadem omnia tribuuntur Pontifici.” - http://cdigital.dgb.uanl.mx/la/1080015572_C/1080015573_T2/1080015573_21.pdf

[English] “All names which in the scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.”

De potestate papae : liber posthumus; Barclay, William, 1546-1608, published 1609; page 218

[Latin] "... [page 218] Quanquam video quosdam vsqueadeo ineptire, aut potius insanire, vt hanc omni-potentium Pontifici etiam tributam asse-rant; ei; probando insigne vanitatis suae ar-gumentum hoc modo contexant. Christus commissit summo Pontifici vices suas, vt habe-tur Matth. 16. cap. & 24. q. I. can. quodcunq. Sed Christo data erat omnis potestas in coelo & in terra. Math. 28. Ergo summus Pontifex, qui est eius vicarius, habet hanc potestatem. extra de translat. cap. quanto. Ita Petrus Bertrandus in suis additionibus ad gloss. extrauag. Vnam sanctam. de maior. & obed. qui & hoc praete-rea ausus est addere, quod parum a blasphe-mia abest. ..." - <https://www.digitale-sammlungen.de/en/view/bsb10544234?page=238>

[English; Google-Translate assisted] "... Although I see that some people are constantly being foolish, or rather mad, that they have asserted that this is also a tribute to the all-powerful Pope; and to him; By proving a sign of their vanity, they put [such] together in this way. Christ committed his duties to the supreme Pontiff, as we read in Matt. Chapter 16 & 24. q. I. can. whatever, But Christ had been given all power in heaven and on earth. Math. 28. Therefore the Supreme Pontiff, who is his vicar, has this power. Out of the transference, chapter 'Quanto' [How much], Thus Peter Bertrand in his additions to the gloss. [on] Extravagant, Unam Sanctam, of the greater and obedience, who, moreover, has ventured to add that it is little short of blasphemy. ..."

DODD's CHURCH HISTORY OF ENGLAND FROM THE COMMENCEMENT OF THE SIXTEENTH CENTURY TO THE REVOLUTION IN 1688. With Notes, Additions, and a Continuation BY THE REV. M. A. TIERNEY, F.S.A., VOL. III. (3); LONDON: PUBLISHED BY CHARLES DOLMAN, (NEPHEW AND SUCCESSOR TO THE LATE JOSEPH BOOKER) No. 61, NEW BOND STREET. MDCCCXL. (1840), page APPENDIX ii.

[Latin] "... [page APPENDIX ii] Regnans in excelsis, cui data est omnis in coelo et in terra potestas, unum sanctam catholicam et apostolicam ecclesiam, extra quam nulla est salus, uni soli in terris, videlicet, apostolorum principi Petro, Petrique successori Romano pontifici, in potestatis plenitudine tradidit guber-nandam. Hunc unum super omnes gentes et omnia regna principem constituit, qui evellat, destruat, dissipet, disperdat, plantet, et aedificet; ut fidelem populum mutuae charitatis nexu constrictum, in unitate spiritus contineat, salvumque et incolumem suo exhibeat salvatori. ..." - <https://books.google.com/books?id=fAVMAAAAYAAJ&pg=PR2#v=onepage&q&f=false>

REGNANS IN EXCELSIS; EXCOMMUNICATING ELIZABETH I OF ENGLAND, Pope Pius V - 1570; Introduction

[English] "... [Introduction] He that reigneth on high, to whom is given all power in heaven and earth, has committed one holy Catholic and apostolic Church, outside of which there is no salvation, to one alone upon earth, namely to Peter, the first of the apostles, and to Peter's successor, the pope of Rome, to be by him governed in fullness of power. Him alone He has made ruler over all peoples and kingdoms, to pull up, destroy, scatter, disperse, plant and build, so that he may preserve His faithful people (knit together with the girdle of charity) in the unity of the Spirit and present them safe and spotless to their Saviour. ..." - <https://www.papalencyclicals.net/pius05/p5regnans.htm>

“VICARIVS FILII DEI”: ‘in the place of the Son of God’, used prolifically by the Roman Church; see also LeRoy Edwin Froom, *Prophetic Faith of our Fathers*, Volume II, page 606, &c.

Letter	Latin Letter Name	Value
V	Quinque	5
I	Unus	1
C	Centum	100
A	-	0
R	-	0
I	Unus	1
V (U)	Quinque	5
S	-	0
	(subtotal)	<u>112</u>
F	-	0
I	Unus	1
L	Quinquaginta	50
I	Unus	1
I	Unus	1
	(subtotal)	<u>53</u>
	(cumulative total)	<u>165</u>
D	Quingenti	500
E	-	0
I	Unus	1
	(subtotal)	<u>501</u>
	(Grand Total)	<u>666</u>

There are many more ‘names’, ‘titles’ or ‘phrases’ that various theologians attribute with the ‘666’ and Romanism, but they are not official names or titles of Rome as “Vicarius Fili Dei” has been.

Greek Isopsephy	LATEINOS, HE LATINE BASILEIA, ITALIKA EKKLESIA, PAPEISKOS, BENEDIKTOS, APOSTATES, EUANTHAS, ANTE-MOS, TEITAN, LAMPETIS, O NIKETES, PALAI BASKANOS, KAKOS ODEGOS, ALETHES BLABEROS, AMNOS ADIKOS.
Hebrew Gematria	ROMIITH, ROMITI.
Latin Numeric	<u>VICARIVS FILII DEI</u> , VICARIVS GENERALIS DEI IN TERRIS, DVX CLERI, LUDOVICVS, SILVESTER SECVNDO, PAVLO V. VICE DEO, IOANES PAVLVS SECVNDO, SANCTA LVX DEI, REX LATINVS SACERDOS, ORDINARVS OVILIS CHRISTI PASTOR, DIC LVX.

CHAPTER 16

The 6th Trumpet part 01 - Revelation 9:13-15

Revelation 9:13 KJB - And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Revelation 9:14 KJB - Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Revelation 9:15 KJB - And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

STRUCTURE OF THE 6TH TRUMPET (REV. 9:13-21 KJB)

Verse	Text	Verse	Text
[A1] Rev. 9:4,10	to hurt men	[A2] Rev. 9:19	with them they do hurt
[B1] Rev. 9:10	And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.	[B2] Rev. 9:19	For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.
[C1] Rev. 9:13	the golden altar which is before God	[C2] Rev. 9:20	worship devils
[D1] Rev. 9:14	Loose the four angels	[D2] Rev. 9:15	And the four angels were loosed
[E1] Rev. 9:15	the four angels	[E2] Rev. 9:20	devils
[F1] Rev. 9:15	hour (hour is part of a day)	[F2] Rev. 9:15	day
[G1] Rev. 9:15	month (month is part of a year)	[G2] Rev. 9:15	year
[H1] Rev. 9:15	for to slay a third part of men	[H2] Rev. 9:18	the third part of men killed
[I1] Rev. 9:16a	number	[I2] Rev. 9:16b	number
[J1] Rev. 9:16	the army of the horsemen	[J2] Rev. 9:17	the horses in the vision, and them that sat on them
[K1] Rev. 9:15	And the four angels were loosed	[K2] Rev. 9:20	nor walk:
[L1] Rev. 9:16	heard the number	[L2] Rev. 9:20	nor hear,
[M1] Rev. 9:17	And thus I saw ... in the vision	[M2] Rev. 9:20	neither can see,
[N1] Rev. 9:17a	fire, and of jacinth, and brimstone	[N2] Rev. 9:17b	fire and smoke and brimstone
[O1] Rev. 9:17c	and out of their mouths issued	[O2] Rev. 9:18c	which issued out of their mouths
[P1] Rev. 9:19a	For their power is in their mouth,	[P2] Rev. 9:19d	and had heads, and with them they do hurt.
[Q1] Rev. 9:19b	and in their tails:	[Q2] Rev. 9:19c	for their tails were like unto serpents,
[R1] Rev. 9:20	repented not	[R2] Rev. 9:21	Neither repented
[S1] Rev. 9:20	killed	[S2] Rev. 9:21	murders
[T1] Rev. 9:20	devils	[T2] Rev. 9:21	sorceries
[U1] Rev. 9:20	idols of gold, and silver, and brass, and stone, and of wood	[U2] Rev. 9:21	fornication
[V1] Rev. 9:20	work of their hands	[V2] Rev. 9:21	thefts

The phrase, “and I heard” comes from the koine Greek words **G2532, G191** – “και ηκουσα”, which is the language of parable using symbols, as Jesus always did. Additional texts for consideration: **Eze.** 1:24, 3:13,27, 10:5, 43:6; **Mat.** 11:15, 13:9,43; **Mar.** 4:9,23, 7:16; **Luk.** 8:8, 14:35; **Rev.** 2:7,11,17,29, 3:6,13,22, 13:9 KJB.

This language precludes a “natural” (**1 Cor.** 15:46 KJB) reading / understanding. Therefore, the text is not about the natural river of natural Babylon called “Euphrates” in the ‘middle east’, or about natural “horses”, or “serpents”, or “breastplates”, or even a literal number, “200,000,000”. Each of these symbols are given to describe something else, some other event – a great reality in the world.

The symbolism of “And the sixth angel sounded”:

Each “angel” (messenger) of the 7 Trumpets is connected to one of the 7 Churches (**Rev.** 1:12-20, 2:1-5, 8:2 KJB). There is also, as one needs to remember, a typology in the destruction of Jericho, in **Joshua** 6. There were 6 Trumpets, one per day, for 6 days, and in the 7th day, 7 Trumpets. In the 7th Trumpet is the 7 Last Plagues (“Gods’ wrath”) soon to be poured out (**Rev.** 11:15,18; **Jos.** 6:14-16 KJB).

The 6th Church (AD 1833/4 – AD 1844/88), Philadelphia (**Rev.** 1:11, 3:7-13 KJB), was given a message from Jesus to sound warning amidst the deep darkness of spiritual midnight (**Mat.** 25:1-6; **Luk.** 22:53; **Rev.** 14:8 KJB, to be repeated later (**Rev.** 18:1-5 KJB)), and called all to repentance before that great and notable day of the Lord come (**Isa.** 58:1; **Jer.** 6:17; **Eze.** 3:16-21; **Joe.** 2:1,15; **1 Cor.** 14:8 KJB), but there are many who no longer desire to hear the call of God (**Jer.** 6:17, 42:14; **Heb.** 12:19 KJB) and would remain in the darkness of spiritual Egypt (a symbol for this present evil world, opposite Heavenly Canaan, or promised land).

Isaiah 58:1 KJB - **Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.**

Jeremiah 6:17 KJB - Also **I set watchmen over you, saying, Hearken to the sound of the trumpet.** But they said, We will not hearken.

Jeremiah 42:14 KJB - Saying, No; but we will go into the land of Egypt, where we shall see no **war**, nor **hear the sound of the trumpet**, nor have hunger of bread; and there will we dwell:

Ezekiel 3:16 KJB - And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

Ezekiel 3:17 KJB - Son of man, **I have made thee a watchman unto the house of Israel:** therefore **hear the word at my mouth, and give them warning from me.**

Ezekiel 3:18 KJB - **When I say unto the wicked, Thou shalt surely die; and thou givest him not warning,** nor **speakest to warn the wicked from his wicked way, to save his life;** the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

Ezekiel 3:19 KJB - Yet if thou **warn the wicked,** and he **turn** not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Ezekiel 3:20 KJB - Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Ezekiel 3:21 KJB - Nevertheless if thou **warn the righteous man**, that the righteous sin not, and he doth not sin, he shall surely live, because **he is warned**; also thou hast delivered thy soul.

Joel 2:1 KJB - **Blow ye the trumpet in Zion**, and **sound an alarm in my holy mountain**: let all the inhabitants of the land tremble: **for the day of the LORD cometh**, for *it is* nigh at hand;

Joel 2:15 KJB - **Blow the trumpet in Zion**, sanctify a fast, **call a solemn assembly**:

Hebrews 12:19 KJB - And **the sound of a trumpet, and the voice of words**; which *voice* they that heard intreated that the word should not be spoken to them any more:

1 Corinthians 14:8 KJB - For **if the trumpet give an uncertain sound, who shall prepare himself to the battle?**

After the Antitypical Trumpets (Lev. 23:23-25 KJB), comes the Antitypical Day of Atonement / Judgment just ten day-years later (Num. 14:34; Eze. 4:6; Lev. 23:26-32 KJB), as found in Rev. 9:13-15, 10:6, 14:6-12 KJB, which uses the Golden Altar & Four Horns thereof (Exo. 30:1-10, 37:25-29, 39:38, 40:5,26-27; Lev. 4:7, 16:18; 1 Chr. 28:18; 2 Chr. 4:19; Heb. 9:3-4; Rev. 8:3-4 KJB).

It was also a time of blowing the Trumpet (Lev. 25:9 KJB) for Jubilee (50 years from AD 1793 (the beginning of the 3 1/2 day-years as found in Rev. 11:9,11 KJB, which came just before the end of the 1,260 (AD 1798, starting AD 538); Dan. 7:25, 12:7; Rev. 11:2-3, 12:6,14, 13:5; Luk. 21:24; & the 1,290 (AD 1798; starting AD 508); Dan. 8:11,12,13, 11:31, 12:11 KJB), ending in AD 1843/44, which concluded the 2,300 (AD 1843/44; starting in AD 457 BC (Ezr. 6:14, 7:1-28 KJB), Dan. 8:13-14,26, 9:24-27; Rev. 9:13-15, 10:6, 14:6-12 KJB) and 1,335 day-years (AD 1843/44; starting in AD 508; Dan. 12:12; Rev. 14:13 KJB).

Leviticus 25:9 KJB - Then shalt thou cause **the trumpet of the jubile to sound** on **the tenth day of the seventh month**, **in the day of atonement shall ye make the trumpet sound throughout all your land**.

The Reformers (16th Century, AD 1501-1600) had begun to study the prophecies in the books of **Daniel** and **Revelation**, and they had just started to see the glimpse of a glorious light beginning to rise and pierce through the long night of darkness that had been upon the world for a thousand years.

MARTIN LUTHER (1483 – 1546):

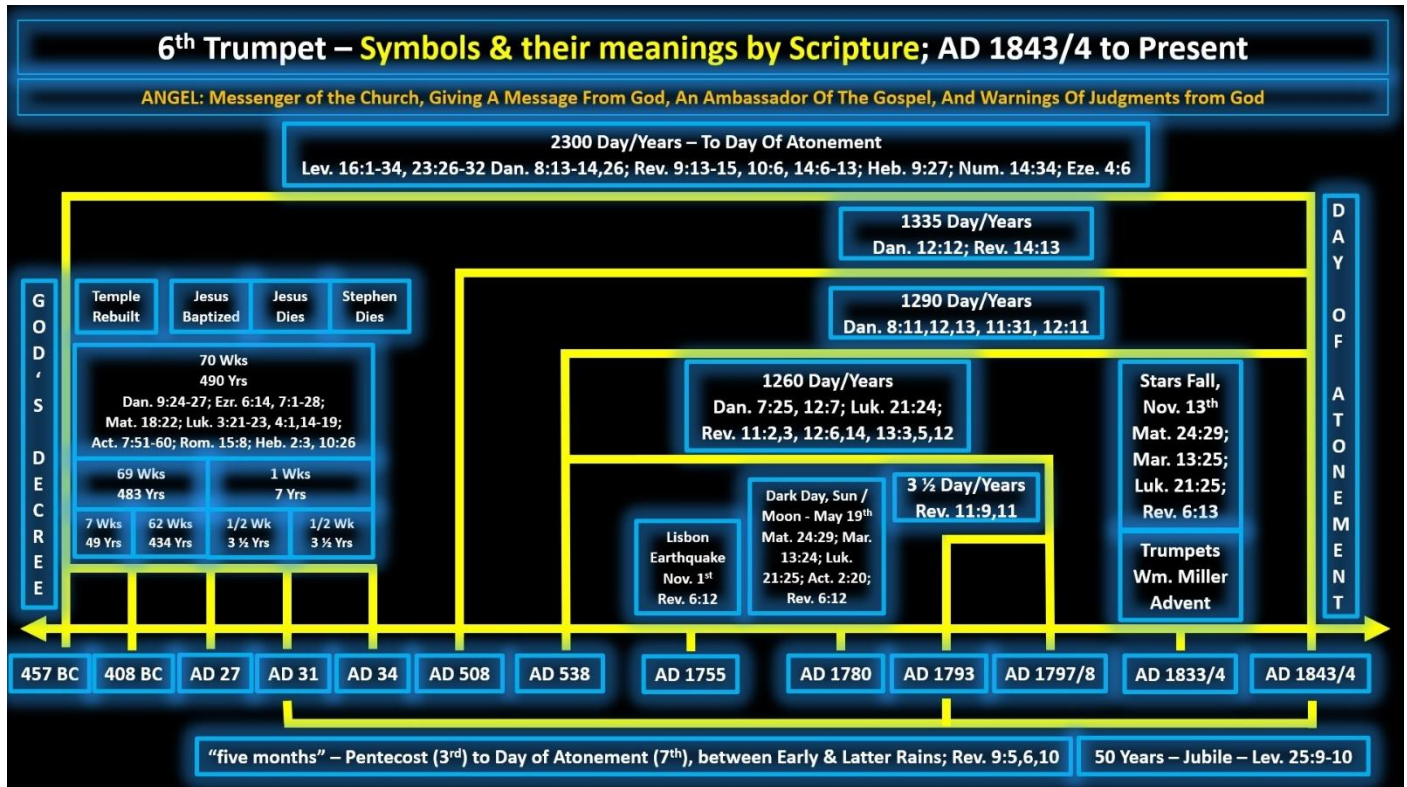
The familiar discourses of Dr. Martin Luther (the great reformer) (1818); pages “7-8” (last two lines, continued in top three lines)

“... [page 7] I hope **the last Day of Judgment is not far**, I persuade myself verily **it will not be absent full three hundred years longer**; for God’s Word [page 7-8] will decrease and be darkened for want of true shepherds and servants of God. **The voice will sound and be heard ere long: Behold, the Bridegroom Cometh ...**” -

<http://archive.org/stream/familiardiscours00luth#page/6/mode/2up>

<http://archive.org/stream/familiardiscours00luth#page/7/mode/1up>

<http://archive.org/stream/familiardiscours00luth#page/8/mode/1up>



The symbolism of "I heard a voice from the four horns of the golden altar":

John "heard a voice" (**Deu.** 4:12,36; **Job** 37:2-5 (after which in **Rev.** 10:3-4 KJB, the 7 thunders are uttered / heard); **Psa.** 95:7; **Jhn.** 10:3; **Act.** 22:14; **Heb.** 3:7,15, 4:7 KJB), which was the voice of God speaking, even the voice of Jesus Christ, and when God speaks it is not for His benefit, but for ours (**Isa.** 28:23, 30:21 KJB), and to all those whom He sends us (**Mic.** 6:1; **Mat.** 10:27 KJB).

Deuteronomy 4:12 KJB - And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

Deuteronomy 4:36 KJB - Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

Job 37:2 KJB - Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

Job 37:3 KJB - He directeth it under the whole heaven, and his lightning unto the ends of the earth.

Job 37:4 KJB - After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

Job 37:5 KJB - God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

Psalms 95:7 KJB - For he is our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, (See also **Heb.** 3:7,15, 4:7 KJB)

Isaiah 28:23 KJB - Give ye ear, and hear my voice; hearken, and hear my speech.

Isaiah 30:21 KJB - And **thine ears shall hear a word behind thee**, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Matthew 10:27 KJB - **What I tell you in darkness, that speak ye in light**: and **what ye hear in the ear, that preach ye upon the housetops**.

Acts 22:14 KJB - And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that **Just One, and shouldest hear the voice of his mouth**.

The text of **Rev. 9:13** KJB, says, “the four horns of the golden altar”. What type of Bible language is this? It is Heavenly Sanctuary language (**Psa. 77:13** KJB):

Psalms 77:13 KJB - **Thy way, O God, is in the sanctuary**: who *is so* great a God as *our* God?

Whose “voice” was at the “four horns” of “the golden altar which is before God”? It is Jesus Christ, the Great High Priest, before the Father (**Rev. 8:3-5** KJB):

Revelation 8:3 KJB - And **another angel** [messenger] **came and stood at the altar, having a golden censer**; and there was given unto him much incense, that **he should offer it with the prayers of all saints upon the golden altar which was before the throne**.

Revelation 8:4 KJB - And **the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand**.

Revelation 8:5 KJB - And **the angel took the censer, and filled it with fire of the altar**, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Since we are looking at the Heavenly Sanctuary, since it is “before God” (**Rev. 4:2,5, 8:2,4, 11:16** KJB, etc.), how does a person know which “altar” it is? Before that can be answered, another question need be asked. How many “altars” are in the Sanctuary? There are two Altars of the Sanctuary:

[1] The “altar” of burnt offering / sacrifice / slaughter of the outer Courtyard,

[2] the “altar” of incense of the Holy Place.

How can it be known which of the two is being referred to? This is simple. It is known by the description, “golden”. The “altar” of burnt offering / sacrifice / slaughter was made of brass, called the “brasen” altar (**Exo. 27:1-8, 38:30, 39:39** KJB). This was the “altar” of the courtyard, the “altar” of the earth. Even the Cross and Lord’s Supper (**1 Cor. 11:26; Rom. 5:6; Heb. 13:10** KJB).

Exodus 27:1 KJB - And **thou shalt make an altar of shittim wood**, five cubits long, and five cubits broad; **the altar shall be foursquare**: and the height thereof *shall be* three cubits.

Exodus 27:2 KJB - And **thou shalt make the horns of it upon the four corners thereof**: his horns shall be of the same: and **thou shalt overlay it with brass**.

Exodus 27:3 KJB - And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof **thou shalt make of brass**.

Exodus 27:4 KJB - And **thou shalt make for it a grate of network of brass**; and upon the net shalt thou make **four brasen rings** in the four corners thereof.

Exodus 27:5 KJB - And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

Exodus 27:6 KJB - And thou shalt make staves for the altar, staves *of* shittim wood, and **overlay them with brass**.

Exodus 27:7 KJB - And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

Exodus 27:8 KJB - Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

Exodus 38:30 KJB - And therewith he made the sockets to the door of the tabernacle of the congregation, and **the brasen altar, and the brasen grate for it**, and all the vessels of the altar,

Exodus 39:39 KJB - **The brasen altar, and his grate of brass**, his staves, and all his vessels, the laver and his foot,

The other “altar” is the “golden altar”, or the “altar” of “incense”, in the Holy Place, being associated with the 2nd veil and the Most Holy Place (**Exo.** 37:25-29, 39:38, 40:5,26-27; **Lev.** 4:7; **1 Chr.** 28:18; **2 Chr.** 4:19; **Heb.** 9:3-4; **Rev.** 8:3-4 KJB):

Exodus 37:25 KJB - And **he made the incense altar of shittim wood**: the length of it *was* a cubit, and the breadth of it a cubit; **it was foursquare**; and two cubits *was* the height of it; **the horns thereof were of the same**.

Exodus 37:26 KJB - And **he overlaid it with pure gold**, *both* the top of it, and the sides thereof round about, **and the horns of it**; also **he made unto it a crown of gold round about**.

Exodus 37:27 KJB - And **he made two rings of gold** for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

Exodus 37:28 KJB - And he made the staves *of* shittim wood, and **overlaid them with gold**.

Exodus 37:29 KJB - And he made the holy anointing oil, and **the pure incense of sweet spices**, according to the work of the apothecary.

Exodus 39:38 KJB - And **the golden altar**, and the anointing oil, and **the sweet incense**, and the hanging for the tabernacle door,

Exodus 40:5 KJB - And **thou shalt set the altar of gold for the incense before the ark of the testimony**, and put the hanging of the door to the tabernacle.

Exodus 40:26 KJB - And he put **the golden altar in the tent of the congregation before the vail**:

Exodus 40:27 KJB - And **he burnt sweet incense thereon**; as the LORD commanded Moses.

Leviticus 4:7 KJB - And the priest shall put *some* of the blood upon **the horns of the altar of sweet incense before the LORD**, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, **which is at the door of the tabernacle of the congregation**.

1 Chronicles 28:18 KJB - And for **the altar of incense refined gold by weight**; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

2 Chronicles 4:19 KJB - And Solomon made all the vessels that *were for* the house of God, **the golden altar also**, and the tables whereon the shewbread *was set*;

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called the Holiest of all;

Hebrews 9:4 KJB - Which had **the golden censer**, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

The "four horns" on the "golden" "altar" of "incense", were used specifically in the Day of Atonement, "once" in the year (**Exo. 30:1-10; Lev. 16:18** KJB):

Exodus 30:1 KJB - And thou shalt make **an altar to burn incense upon**: of shittim wood shalt thou make it.

Exodus 30:2 KJB - A cubit shall be the length thereof, and a cubit the breadth thereof; **foursquare shall it be**: and two cubits shall be the height thereof: **the horns thereof shall be of the same**.

Exodus 30:3 KJB - And **thou shalt overlay it with pure gold**, the top thereof, and the sides thereof round about, **and the horns thereof**; and **thou shalt make unto it a crown of gold round about**.

Exodus 30:4 KJB - And two **golden** rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

Exodus 30:5 KJB - And thou shalt make the staves of shittim wood, and **overlay them with gold**.

Exodus 30:6 KJB - And **thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony**, where I will meet with thee.

Exodus 30:7 KJB - And **Aaron shall burn thereon sweet incense every morning: when he dresseseth the lamps, he shall burn incense upon it**.

Exodus 30:8 KJB - And **when Aaron lighteth the lamps at even, he shall burn incense upon it**, a perpetual incense before the LORD throughout your generations.

Exodus 30:9 KJB - Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

Exodus 30:10 KJB - And **Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations:** it is most holy unto the LORD.

Leviticus 16:18 KJB - And **he shall go out unto the altar that is before the LORD, and make an atonement for it;** and shall take of the blood of the bullock, and of the blood of the goat, and **put it upon the horns of the altar round about.**

The number “4” is also used symbolically as meaning ‘universal / all encompassing’ (such as the 4 rivers out of Eden, which watered all the earth (**Gen.** 2:10 KJB), and such as the 4th Commandment (**Exo.** 20:8-11; **Deu.** 5:12-15 KJB, which deals with ‘all space, time and matter’), or the four cardinal directions of North, South, East & West (**Jer.** 49:36; **Eze.** 37:9; **Dan.** 7:2, 8:8, 11:4; **Zec.** 2:6; **Mat.** 24:31; **Mar.** 13:27; **Rev.** 7:1 KJB) like “four corners of the earth” (**Isa.** 11:12; **Rev.** 7:1 KJB), encompassing all of the people (**Act.** 10:11 KJB), the four seasons of the year (**Gen.** 1:14, 8:22; **Psa.** 74:17; **Ecc.** 3:1; **Jam.** 5:7 KJB), and for the all-encompassing of a matter (**Pro.** 30:15,18,21,29; **Amo.** 1:3,6,9,11,13, 2:1,4,6 KJB).

The Golden Altar with its four horns were also a symbol of God’s powerful mercies during a period of judgment, for those who would cling to them would desire the mercies of God so that they might not be killed (**Hab.** 3:4; **1 Kin.** 1:50-51, 2:28 KJB):

Habakkuk 3:4 KJB - And *his* brightness was as the light; he had **horns** *coming* out of his hand: and there *was* **the hiding of his power.**

1 Kings 1:50 KJB - And Adonijah feared because of Solomon, and arose, and went, and **caught hold on the horns of the altar.**

1 Kings 1:51 KJB - And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, **he hath caught hold on the horns of the altar,** saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

1 Kings 2:28 KJB - Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and **caught hold on the horns of the altar.**

The “horns” are also symbolic of “power” and kingly authority (**Deu.** 33:17; **1 Sam.** 2:1,10; **1 Kin.** 22:10-11; **2 Chr.** 18:9-10; **Psa.** 75:10; **Eze.** 34:21; **Jer.** 48:25; **Dan.** 7:8,20-21,24, 8:3,5-6,8-9,20-22; **Zec.** 1:18-19,21; **Mic.** 4:13; **Amo.** 6:13; **Hab.** 3:4; **Rev.** 5:6, 12:3, 13:1,11, 17:3,7,12,16 KJB).

These “four horns” of the Golden Altar of Incense in the Holy Place of the True (Original) Tabernacle, the Heavenly Sanctuary, which God pitched (**Heb.** 8:2 KJB) and not man, do not, and cannot ever, represent any earthly power, kingdom, king or authority, as they are Heavenly (in the Heavenly Sanctuary; **Psa.** 77:13; **Heb.** 8:1-2 KJB), & differ from the four horns on the altar of sacrifice in the courtyard (**Zec.** 1:18-19 KJB) of the earth.

They however can represent the ministration (**Psa.** 104:4; **Heb.** 1:7,14; **Rev.** 5:7-8, 8:3-4; **Dan.** 9:21-23; **Mat.** 18:10; **Act.** 10:3-4 KJB) of the universal Heavenly Kingdom of God, as like the 24 “elders” (“ancients” / elders; see also, **Jhn.** 11:9; **Gen.** 1:4, 35:22; **Eze.** 18:25,29; **Mat.** 10:2; **Luk.** 6:13, 22:14; **Rev.** 21:12-14,21; **Gal.** 4:26; **Rev.** 3:12, 21:2,10,25, 22:5,19 KJB) of the unfallen worlds (**Heb.** 1:2, 11:3; **Mat.** 6:10, 18:11-13; **Luk.** 11:2, 15:4-7; **Jhn.** 14:1-3; **Rev.** 12:12 KJB), as Adam on earth once was (**Luk.** 3:38; **1 Cor.** 15:45-47; **Gen.** 1:26,28; **Psa.** 8:5 KJB),

that continually circle the eternal Throne of Deity (**Rev.** 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4; **Isa.** 24:23 KJB), on behalf of mankind, just as the 4 beasts or 4 living creatures (**Eze.** 1:5,13,14,15,19, 3:13, 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22; **Rev.** 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4 KJB) do in other places (as the OT Type on earth, **Deu.** 1:15; **Eze.** 1:10, 10:14; **Num.** 1:50-53, 2:2-3,5,7,9,10,12,14, 16,17,18,20,22,24,25,27,29,31,34, 3:17,23,29,35,38; **Rev.** 5:5 KJB), and a horn represents the strength of a beast (in this instance Heavenly not earthly). In short, the 4 “living creatures”, or the “four beasts” are all the unfallen peoples of the unfallen worlds, a representation of the universal Kingdom of God. A beast in prophecy, is a Kingdom, or Nation, or political body of persons (**Gen.** 49:9; **Isa.** 27:1, 46:11; **Jer.** 4:7, 5:6, 12:8, 25:38, 49:19, 50:44; **Eze.** 17:3,7, 32:2; **Dan.** 7:7,17,19,23, 8:20,21; **Joe.** 1:6; **Mic.** 5:8; **Rev.** 13:1,2,3,7,11,12, 17:3,7,8,11,12 KJB).

While this Golden Altar is attended by Jesus, the Great High priest (**Heb.** 4:14 KJB), the Christian’s prayers are heard (**Act.** 10:4 KJB):

Acts 10:4 KJB - And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, **Thy prayers and thine alms are come up for a memorial before God.**

The golden reminder:

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GOLD: Faith & Love, Wisdom, God’s Commandments, True Character, Fruit of the Holy Spirit			
Description	Texts	Description	Texts
Real gold belongs to God alone	Hag. 2:8	Gold as a symbol of Eternal Life	Psa. 21:3-7
The Garden of Eden has good gold	Gen. 2:11-12	Gold as a symbol of Godly Faith & Love & Salvation in Christ Jesus	1 Pet. 1:7-10; Pro. 1:9, 4:9
Gold as a symbol of The Law of God, The Ten Commandments (and all they encompass)	Psa. 19:7-11, 119:72,127	Gold as a symbol of the True and Tried Character that God looks for (character of Jesus, Love)	Job 23:10; Pro. 17:3, 22:1, 27:21; Isa. 13:12, 60:17; Lam. 4:2; Zec. 13:9; Mal. 3:3
Gold / Wisdom, Symbol of Jesus Christ, the Christian’s Head (Eph. 5:23), the perfect character of faith and love (1 Jhn. 4:8,16)	Pro. 8:22-24; Son. 5:11; Rev. 3:18, 6:2, 14:14	The Priests of God would wear a crown of Gold, which JEHOVAH’s name in it & which represents His perfect character of love	Exo. 28:36, 29:6, 39:30; Lev. 8:9 & Exo. 20:5-7, 33:12-23, 34:1-9 & 1 Jhn. 4:8,16
Wisdom from God (Heaven, above) is better than gold	Job 28:12-18; Pro. 3:13-14, 8:10-11,19, 16:16; Jam. 3:13-14	Wisdom from God above (Heaven)	Jam. 3:17-18
Wisdom from the devil, below (abyss)	Jam. 3:15-16 (counterfeit)	Gold that is dim	Lam. 4:1; Jam. 5:3
Differing Metals	2 Tim. 2:20	Honouring false gods with gold is evil	Exo. 20:23, 32:31; Dan. 11:38; Act. 17:29
The Sanctuary / Temple / Tabernacle / House of the LORD, which was for the service of the Living and true God had Items with a crown of Gold	Exo. 25:11,24-25, 30:3, 37:2,11-12,26; Heb. 9:4	City of God, a symbol of God’s people, with walls of Gold	Rev. 21:18,21
Gold as the Fruit of the Holy Ghost / Spirit	Pro. 7:2, 25:11; Son. 2:3; Gal. 5:22-25; Eph. 5:9-17	Gold should be perfect for the service of God	2 Chr. 4:21

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An altar of the fiery heart of Faith & Love that is in constant communion before God, revealing the universal mercies and power of God in holiness, kept always before God’s law, His righteousness, the eternal reminder of His perfect faithful loving character.

The imagery of **Rev. 9:13 KJB** sets the stage of the timeframe of the Day of Atonement (**Rev. 9:13-15, 10:6, 14:6-12; Lev. 16:1-34, 23:26-32 Dan. 8:13-14,26, 9:24-27; Ezr. 6:14, 7:1-28 KJB; &c**), just before the close of probation (**Rev. 8:5 KJB**) wherein God has sought in mankind, by the Holy Ghost and the Gospel, the perfect character of the Heart restored (which the Altar of Incense represented, the heart looking up, as rising incense, of communion restored with God).

The symbolism of “saying to the sixth angel which had the trumpet”:

The Person speaking is the One identified by John in the previous verse (see **Rev. 9:13 KJB**), in which he says, “I heard a voice from the four horns of the golden altar which is before God,” (**Rev. 9:13 KJB**). This “voice” (**Gen. 3:8,10 KJB**) came from Jesus (the “Angel of the LORD”; **Exo. 3:1-22; Zec. 3:1-2 KJB**, and “messenger (angel) of the covenant” (**Mal. 3:1 KJB**)), who was standing at the Golden Altar (**Rev. 8:2-5 KJB**) ministering the prayers of the Saints before His Father (**Heb. 4:14 KJB**).

Jesus, then, is speaking to the 6th Church (AD 1833/4 – AD 1844/88, Philadelphia; **Rev. 1:11, 3:7-13 KJB**) and its “angel” (messenger) thereof (**Rev. 1:12-20, 2:1-5, 8:2 KJB**), and asking / commanding them to, “Loose the four angels which are bound in the great river Euphrates.”

The symbolism of “loose the four angels”:

The words “loose” (meaning to set free, unbound, let go, un-restrict), and “bound” (meaning held prisoner, confined, not free, restricted) are connected together.

The word “angel” is again used as a messenger, or ambassadors of a kingdom, a person serving or even a minister (**Job 4:18; Psalms. 104:4; 2 Cor. 11:13-15 KJB**) with a message (or news / gospel of lie-ght; **2 Cor. 11:4; Gal. 1:6 KJB**). An “angel” is a “messenger” “sent” (**Num. 20:16; 1 Chr. 21:15; 2 Chr. 32:21; Dan. 3:28, 6:22; Psalms. 78:49; Mat. 13:41, 24:31; Mar. 13:27; Luk. 1:19,26; Act. 12:11; Rev. 1:1, 22:6,16 KJB**) with a “message” (**Isa. 42:19; Hag. 1:13; Mal. 3:1 KJB**).

These “angels” are not Heavenly beings, neither are they the “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” (**Rev. 7:1 KJB**), but are instead originally “bound” “in the great river Euphrates”, which is a river of the world (earthly), and of Babylon (Mystery religion, Mystery of Iniquity; **2 Thes. 2:7; Rev. 17:5,7 KJB**), until they are “loosed” by the 6th Angel and its “trumpet” call.

The symbolism of “which are bound in the great river Euphrates”:

The river reminder:

Rivers are made up of running, flowing or moving waters (**Gen. 2:10; Deu. 10:7; 2 Kin. 5:12, 19:24; Psalms. 74:15, 78:16, 89:25, 105:41; Son. 5:12; Isa. 23:10, 41:18, 43:2,20; Jer. 31:9, 46:7; Joe. 3:18; Rev. 8:10, 16:4 KJB**), or as tears (from the heart) (**Psalms. 119:136; Lam. 2:18, 3:48 KJB**), or oil, and / or honey (**Job 20:17, 29:6; Eze. 32:14; Mic. 6:7 KJB**), or blood (**Exo. 7:17,20,21 KJB**), or pleasures (**Psalms. 36:8, 46:4, 65:9 KJB**), or peace / gospel (**Isa. 33:21, 48:18, 66:12; Jhn. 7:38; Act. 16:13 KJB**).

Rivers can flow from Mountains (**Isa. 30:25, 41:18 KJB**).

Rivers can flow from springs, wells or fountains of waters (**Psalms. 78:16, 105:41; Isa. 43:19 KJB**).

Rivers separate lands & kingdoms (**Gen.** 2:10-14; **Deu.** 2:36, 11:24; **Jos.** 1:4, 12:2, 13:9,16, 18:7,12,19,20, 19:11,22,33,34, 22:4,7,10,11,25; **2 Sam.** 8:3; **2 Kin.** 10:33; **Job** 28:10; **Psa.** 72:8; **Eze.** 47:18 KJB).

Rivers support the roots & branches of Trees (**Num.** 24:6; **Psa.** 1:3, 80:11; **Jer.** 17:8 KJB).

Rivers can be deep (**Isa.** 44:27; **Eze.** 32:14, 47:5; **Zec.** 10:11 KJB) or shallow (**Isa.** 47:2 KJB).

Rivers can be drunk from (**Exo.** 7:18,24; **Job** 40:23; **Psa.** 36:8, 78:44 KJB).

Rivers bring life, quench thirst, refresh (**Isa.** 32:2; **Eze.** 47:9; **Jhn.** 7:38 KJB).

Rivers are a defense (**Isa.** 19:6 KJB).

Rivers run into the Sea (**Num.** 34:5; **Deu.** 11:24; **Jos.** 1:4, 15:4, 16:18, 17:9; **Ecc.** 1:7; **Eze.** 47:19, 48:28 KJB).

Rivers are as a King's heart in the hand of the LORD (**Pro.** 21:1 KJB).

Rivers are as children springing from a Father and Mother (**Pro.** 5:16 KJB).

Rivers contain life, as fish, frogs, etc. (**Exo.** 7:18,21, 8:3,9,11; **Lev.** 11:9,10 KJB).

Rivers can be dried up (**Psa.** 107:33, 114:3,5; **Isa.** 19:5, 37:25, 42:15, 44:27, 50:2; **Joe.** 1:20; **Nah.** 1:4; **Zec.** 10:11 KJB).

Rivers can be used for travel (**Isa.** 18:2,7 KJB).

Rivers can be blocked or accessed by gates (**Nah.** 2:6 KJB).

Rivers can be ancient (**Jdg.** 5:21 KJB).

Rivers can swell or overflow (**Jer.** 12:5, 49:19, 50:44 KJB).

Rivers can be washed in (**2 Kin.** 5:10,14 KJB).

There are various specific "rivers" which are mentioned by name in scripture (KJB):

River of Eden (**Gen.** 2:10 KJB),

First Pison (**Gen.** 2:11 KJB),

Second Gihon (**Gen.** 2:13 KJB),

Third Hiddekel (**Gen.** 2:14 KJB),

Fourth Euphrates (**Gen.** 2:14 KJB),

Rivers of Damascus – Abana and Pharpar (**2 Kin.** 5:12 KJB),

Rivers of besieged places (**2 Kin.** 19:24 KJB),

Rivers of Ethiopia (**Isa.** 18:1; **Zep.** 3:10 KJB),

Rivers of Assyria (**Eze.** 31:4,12 KJB),

Rivers of Mt. Seir (**Eze.** 35:8 KJB),

River of Moab / Amorites – Arnon (**Deu.** 2:24,36, 3:8,12,16, 4:48; **Jos.** 12:1,2, 13:9,16; **2 Kin.** 10:33 KJB),

River of Ammon – Jabok (**Deu.** 2:37, 3:16; **Jos.** 12:2 KJB),
 Rivers of Canaan –
 Kanaah (**Jos.** 16:8, 17:9 KJB),
 Kishon (**Jdg.** 4:7,13, 5:21 KJB),
 River of Gad (**2 Sam.** 24:5 KJB),
 River of Gozan (**2 Kin.** 17:6, 18:11; **1 Chr.** 5:26 KJB),
 River of God (**Psa.** 65:9; **Eze.** 47:5,6,7,9,12; **Rev.** 22:1,2 KJB),
 Rivers of Chaldea –
 Chebar (**Eze.** 1:1,3, 3:15,23, 10:15,20,22, 43:3, 47:5 KJB),
 Ulai (**Dan.** 8:2,3,6 KJB),
 Hiddekel (**Dan.** 10:4,5,6,7 KJB),
 River of the wilderness (**Amo.** 6:14 KJB).

Rivers are flowing, moving “waters” that flow into the “seas”:

The symbol of the “waters”, originating from a source (as ground or mountain) points to the rushing of the nations and populace of the earth (**2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7, 17:12-13, 28:2, 59:19; **Jer.** 46:8, 47:2, 51:13; **Eze.** 31:15; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 17:1,15 KJB):

Revelation 17:15 KJB - And he saith unto me, **The waters which thou sawest**, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues.**

Psalms 65:7 KJB - Which stilleth **the noise of the seas**, **the noise of their waves**, and **the tumult of the people.**

Isaiah 17:12 KJB - **Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!**

Isaiah 17:13 KJB - **The nations shall rush like the rushing of many waters**; but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Jeremiah 51:42 KJB - **The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.**

More than any other “river” in scripture (KJB), there are 3 main rivers mentioned above all the rest – the Euphrates (of Babylon, North), the Nile (of Egypt, South), the Jordan (of Canaan, Middle Earth).

Isaiah 19:24 KJB - In that day shall **Israel be the third** with **Egypt** and with **Assyria**, even a blessing in the midst of the land:

The Bible therefore identifies 3 main “bodies” of river waters, as types of peoples.

[1] EGYPT – NILE (South) (Denial of Truth) (State) (Secular Humanism): The rivers of the peoples of Egypt (Nile) were drying up due to the Sun of Righteousness (Jesus Christ; **Mal.** 4:2 KJB) now blazing, along with the miracles of converted lives and healings and the mass **Exodus** (from worldliness, Godlessness, and open denial of Truth) was ongoing.

[2] CANAAN – JORDAN (Middle Earth) (Love of Truth) (Church) (Christianity): The rivers of the peoples of Heavenly Canaan (Jordan), since Calvary (AD 31) & the surrounding events with Jesus Christ, were flowing ever onward into the wildernesses of the world, bringing the water of everlasting life to all who would freely drink, ever being replenished from the Throne of God’s grace above as the springing fountains of Living Waters (Truth & Love), & all who would continue to drink of them, would never die (**Jhn. 11:26 KJB**).

[3] BABYLON – EUPHRATES (North) (Confusion of Truth) (Union of State & Church) (Religious Humanism): The rivers of the peoples of Babylon (Euphrates) begin to gain more & more volume & momentum as floods of peoples enter into its onward & meandering rushing, as they find no quenching in the Nile’s evaporation, & the Jordan’s waters being too straight for them, & so swells to flooding over its borders.

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Euphrates (of Babylon, North)	Jordan (of Canaan, middle earth)	Nile (of Egypt, South)
Gen. 15:18, 31:21, 36:37; Exo. 23:31; Num. 22:5; Deu. 1:7, 11:24; Jos. 1:4; 2 Sam. 8:3, 10:16; 1 Kin. 4:21,24, 14:15; 2 Kin. 23:29, 24:7; 1 Chr. 1:48, 5:9, 18:3, 19:16; 2 Chr. 9:26, 35:20; Ezr. 4:10,11,16,17,20, 5:3,6, 6:6,8,13, 7:21,25, 8:15,21,31,36; Neh. 2:7,9, 3:7; Psal. 72:8, 137:1; Isa. 7:20, 8:7, 27:12; Jer. 2:18, 13:4,5,6,7, 46:2,6,10, 51:63; Mic. 7:12; Zec. 9:10; Rev. 9:14, 16:12 KJB	Gen. 13:10,11, 32:10, 50:10,11; Num. 13:29, 22:1, 26:3,63, 31:12, 32:5,19,21,29,32, 33:48,49,50,51, 34:12,15, 35:1,10,14, 36:13; Deu. 1:1,5, 2:29, 3:8,17,20,25,27, 4:21,22,26,41,46,47, 9:1, 11:30,31, 12:10, 27:2,4,12, 30:18, 31:2,13, 32:47; Jos. 1:2,11,14,15, 2:7,10, 3:1,8,11,13,14,15,17, 4:1,3,5,7,8,9,10,16,17,18,19,20,22,23, 5:1, 7:7, 9:1,10, 12:1,7, 13:8,23,27,32, 14:3, 15:5,7, 16:1,7, 17:5, 18:7,12,19,20, 19:11,22,33,34, 20:8, 22:4,7,10,11,25, 23:4, 24:8,11; Jdg. 3:28, 5:17, 7:24,25, 8:4, 10:8,9, 11:13,22; 1 Sam. 13:7, 31:7; 2 Sam. 2:29, 10:17, 17:22,24, 19:15,17,18,31,36,39,41, 20:2, 24:5; 1 Kin. 2:8, 7:46, 17:3,5; 2 Kin. 2:6,7,13, 5:10,14, 6:2,4, 7:15, 10:33; 1 Chr. 6:78, 12:15,37, 19:17, 26:30; 2 Chr. 4:17; Job 40:23; Psal. 114:3,5; Isa. 9:1; Jer. 12:5, 49:19, 50:44; Eze. 6:3, 34:13, 36:4,6, 47:18; Joe. 3:18; Hab. 3:8-9; Mat. 3:13, 4:15,25, 19:1; Mar. 1:5,9, 3:8, 10:1; Luk. 3:3, 4:1; Jhn. 1:28, 3:26, 10:40 KJB	Gen. 15:18, 41:1,2,3,17,18; Exo. 1:22, 2:3,5, 4:9, 7:15, 18, 19, 20, 21, 24, 25, 8:3,5,6,9,11, 17:5; Num. 34:5; Jos. 15:4, 15:47; 1 Kin. 8:65; 2 Kin. 24:7; 2 Chr. 7:8; Isa. 7:18, 11:15, 19:5, 23:3, 27:12; Jer. 2:18, 46:8; Eze. 29:3,4,5,9,10, 30:12, 32:2,6, 47:19, 48:28; Nah. 3:8; Hab. 3:8-9 KJB; Selfish river (Eze. 29:3,9 KJB)
Apostate Christianity, Religious Humanism, professing God, but disobey Apostate Church & State – Man’s Authority Filling up to overflowing	Christianity, the acceptance of God’s saving Grace to Keep His Law (Commandments) The True Church – Christ’s Authority Fountains of living waters	Secular Humanism, the outright and open denial of God & His Law Atheistic State – Man’s Authority Drying up by the “Sun”

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The “great river”, the “Euphrates”, naturally (**1 Cor. 15:46 KJB**), is found as a mighty great and wide river which was the furthest boundary of Canaan, before it became Babylonian territory, and was the natural protection and economic treasure of that earthly kingdom, and so spiritually, this river is the waters which separate Heavenly Canaan from Mystery Babylon the Great, and are the sustaining protection of Babylon (which surrounded that city), and life and spiritually economic (**Eze. 28:18 KJB**) resource strength of that kingdom (**Gen. 2:14, 15:18; Deu. 1:7, 11:24; Jos. 1:4, 24:2-3,14-15; 2 Sam. 8:3; 2 Kin. 23:29, 24:7; 1 Chr. 5:9, 18:3; 2 Chr. 35:20; Ezr. 4:10; Neh. 3:7; Psal. 137:1; Jer. 13:4-7, 46:2,6,10, 51:63; Rev. 9:14, 16:12, 17:15 KJB**).

Rivers and waters thereof, are used as symbols in scripture for the peoples of the lands. There are good, clean and sweet waters, and bad, unclean and bitter waters (**Exo.** 15:25; **Jam.** 3:11; **Rev.** 8:11 KJB). As for instance, of some sweet waters, is the person, Abraham (who was to be made into a nation) was called out of Babylon and the peoples thereof, and so God divided the waters, with a space between them, just as in **Gen.** 1:6-7 KJB (for all of human history is found in **Gen.** 1-2 KJB), and Jacob (Israel), Christians, etc. (**Gen.** 12:2, 35:10-11; **1 Pet.** 2:9 KJB).

The bitter and hasty waters (which tried to drown out love; **Son.** 8:7 KJB) or of such as “the great river Euphrates” symbolize its populace, and those who protect it (**2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7-8, 17:12-13, 28:2, 59:19, 66:12; **Jer.** 46:7-9, 47:2, 51:13,41-42; **Eze.** 29:1-21, 30:10-19, 31:1-18, 32:1-32, 36:6; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Hab.** 3:8; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 8:10, 17:1,15 KJB), as well as its economic treasure in natural and spiritual things (**Rev.** 18:1-24 KJB), and believe its doctrines / teachings, and practice them, for waters, are also a symbol of faith / belief in scripture (**Jhn.** 4:7-15,28-29,39-42, 6:35-36, 7:38-39 KJB), and even symbolic of the heart of the king of that land (**Pro.** 21:1 KJB).

The “four angels” (the “spirits of devils” working through all of religious apostate mankind; King North (**Dan.** 11:40-45 KJB), religious humanism) were “restricted” to the “great river Euphrates” only, but now are “loosed”, or allowed to go and cover much of the earth, leaving their “banks” of the river (like the previous plague of Egypt, with frogs (**Exo.** 8:1-15 KJB), leaving, or coming out of the river, and covering the whole land, threatening the populace of Egypt (openly rebellious man-kind; King South (**Dan.** 11:40a,42 KJB), secular humanism), even to the entering in of the houses (place of the people, church) and palaces (place of Kings, state); as the 3 & ‘4th’ (3 united) frogs of **Rev.** 13:3-4,11-18, 16:13-16 KJB), or their previous bounds / limits by God. For it is God that sets the “bounds” (boundaries, borders, limits) that people and rivers may not go over (**Exo.** 19:12-13,21-24, 23:31, 34:24; **Deu.** 19:14, 32:8; **Job** 14:5, 26:8,10,12; **Psa.** 74:17, 104:6-9; **Isa.** 10:13; **Eze.** 43:12, 45:1; **Act.** 17:26; **Heb.** 4:7; **2 Pet.** 2:4 KJB), for God binds one and loosing another in the prerogative of His almighty power / authority (**Job** 38:31; **Psa.** 102:20; **Isa.** 45:1, 52:2, 58:6, 61:1; **Dan.** 3:21-25; **Mat.** 16:19, 18:18, 21:2; **Mar.** 11:2,4; **Luk.** 4:18-19, 13:15-16, 19:30-33; **Jhn.** 11:44; **Act.** 12:3-19, 21:11; **Rom.** 7:2; **1 Cor.** 7:39; **2 Tim.** 2:9; **Rev.** 5:2,5, 9:14, 20:2 KJB).

The “great river Euphrates”, then, is the spiritual populace of “MYSTERY BABYLON THE GREAT” (**Rev.** 17:5 KJB) that believe and practice what it professes and teaches. The “four angels” had remained in “the great river Euphrates”, being [restricted] to that location only, as that which could not leave its banks, but now, they come out of this “great river Euphrates”, as a new phase or series of messengers all over the world (the old phase of an overflowing was in **Rev.** 12:12-16, when the “Dragon” tried to drown the “woman” during the 1,260 day-years (AD 538 - AD 1798) of **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB).

Isaiah 8:7 KJB - Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

Isaiah 8:8 KJB - And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Isaiah 17:12 KJB - Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

Isaiah 17:13 KJB - **The nations shall rush like the rushing of many waters:** but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Revelation 17:5 KJB - And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS** AND ABOMINATIONS OF THE EARTH.

Later, just as scripture stated (**Isa. 17:12-13 KJB**), God (Jesus, as Moses, and Cyrus did before) will completely dry up the waters of the great river of Babylon just before the second coming of Christ Jesus (**Psa. 107:33; Isa. 44:27; Jer. 51:55; Rev. 16:12 KJB**):

Psalms 107:33 KJB - **He turneth rivers into a wilderness, and the watersprings into dry ground;**

Psalms 107:34 KJB - **A fruitful land into barrenness, for the wickedness of them that dwell therein.**

Isaiah 44:27 KJB - That **saith to the deep, Be dry,** and **I will dry up thy rivers:**

Jeremiah 51:55 KJB - Because **the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:**

Revelation 16:12 KJB - And **the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up,** that the way of the kings of the east might be prepared.

The symbolism of “and the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year”:

These “four angels” (universal messengers with a message from out of the “great river Euphrates” of spiritual Babylon the Great), which before this, had been “bound in the great river Euphrates” (**Rev. 9:14 KJB**), were “prepared” and waiting (ready in advance; **Exo. 19:11; Est. 3:14, 8:13; Psa. 11:2, 59:4; Pro. 19:29, 21:31; Isa. 14:21; Jer. 6:4, 12:3, 22:7; Joe. 3:9; Mic. 3:5; Act. 23:23; 1 Cor. 14:8; Rev. 9:7 KJB**) that when the “trumpet” gave a certain sound, the moment of their being set “loose” by the 6th Trumpet Angel would occur. Those who were once protestants had at first looked for this day, as Martin Luther had, but later no longer desired it.

Psalms 9:7 KJB - But the LORD shall endure for ever: he hath prepared his throne for judgment.

From the time that the “voice” (of Jesus) speaks to the “sixth angel” (**Rev. 9:13-14 KJB**) to this word, “And” (“... the four angels were loosed ...”), is a period of time, which came from the end of the 1,260 (AD 538 - AD 1798; **Dan. 7:25, 12:7; Luk. 21:24; Rev. 11:2-3, 12:6,14, 13:5 KJB**) and 1,290 (AD 508 - AD 1798; **Dan. 8:11,12,13, 11:31, 12:11 KJB**) day-years, unto the end of the 2,300 (457 BC - AD 1843/44; **Ezr. 6:14, 7:1-28; Dan. 8:13-14,26, 9:24-27; Rev. 9:13-15, 10:6, 14:6-12 KJB**) and 1,335 (AD 508 - AD 1843/44; **Dan. 12:12; Rev. 14:13 KJB**) day-years, which was the Jubilee of 50 Years (AD 1793 (start of the 3 1/2 day-years of **Rev. 11:9,11 KJB**, ending in AD 1797) - AD 1843/4), taking place upon the Day of Atonement (**Lev. 16:1-34, 23:26-32 KJB**), the 10th Day of the 7th Month (Ethanim; **1 Kin. 8:2 KJB**):

Leviticus 25:9 KJB - Then shalt **thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

Leviticus 25:10 KJB - And **ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you;** and ye shall return every man unto his possession, and ye shall return every man unto his family.

The phrase “prepared for an hour, and a day, and a month, and a year” is contextually dealing (**Rev.** 9:13 KJB; “a voice from the four horns of the golden altar which is before God”), with the “Day of Atonement” (**Lev.** 16:1-34, 23:26-32 KJB), which came after Passover (“a Lamb as it had been slain”, **Rev.** 5:6a; **1 Cor.** 5:7 KJB), after Unleavened & First fruits (“I am he that liveth, and was dead; and, behold, I am alive for evermore”, **Rev.** 1:18; **1 Cor.** 15:20,23 KJB), after Pentecost (“the seven Spirits of God sent forth into all the earth”, **Rev.** 9:6b; **Luk.** 24:49; **Act.** 1:4-5,8, 2:1-3,1-21,33; **1 Pet.** 1:12; **Psa.** 133:1-3 KJB), and after the “five months” of the long summer, and between the early and latter rains (**Rev.** 9:5,6,10; **Jer.** 8:20; Pentecost (3rd Month) to Day of Atonement (7th Month, 10th Day); 1 [3rd], 2 [4th], 3 [5th], 4 [6th], 5 [7th] months, inclusive reckoning).

Ezekiel 8:1 KJB - And it came to pass **in the sixth year, in the sixth month, in the fifth day of the month,** as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

Ezekiel 8:2 KJB - Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

Ezekiel 8:3 KJB - And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

Ezekiel 8:4 KJB - And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

Ezekiel 8:5 KJB - Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

Ezekiel 8:6 KJB - He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

Ezekiel 8:7 KJB - And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Ezekiel 8:8 KJB - Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

Ezekiel 8:9 KJB - And he said unto me, Go in, and behold the wicked abominations that they do here.

Ezekiel 8:10 KJB - So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

Ezekiel 8:11 KJB - And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

Ezekiel 8:12 KJB - Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

Ezekiel 8:13 KJB - He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

Ezekiel 8:14 KJB - Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

Ezekiel 8:15 KJB - Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

Ezekiel 8:16 KJB - And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Ezekiel 8:17 KJB - Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Ezekiel 8:18 KJB - Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Ezekiel 9:1 KJB - He cried also in mine ears with a loud voice, saying, Cause **them** that have charge over the city to draw near, **even every man with his destroying weapon in his hand.**

Ezekiel 9:2 KJB - And, behold, **six men** came from the way of the higher gate, which lieth toward the north, and **every man a slaughter weapon in his hand**; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Ezekiel 9:3 KJB - And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

Ezekiel 9:4 KJB - And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.**

Ezekiel 9:5 KJB - **And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:**

Ezekiel 9:6 KJB - Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

Ezekiel 9:7 KJB - And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

Ezekiel 9:8 KJB - And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Ezekiel 9:9 KJB - Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

Ezekiel 9:10 KJB - And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

Ezekiel 9:11 KJB - And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Here then is the hour, day, month and year:

[1] “**an hour**” – The “hour of judgment” (**Rev. 14:7; Ecc. 3:1 KJB**), beginning with the dead who had professed (**Heb. 9:27 KJB**), then soon to follow, the living who profess (**Rev. 3:10, 8:1, 17:12 KJB**):

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

[2] “**and a day**” – “the tenth day” (**Lev. 23:27 KJB**), “that same day” (**Lev. 23:28-30 KJB**), the “day of atonement”:

Leviticus 23:27 KJB - Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

[3] “**and a month**” – “seventh month” (**Lev. 23:27; 2 Chr. 5:3 KJB**), “Ethanims” (**1 Kin. 8:2 KJB**):

Leviticus 23:27 KJB - Also on the tenth *day* of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

1 Kings 8:2 KJB - And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanims, which *is* the seventh month.

2 Chronicles 5:3 KJB - Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

[4] “and a year” – the specific ending of the 2,300 and 1,335 day-year prophecies in the books of **Daniel** (**Dan.** 8:13-14,26, 12:12; **Rev.** 9:13-15, 10:6, 14:7,13 KJB), as well as the 50th year in Jubilee as noted previously in **Lev.** 25:9-10 KJB.

In modern calendrical terms, utilizing the Torah Jews (Karaites) calculation of times and the historical record of the Babylonians & Persians (the 7th Year of Artaxerxes I Longimanus / Machrocheir; 457 BC Fall; **Ezr.** 6:14, 7:1-28; **Dan.** 8:13-14,26, 9:24-27 KJB) and comparing these together, it would come to (Fall) AD October 22, 1844.

Ezra 6:14 KJB - And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel (**Dan.** 9:24-27 KJB), and according to the commandment of Cyrus (**2 Chr.** 36:22-23; **Ezr.** 1:1-4, 5:13-17, 6:3 KJB), and Darius (**Ezr.** 4:24, 6:1-22 KJB), and Artaxerxes king of Persia (**Ezr.** 7:1-28 KJB).

457 BC, 7th Year of Artaxerxes I Longimanus / Machrocheir, and his Decree according to multiple sources:

VAT 5047 (No. -453 in ADT I), dated to year 11 of Artaxerxes I (454/453 BCE). - Chronology Persia -

<http://kristenfrihet.se/kf3/Chronology%20Persia.%20Furuli%27s%20Response%20to%20COJ%20Examined.htm>

LBAT 1419 (No. 4 in ADT V), with one entry dated to year 21 of Xerxes (465/464 BCE). - Chronology Persia -

<http://kristenfrihet.se/kf3/Chronology%20Persia.%20Furuli%27s%20Response%20to%20COJ%20Examined.htm>

LBAT 1387+1388+1486 (No. 56 in ADT V), mainly dated to the reign of Artaxerxes I. - Chronology Persia -

<http://kristenfrihet.se/kf3/Chronology%20Persia.%20Furuli%27s%20Response%20to%20COJ%20Examined.htm>

Saros Tablets - LBART *1419; Accession of Artaxerxes I, pages 80-81, citing, J. N. Strassmaier in reports in ZA, VII [1892], 200, 201; VIII [1893], 106) -

<https://www.andrews.edu/library/car/cardigital/Periodicals/AUSS/1968-1/1968-1-05.pdf>

The Chronology of Ezra 7 (1953), Siegfried H. Horn, Ph.D; Lynn H. Wood, Ph.D, page 28-30 (Conclusion) -

[http://www.friendsofsabbath.org/Further_Research/e-books/THE%20CHRONOLOGY%20OF%20EZRA%207%20\(Siegried%20H%20Horn\).pdf](http://www.friendsofsabbath.org/Further_Research/e-books/THE%20CHRONOLOGY%20OF%20EZRA%207%20(Siegried%20H%20Horn).pdf)

Elephantine Papyri - Siegfried H. Horn and Lynn H. Wood, “The Fifth-Century Jewish Calendar at Elephantine,” JNES 13 (1954):14-16 -

http://adamoh.org/TreeOfLife.wan.io/Treasures/Siegfried_Horn_and_Lynn_Wood-The_Fifth_Century_Jewish_Calendar_at_Elephantine.pdf

Zondervan Illustrated Bible Dictionary, by J. D. Douglas, Merrill C. Tenney, section, “Nehemiah, book of”, page 1008, par. 3 (Left-hand Column) - Zondervan Illustrated Bible Dictionary -

<https://books.google.as/books?id=8Tq7UcPMwacC&pg=pa1008#v=onepage&q&f=false>

Aramaic Ritual Texts from Persepolis, Volume 91, University of Chicago Press, 1970 pages 143-144 - Aramaic Ritual Texts from Persepolis -

https://books.google.as/books?id=DGVIAAAAMAAJ&q=457+BC+Artaxerxes+I&dq=457+BC+Artaxerxes+I&hl=en&sa=X&ved=0ahUKEwjzrNucqtHhAhWTHjQIHR6IA1c4FBD0AQg_MAU

Ancient Israel: Its History and Meaning, by Heber Cyrus Snell, page 203 - Ancient Israel -

<https://books.google.as/books?id=GYXUAAAMAAJ&dq=457+BC+Artaxerxes+I&focus=searchwithinvolume&q=457>

Babylonian Chronology: 626 B.C. - A.D. 75, Part 75, by Richard A. Parker, & Waldo H. Dubberstein, page 32, Table for Artaxerxes I, 7th year, far right columns, for 1-3 months of reign (fall) - Babylonian Chronology -

https://books.google.as/books?id=ww1KAwAAQBAJ&printsec=frontcover&dq=457+BC+Artaxerxes+I&hl=en&sa=X&ved=0ahUKEwjyObAq9HhAhWMtp4KHe_wC4s4HhDoAQhKMAg#v=onepage&q=457%20&f=false

The Apocrypha of the Old Testament, Revised Standard version, by Bruce Manning Metzger (1965), Oxford University Press, page 16 - The Apocrypha of the Old Testament, Revised Standard version -

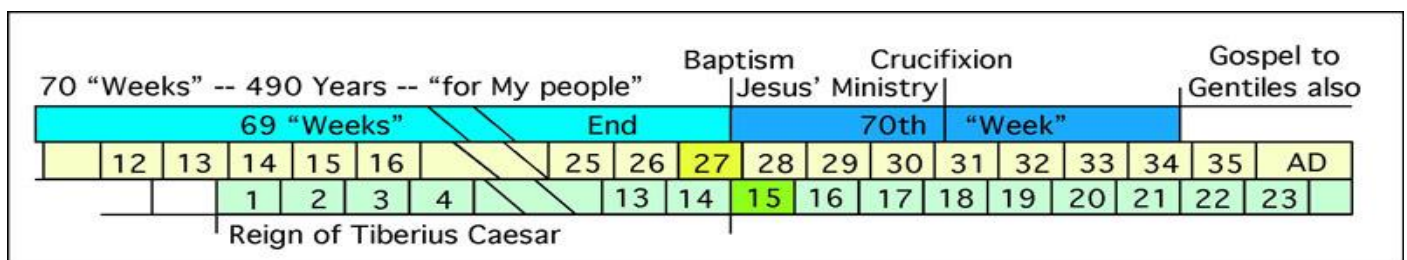
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An Epitome of General Ecclesiastical History: From the Earliest Period of Antiquity to the Pre-sent Time, by Rev. John Marsh A.M. (1828) & Adam Clarke; Chapter 6, page 75 - An Epitome of General Ecclesiastical History -

<https://books.google.as/books?id=AznvRpKRVAYC&pg=PA75&dq=457+BC+Artaxerxes+I&hl=en&sa=X&ved=0ahUKEwj93uC1rdHhAhW9FjQIHQ5wA4I4MhDoAQhPMAG#v=onepage&q=457%20BC%20Artaxerxes%20I&f=false>



<https://ia902907.us.archive.org/22/items/bible-prophecy-ezra-chronology-457-bc/Bible%20Prophecy%20-%20Ezra%20Chronology%20-%20457%20BC.jpg>



<https://ia803209.us.archive.org/15/items/bible-prophecy-twenty-seven-ad-27-ad/Bible%20-%20Prophecy%20-%20Twenty%20Seven%20AD%20-%2027%20AD.jpg>

Wikipedia; “Baptism of Jesus”; “Chronology”:

“... determining when the reign of Tiberius Caesar started. ^[54] The traditional approach is that of assuming that the reign of Tiberius started when he became co-regent in AD 11, **placing the start of the ministry of John the Baptist around AD 26.** ...” -

https://en.wikipedia.org/wiki/Baptism_of_Jesus#Chronology

Bible-History.com; New Testament; John the Baptist appears:

“... **John the Baptist was born about 5 BC,** and now **about 26 A.D. about the age of 30 he appears in the wilderness of Judea.** ...” - <http://www.bible-history.com/new-testament/john-the-baptist-appears.html>

NeverThirsty.org; What are the dates of Tiberius Caesar’s reign?:

“... History tells us that he was co-regent with Augustus Caesar starting earlier in A.D. 11/12. This occurred because Augustus wanted a successor to his throne. Augustus’ first choice of an heir to the throne died before Augustus did. **So he adopted his grandson Tiberius Caesar Augustus as a son in A.D. 4** so that he would be the heir to the throne. **In A.D. 11/12 he was made co-regent and consequently became the ruler in August 19, A.D. 14 upon Augustus’ death.** ^{1,2} ...

... 1. Jack Finegan. Handbook of Biblical Chronology. Hendrickson. 1964. Pp. 331

2. Chris Scare. Chronicles of the Roman Emperors. Thams and Hudson. 1995. Ibid. pp. 30.

3. Jack Finegan, Ibid. pp. 340.” - <https://www.neverthirsty.org/bible-qa/qa-archives/question/what-are-the-dates-of-tiberius-caesars-reign/>

HANDBOOK OF BIBLICAL CHRONOLOGY; PRINCIPLES OF TIME RECKONING IN THE ANCIENT WORLD AND PROBELSM OF CHRONOLOGY IN THE BIBLE; By JACK FINEGAN; PRINCETON, NEW JERSEY, PRINCETON UNIVERSITY PRESS; 1964; pages 103-104:

“... [page 103; Left Column] **A. D. 1** ...

4 Jun 26 Tiberius adopted by Augustus and desig-nated as his successor; called Tiberius Julius Caesar ... [page 103-104]

“... [page 104; Left Column] **12 Tiberius governs the provinces jointly with Augustus** ...

14 Sep 17 Tiberius voted new head of state: called Tiberius Caesar Augustus

...” - <https://archive.org/details/handbookofbiblic00fine/page/103/mode/1up>

<https://archive.org/details/handbookofbiblic00fine/page/104/mode/1up>

Wikipedia; “Tiberius”; “Midlife”; “Retirement to Rhodes”:

“... However, **according to Suetonius, after a two-year stint in Germania, which lasted from AD 10–12,** ^[41]

“Tiberius returned and celebrated the triumph which he had postponed, accompanied also by his generals, for whom he had obtained the triumphal regalia. And before turning to enter the Capitol, he dismounted from his chariot and fell at the knees of his father, who was presiding over the ceremonies.” ^[42] “Since the consuls caused a law to be passed soon after this that he should govern the provinces jointly with Augustus and hold the census with him, he set out for Illyricum on the conclusion of the lustral ceremonies.” ^[37]

Thus, according to Suetonius, these ceremonies and the declaration of **his “co-Princes” took place in the year AD 12**, after Tiberius’s return from Germania. ^[41] “But he was at once recalled, and finding Augustus in his last illness but still alive, he spent an entire day with him in private.” ^[37] **Augustus died on 19 August AD 14, ...** -

https://en.wikipedia.org/wiki/Tiberius#Retirement_to_Rhodes

Gutenberg.org; The Lives of the Twelve Caesar’s, by C. Suetonius Tranquillus; TIBERIUS NERO CAESAR; sections “XX” (20), “XXI” (21):

“... XX. After two years, he returned from Germany to the city, and celebrated the triumph which he had deferred, attended by his lieutenants, for whom he had procured the honour of triumphal ornaments ³²². [AUC 765; 11/12 AD] Before he turned to ascend the Capitol, he alighted from his chariot, and knelt before his father, who sat by, to superintend the solemnity. Bato, the Pannonian chief, he sent to Ravenna, loaded with rich presents, in gratitude for his having suffered him and his army to retire from a position in which he had so enclosed them, that they were entirely at his mercy. He afterwards gave the people a dinner at a thousand tables, besides thirty sesterces to each man. He likewise dedicated the temple of Concord ³²³, and that of Castor and Pollux, which had been erected out of the spoils of the war, in his own and his brother’s name.

XXI. A law having been not long after carried by the consuls ³²⁴ [AUC 766; 13AD] for his being appointed a colleague with Augustus in the administration of the provinces, and in taking the census, when that was finished he went into Illyricum ³²⁵ [AUC 767, 14AD]. ...” -

https://www.gutenberg.org/files/6400/6400-h/6400-h.htm#link2H_4_0004

AUGUSTUS AND THE FAMILY AT THE BIRTH OF THE ROMAN EMPIRE, by Beth Severy; Routledge; Taylor & Francis Group; NEW YORK AND LONDON; Feb. 24; 2004; page 187

“... [page 187] **After identifying Tiberius as his successor in this way in 4 C.E.**, Augustus lived another ten years. For the most part, Tiberius led the empire’s military campaigns, while Augustus administered the city of Rome. The various problems which arose in this period were handled by both men in a way that reinforced the role of their family in the state. ... When **the first emperor died in 14, Tiberius, having already served as Augustus’ colleague for a decade, inherited leadership of the family now at the heart of civic administration**, cult, and ideology. As the new head of the imperial family, Tiberius became the new father of the Roman state. ...” - Augustus and the Family at the Birth of the Roman Empire -

<https://books.google.as/books?id=Wa8DldoTnuYC&pg=PA187#v=onepage&q&f=false>

A Dictionary of the Bible, DEALING WITH ITS LANGUAGE, LITERATURE, AND CONTENTS INCLUDING THE BIBLICAL THEOLOGY; EDITED BY JAMES HASTINGS, M.A., D.D., WITH THE ASSISTANCE OF JOHN A. SELBIE, M.A., AND, CHIEFLY IN THE REVISION OF THE PROOFS, OF, A. B. DAVISON, D.D., LL.D. PROFESSOR OF HEBRE, NEW COLLEGE, EDINBURGH; S. R. DRIVER, D.D., LITT. D., REGIUS PROFESSOR OF HEBREW, OXFORD; H. B. SWETE, D.D., LITT. D., REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE; VOLUME I, A-FEASTS; EDINBURGH: T. & T. CLARK, 38 GEORGE STREET; NEW YORK: CHARLES SCRIBNER’S SONS, 153-157 FIFTH AVENUE; 1898, 1909, art. “Baptism of Our Lord”, page 406, Left Column

“... [page 406; Left Column] **The mission of the Baptist in the 15th year of Tiberius, calculated from A. D. 11, will fall in A. D. 25-26; the Baptism of Christ may be assigned to A. D. 26-27. ...**” -

<https://books.google.com/books?id=3dgMAAAIAAJ&pg=PA406#v=onepage&q&f=false>

Looking unto Jesus by Uriah Smith, page 190.2

“... [page 190] Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months late; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry, as Luke informs us (chapter 3:1), in the fifteenth year of Tiberius Caesar. Tiberius was the successor of Augustus, who reigned to A.D.14. The date of Augustus’s death is indisputably fixed by means of the great lunar eclipse soon after, September 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus.¹ [1. *Anal.* 1:28, and *Dio. lib.* 57, p. 604] But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his stepfather, in August, A.D.12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August A.D.26, to August A.D.27. In harmony with the prophecy, John must have commenced his ministry in the spring of A.D.27. This would be in the fifteenth year of Tiberius, as Luke asserts; and it would allow Christ to commence his ministry six months later, in the autumn of A.D.27, the very point where the 483 years of Daniel 9 expire. {1898 UrS, LUJ 190.2}

3. The length of Christ’s ministry. This may be quite accurately determined by enumerating the Passovers which he attended. There were four of these as recorded in John 2:13; 5:1; 6:4; and 13:1; and it is to be presumed that John mentions them all. At the last of [191] these he was crucified. This would make the duration of his ministry three years and a half. Thus if he commenced in the autumn of A.D.27, he would preach six months before his first Passover in the spring of 28. His second Passover would be in the spring of 29, his third in the spring of 30, and his fourth in the spring of 31, when he was crucified. {1898 UrS, LUJ 190.3} ...” - <https://m.egwwritings.org/en/book/1317.824>

Wikipedia; “Dionysius Exiguus”; “Easter Tables”:

“... Dionysius Exiguus (Latin for “Dionysius the Humble”; ^[a] Greek: Διονύσιος; c. 470 – c. 544) was a 6th-century Eastern Roman monk born in Scythia Minor. ...

... In either case, Dionysius ignored his predecessors, who usually placed the Nativity in the year we now label 2 BC. In his 1605 thesis, the Polish historian Laurentius Suslyga was the first to suggest that Christ was actually born around 4 BC, ^[23] deriving this from the chronology of Herod the Great, his son Philip the Tetrarch, and the daughter of Augustus, Julia. ^[24] Having read Suslyga’s work, ^[25] Kepler noted that Christ was born during the reign of King Herod the Great (2:1–18), whose death he placed in 4 BC. Kepler chose this year because Josephus stated that a lunar eclipse occurred shortly before Herod’s death. ^[26] John Pratt of the International Planetarium Society proposed the 29 December 1 BC eclipse as another eclipse. ^[27] According to Josephus, Herod died in the year 4 or 3 BC. ^{[27] [28]} ...” - https://en.wikipedia.org/wiki/Dionysius_Exiguus#Easter_tables

Jesus was born roughly 4BC (**Luk.** 3:1-2 KJB). **Luke** states that Jesus was about 30 years old when beginning his ministry (**Luk.** 3:23 KJB). The Bible states that Jesus would be baptized (water and Holy Ghost, Messiah, anointed) at the end of the 69 weeks of **Daniel’s** “seventy weeks” prophecy (**Dan.** 9:25 KJB), which began in the year 457 BC (7th year of Artaxerxes I Longimanus / Machrocheir’s reign; **Ezr.** 6:14, 7:1-28 KJB) and ended in AD 27. Jesus then ministers through 4 Passovers, in 3 1/2 years, ending in AD 31.

- [1] **Jhn.** 2:12-17 KJB
 [2] **Jhn.** 5:1 (**Deu.** 16:16 KJB)
 [3] **Jhn.** 6:4 KJB
 [4] **Jhn.** 11:55, 12:1, 13:1, 18:28,39, 19:14 KJB

Thus at 30 years of age + 3 1/2 years of ministry = 33 1/2 years, ending exactly in AD 31, of the midst of the 70th week (**Dan.** 9:27 KJB), with 3 1/2 years to go to Stephen's death in AD 34, ending the 70 weeks, right on schedule.

So, going from the year 457 BC, + 483 (69 weeks) years brings one to the year AD 27, which is the exact year of the "Messiah" (Anointed), or baptism of Jesus by water and the Holy Spirit. This is in perfect harmony with John the Baptist having begun his ministry in AD 26, six months prior. It also fits with the known chronology of Jesus' accepted birth date in approximately 4 BC. Calculating from AD 27 backwards, or minus 30 years (about the age of Jesus; **Luk.** 3:23 KJB, being required in the OT for beginning of service; **Numbers** 4 KJB) brings one to approximately 4 BC.

Jesus then began serving as the "anointed" from AD 27 for 3 1/2 years (middle of the final week), which then brings one AD 31 for the death of Jesus Christ at Calvary. Then going from AD 31 and following the Apostles for another 3 1/2 years (final part of the 70th week, by the Apostles, **Heb.** 2:3 KJB), unto the arrest and martyrdom of Stephen, in AD 34. The type and anti-type match perfectly here. Forwards and backwards it is confirmed. Now all that a person needs, is the right scriptural calendar to see where the Passover on the 14th day of the 1st month Abib aligns for a 6th day ('Friday') crucifixion, a 7th day (Sabbath or 'Saturday') rest in the tomb, with a resurrection on the 1st day ('Sunday') early before sunrise, and everything will be in its proper place, presenting the complete picture.

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The Jesus parallel (AD 27 to AD 31) to Stephen/Disciples parallel (AD 31 to AD 34), the fullness of the final "week" (AD 27 to AD 34) of the 70 Weeks (Daniel 9 KJB)	
JESUS (AD 27- AD 31) first half of the 70th Week	STEPHEN (AD 31 – AD 34), second half of the 70th Week
Holy Ghost on Jesus – Heb. 2:3a	Holy Ghost on Disciples – Heb. 2:3b
Baptism of the Holy Spirit upon Jesus begins His 3 1/2 years. Messiah. – Dan. 9:25,26; Luk. 3:21-22, 4:1,14-21	Baptism of the Holy Spirit at Pentecost, begins the latter 3 1/2 years. – Psa. 133:1-3; Luk. 24:49; Act. 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; Heb. 2:3; 1 Pet. 1:12; Rev. 5:6
works miracles, etc. – Jhn. 2:11; Act. 2:22	works miracles, etc. – Act. 6:8
Persecuted – Jhn. 5:16	Persecuted – Act. 6:11-12
Arrested – Mar. 15:1; Jhn. 18:12-14	Arrested – Act. 6:12
brought before Sanhedrin – Mat. 26:57	brought before Sanhedrin – Act. 6:12-15, 7:1-60
face glows, soldiers fall back – Jhn. 18:6	face glows (as an angel), Sanhedrin amazed – Act. 6:15
Joseph of Arimathaea & Nicodemus interfere – Mat. 27:57; Mar. 15:43; Luk. 23:51; Jhn. 7:50-52, 19:38-39	Gamaliel interferes – Act. 5:34-40
Pharisees & Sadducees disputed w/ Jesus – Mar. 12:13-27	Certain of the synagogue disputed with Stephen – Act. 6:9
False Witnesses are brought – Mat. 26:60	False witnesses are brought – Act. 6:11-14
"cut off" (cut out of the congregation by Sanhedrin at Trial) – Dan. 9:26; Mat. 26:65-66; Mar. 14:64-65	"cut off" (cut out of the congregation by Sanhedrin at Trial) – Act. 7:54-60
martyred outside – Luk. 13:33; Heb. 13:12	martyred outside – Act. 7:58-60, 8:1-2
Jews agree – Zec. 11:12-13; Mat. 26:15, 27:3,9, 28:11-15	Jews consent – Act. 8:1-3
The Sanhedrin was the chief law in the land. They rejected the Head (Jesus), but had not yet the body (Disciples) in full, but when they rejected Stephen, the body also was rejected, and they brought upon themselves their own destruction. Jesus was seen "standing" in Act. 7:55-56 (Psa. 3:7, 7:6, 9:19, 10:12, 12:5, 17:13, 44:23,26, 68:1, 74:22, 82:8, 94:2, 102:13, 132:8; Amo. 9:1; Dan. 12:1; Luk. 13:25).	
This was the beginning of the end of the Nation; See also parallels in Dan. 12:1 and Luk. 13:25 KJB.	
When Jesus stands, it is the close of their allotted time, which was 490 years, even as Jesus told Peter in Mat. 18:22 (70 times 7 = 490 years that God was long-suffering with them).	
Matthew 18:22 KJB - Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.	

The symbolism of “for to slay the third part of men”:

The words “for to slay the third part of men” (**Rev.** 9:13,15 KJB), tells the reader that mankind is divided into 3 parts, while the word “for” is the reason or purpose (**Rth.** 2:16; **Neh.** 8:4; **Act.** 26:16 KJB).

The professed:

[1] The “seal of God” (**Rev.** 9:4; **Eze.** 9:4 KJB) persons who know the Living God (**Jhn.** 10:14 KJB). Spiritual Israel, New Jerusalem above (**Psa.** 137:6; **Luk.** 10:20; **Gal.** 4:26; **Heb.** 12:23 KJB). Kingdom of God. Religion of Spirit and Truth (**Jhn.** 4:23-24 KJB). True to God. Clean (**Act.** 11:7 KJB).

[2] Those who profess to know God but really don’t, and say, “Lord, Lord,” but “do not the things” which Jesus said to do (**Mat.** 7:21-22, 25:11; **Luk.** 6:46, 13:25; **Eze.** 9:1-11 KJB). Spiritual Babylon (**Dan.** 11:40b; **Rev.** 17:1-2,5 KJB). King / Kingdom North. Religious Humanism. Apostasy (**G646** – “ἀποστασία”, “apostasia”; **2 Thes.** 2:3 KJB). Common (Unclean by association; **Act.** 11:8a KJB). Consisting of Mother (**Rev.** 17:5a KJB) & Harlot Daughters (**Rev.** 17:5b KJB); antichrist (**Rev.** 16:13b, 19:20a, 20:10a KJB) & the False Prophet (**Rev.** 16:13c, 19:20b, 20:10b KJB). Beast from the Sea (**Rev.** 13:1-10 KJB) & Beast from the Earth (**Rev.** 13:11-18 KJB).

The never Professed:

[3] Those who never profess to know the true God, and never wanted to know God, and are “without God” (**G112** – “ἄθεοι”, “atheoi” - atheists; **Eph.** 2:12 KJB) in the world, and who say, “I know not the LORD” (**Exo.** 5:2 KJB). Spiritual Egypt (**Dan.** 11:40a,42; **2 Tim.** 3:8; **Rev.** 11:8 KJB). King / Kingdom South. Secular Humanism. Open Rebellion. Unclean (**Rev.** 18:2 KJB). Beast from the Bottomless pit (**Rev.** 11:7, 13:10b KJB).

1/3 (Professed) – Hypocritical (Apostate) Christians	1/3 (Professed) – True Christians	1/3 (Never Professed) – General Lost (Rebellion)
“LORD, LORD, and do not the things which I (Jesus) say” (Luk. 6:46 KJB)	“which keep the commandments of God, and have the testimony of Jesus” (Rev. 14:12 KJB)	“strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12 KJB)
<p>“The Third Part” – This means that there are 3 “parts” of a whole:</p> <p>“In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:” – Isaiah 19:24 KJB</p>		

Spirit of Prophecy, Volume 4, page 192 [see also pages 190-193]:

“... [page 192] The one withheld from the people the truths of the Bible; the other taught them to reject both the Bible and its Author. ...” - <https://text.egwwritings.org/read/140.763>

Manuscript 27, March 19, 1899, par. 24:

“... [par. 24] 14-16 (Ephesians 6:12; see EGW comment on Revelation 5:11). Two Opposing Powers—Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion (The Review and Herald, May 7, 1901). ...” - <https://text.egwwritings.org/read/14064.5636029>

Always give a faithful warning:

Proverbs 24:11 KJB - If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

Proverbs 24:12 KJB - If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall not he render to every man according to his works?

Those who have the “Seal of God” cannot truly be slain even if their natural body / flesh is injured or destroyed, for they cannot actually be hurt of the second death (**Mat.** 10:28; **Luk.** 12:4; **Rev.** 2:11, 20:6 KJB), and thus cannot actually be permanently killed (**Jhn.** 5:29, 11:25; **Heb.** 11:35 KJB) for they shall be translated or raised to immortal life (**Jhn.** 14:1-4; **1 Cor.** 15:23-58; **1 Thes.** 4:13-18 KJB). Their old man of sin is already “dead”, even crucified with Christ Jesus (**Gal.** 2:20; **Col.** 3:3 KJB) and thus have nothing to fear.

The further texts in **Rev.** 9 KJB, reveals that these “four angels” end up causing the deaths (“slay”, **Rev.** 9:15 KJB; “killed”, **Rev.** 9:18 KJB) of idolaters (**Rev.** 9:20-21 KJB), as those in Babylon (**Isa.** 47:5-14; **Rev.** 18:23 KJB) & Egypt (**Isa.** 19:1-4; **Eze.** 20:7-8, 30:13 KJB) were, who practiced “sorceries” (**Rev.** 9:20-21 KJB):

Revelation 9:20 KJB - And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 9:21 KJB - Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

This is connected to **Dan.** 11:40-45 KJB. The “king of the north” will make a comeback, a resurrection, from its deadly wound, even with help of others, against “him”, the king of the south. It will take vengeance into its own hands. This very same struggle, and that which followed, was historically given (in **Isa.** 19:4; **Jer.** 37:5,7,8,11,12, 43:10-13, 44:12-14, 46:1-28, 47:2, 48:1-47, 49:1-39, and **Eze.** 23:22-27, 29:2-20, 30:4-26, 31:2,11,12, 32:2-32 KJB). Many died on both sides, but eventually Egypt lost and grew weaker and lost its King (Pharaohnecho II; **Jer.** 46:2 KJB), and it was to never again be a strong nation (**Eze.** 29:1-21, 30:13,21-25 KJB). It is also played out again in the very sieges of Jerusalem during the time of the Roman Empire (**Dan.** 11:20 [timeframe], 12:1; **Mat.** 24:15-21; **Mar.** 13:14-20; **Luk.** 13:25, 21:20-24 KJB). It is also a repetition of the very floods out of the mouth of the Dragon in **Rev.** 12:13-17 KJB. In the end, only MYSTERY Babylon and Spiritual Israel remain as opposing forces.

Ezekiel 30:13 KJB - Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

Where is the “king of the south” mentioned after **Dan.** 11:40 KJB? It is nowhere mentioned again, after the sweeping storm out of the north takes it out permanently in vs 40, even as the Pharaoh in the passages of **Isaiah**, **Jeremiah**, **Ezekiel** and **Habakkuk** was removed / killed, and the “land of Egypt” remained, being conquered by Babylon, the king of the north. A king and a land / kingdom are two things, though with special connections, like a husband and wife, a head and body. This ties into the 6th and 7th Heads of the Beast of **Rev.** 17 KJB. For more see the notes on **Dan.** 11:1-20, 40-45, 12:1-3 KJB.

CHAPTER 17

The 6th Trumpet part 02 - Revelation 9:16-18

Revelation 9:16 KJB - And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Revelation 9:17 KJB - And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Revelation 9:18 KJB - By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

The symbolism of “And the number of the army of the horsemen were two hundred thousand thousand”:

Rev. 9:16 KJB is the parallel in opposite to Rev. 7:4 KJB . While Rev. 7:4 KJB identifies the righteous remnant of God sealed by the Holy Spirit (Rev. 7 & 14), Rev. 9:16 KJB identifies all of united Babylon backed by satan and the devils, with the unclean spirit of Anti-Christ (Rev. 13 & 18 KJB).			
Revelation 7:4 KJB - And I heard the number of them which were sealed: <i>and there were</i> sealed an hundred <i>and</i> forty <i>and</i> four thousand of all the tribes of the children of Israel.			
Revelation 9:16 KJB - And the number of the army of the horsemen <i>were</i> two hundred thousand thousand: and I heard the number of them.			
Rev. 7:4	and I heard the number of them	the number of them which were sealed	an hundred and forty and four thousand
Rev. 9:16	and I heard the number of them	the number of the army of the horsemen	two hundred thousand thousand

When **John** says, “And I heard the number”, this does **not** ever mean that the number is naturally 144,000 righteous persons, neither only naturally 200,000,000 unrighteous persons. Both of the numbers are spiritual (**1 Cor. 15:46 KJB**), or symbolic, given in the language of parable, and when **John** “heard” those numbers, he understood their spiritual significance, not taking them to be natural numbers (**Deu. 29:4; Isa. 6:10, 32:3,4; Jer. 5:21; Eze. 12:12; Zec. 7:11; Mat. 11:15, 13:9,15-16,43; Mar. 4:9,23, 7:16, 8:18; Luk. 8:8, 14:35; Act. 28:27; Rom. 11:8; Rev. 2:7,11,17,29, 3:6,13,22, 22:17 KJB**), “He that hath ears to hear, let him hear.” (**Luk. 8:8 KJB**)

Jesus speaking symbolically (spiritual matters), & people misunderstanding Him by thinking on natural things.	
John 1:19-25	John the Baptist as spiritually Elijah's successor
John 2:19-22	Temple of His (Jesus') body
John 3:1-21	Nicodemus, Born Again From Heaven Above
John 4:7-15	Woman at the Well, Water, Eternal Life, Faith
John 4:31-34	Meat to Eat, Water to Drink, Will of God, Faith
John 5:6-7	Will you be made whole, Pool, Forgiven and restored whole
John 6:50-58	Eat my Flesh, Word, Believeth
John 7:33-36	Yet a little while I am with you (Pharisees think suicide); referring to later Ascension
John 7:37-39	Water out of the belly, Spirit
John 8:21-22	Whither I go, ye cannot come, back to Heaven

Jesus speaking symbolically (spiritual matters), & people misunderstanding Him by thinking on natural things.	
John 8:26-29	He that sent me (Pharisees are confused, thinking maybe John the Baptist), but referring to His Father
John 8:31-38	Truth shall make you free (Jews say they were never in bondage), Jesus referred to captivity of sin
John 8:39-47	Ye do the deeds of your father (Jews say they are not born of fornication), Jesus refers to the devil
John 8:56-58	Abraham saw my (Jesus') day (Pharisees say he is not yet 50 years old), Jesus refers to Pre-existence
John 9:39-41	Healed a physical blind man who accepted Jesus, Pharisees were said to be blind (spiritually)
John 10:1-21	Parable of the Sheep & the Door; Jesus is not referring to physical sheep or wooden door
John 11:11-14	Lazarus is asleep, but Jesus referred to Lazarus in first death
John 11:23-26	Lazarus will rise (Martha thinks he means at the Last Day), Jesus says He is the resurrection & the life
John 13:4-20	Jesus must wash the disciples' hearts, Peter misunderstands and says wash me all over with water
John 13:27-30	Jesus tells Judas to go do what he was going to do, disciples think Jesus told him to buy food
John 13:36-38	Jesus tells Peter he cannot follow Him now, but will later (Jesus means crucifixion unto death)
John 14:1-7	Jesus tells the disciples He is leaving them, and that they know how to follow Him (How to live)
John 14:8-14	Jesus speaks about the disciples having seen the Father (in how Jesus lived), they ask to see the Father
John 14:15-31	Jesus says He is leaving the disciples, but will still be with them (He means by the Holy Spirit)
John 14:16-24	Repeat of previous example
John 18:10-11	Jesus says to sell everything and buy a sword, disciples think he means physical weapons (He means word of God)
John 18:33-36	Jesus claims kingship, but not of this present world (a spiritual kingship now, physical one later)
John 19:25-27	Jesus tells John to behold Jesus' mother Mary as his own mother (Roman Catholicism misuses)
John 19:28-30	Jesus said, "I thirst", & they give Him vinegar, but He thirsted for righteousness & faith in His people
Matthew 16:5-12	Leaven, Bread, Sin, False Doctrine & Hypocrisy

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1,000 – The whole of Multitudes (**Jdg.** 9:49, 15:15-16; **Job** 9:3, 33:23; **Psa.** 50:10; **Ecc.** 7:28; **Mat.** 18:24 KJB) or full measurement of something (**Deu.** 7:9; **Jos.** 23:10; **Eze.** 47:3-5 KJB), whole unit (**1 Sam.** 18:13 KJB); or mighty Nation of People (**Num.** 31:4-6; **Deu.** 1:11; **Son.** 4:4; **Isa.** 60:22; **Dan.** 5:1 KJB).

1000 is 10 x 10 x 10, or 10³ (10 to the third power, with 3 being the number of sufficiency). The number 10 is symbolic of 'whole' in scripture. For more details a special section at the end of this chapter will provide further information, however, for quick references, see (**Ecc.** 12:13-14; **Psa.** 119:96; **Exo.** 34:28; **Deu.** 4:13, 10:4 KJB, "ten commandments", "thy commandment is exceeding broad"):

Ecclesiastes 12:13 KJB - Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

Ecclesiastes 12:14 KJB - For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Psalms 119:96 KJB - I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

In **Gen.** 17-19 KJB, God (Jesus) and two Angels (Gabriel & 'Herald') visits Abraham, about the city and inhabitants of Sodom and Gomorrah. God is about to destroy all the cities of the plain (**Gen.** 19:13,14,17,24,25 KJB), which would include Lot, Abraham's nephew, but Abraham has a discussion with the LORD (**Gen.** 18:1-33 KJB), so that if there were a certain amount of righteous persons in the city, that God might not destroy the whole city for those few righteous. The minimum number that God would allow, to spare the whole city, was "ten" (**Gen.** 18:32-33 KJB).

2 – The number 2 is symbolic of division, or of a divided union, marriage (male / husband & female / wife) or joining together as united (**Gen.** 2:24; **Mat.** 18:19, 19:5-6; **Mar.** 10:6-9; **Jhn.** 10:30, 17:11,21-22; **1 Cor.** 6:16-17; **Eph.** 2:15, 5:31 KJB), just as the "law" and the "testimony", being the "two witnesses" of God (**Rom.** 3:21; **Rev.** 11:3 KJB) is / are united together as a united "word" (**Isa.** 8:20 KJB), and just as the two great laws (Love God; **Deu.** 6:5 KJB & love Neighbour; **Lev.** 19:17-18 KJB) of God are a united "word" (**Deu.** 4:2 KJB), "love" (**Son.** 2:4; **1 Jhn.** 4:8,16 KJB).

200,000,000 is a special combination, just as the 144,000 is special combination (12 x 12 x 1,000):							
200,000,000 – Rev. 9:16							
1A.	10,000	(1,000 [10 ³]) = multitudes X 10 = whole)	X	10,000	(1,000 [10 ³]) = multitudes X 10 = whole)	=	100,000,000
1B.	10,000	(1,000 [10 ³]) = multitudes X 10 = whole)	X	10,000	(1,000 [10 ³]) = multitudes X 10 = whole)	=	100,000,000
Added Together, Combined, In Union							= 200,000,000

~

Or Alternatively Represented as 200,000,000 – Rev. 9:16							
2.	10,000	X	10,000	X	2	(2 = United, Together, Marriage, Divided)	= 200,000,000

~

Or Alternatively Represented as 200,000,000 – Rev. 9:16							
3A.	10 ⁴	(10 = whole, 4 = universal)	X	10 ⁴	(10 = whole, 4 = universal)	=	100,000,000
3B.	10 ⁴	(10 = whole, 4 = universal)	X	10 ⁴	(10 = whole, 4 = universal)	=	100,000,000
Added Together, Combined, In Union							= 200,000,000

~

Or Alternatively Represented as 200,000,000 – Rev. 9:16							
4.	10 ⁴	X	10 ⁴	X	2	(2 = United, Together, Marriage, Divided)	= 200,000,000

~

The number 10,000 is used in a positive and negative way in the scriptures (KJB):

[1] Positive, Friendly with God, Holy, men or Angels (**Deu.** 33:2,17; **Psa.** 68:7; **Son.** 5:10; **Dan.** 7:10; **1 Cor.** 4:15; **Jud.** 1:14; **Rev.** 5:11 KJB).

[2] Negative, Enemies of God, Unholy, Unknown (**1 Sam.** 21:11, 29:5; **Psa.** 3:6; **1 Cor.** 14:19 KJB).

Rev. 9's 200,000,000 being two groups of '100,000,000' (10,000 x 10,000; spiritual) that were once "bound" (confined, now set "loose") "in the great river Euphrates" (**Rev.** 9:14 KJB), but come forth as "frogs" (**Rev.** 16:12-13 KJB (7 Last plagues, 6th plague; Final); the language parallels **Rev.** 9:14 KJB (7 Trumpets, 6th Trumpet; Foreshadowing)) coming over all the land, into houses (churches) and palaces (Kings / state) as in the days of Moses and Egypt, when the frogs came out of the great river Nile, or in the days of Jeremiah, when Babylon swarmed over all the lands:

Revelation 9:14 KJB - Saying to **the sixth angel which had the trumpet**, **Loose** the four angels **which are bound** in **the great river Euphrates**.

Revelation 16:12 KJB - And **the sixth angel poured out his vial** upon **the great river Euphrates**; and **the water thereof** was dried up, that the way of the kings of the east might be prepared.

Revelation 16:13 KJB - And I saw three unclean spirits like frogs **come out of** the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

[1] The Dragon is several things. It is Satan (**Rev.** 12:9, 20:2 KJB), and it is the state power of Pagan Rome (**Mat.** 2:16; **Rev.** 12:3-4, 13:2 KJB), and it is spiritualism, or devils working through mankind (**Rev.** 16:14 KJB).

[2] The Beast, or antichrist (**1 Jhn.** 2:18,22, 4:3; **2 Jhn.** 1:7 KJB), Mother of Harlots (**Rev.** 17:6 KJB), or Beast of the Sea (**Rev.** 13:1-2 KJB), the "son of perdition", & "man of sin" (**2 Thes.** 2:3 KJB).

[3] The False prophet (**Rev.** 16:13, 19:20, 20:10 KJB), Harlots of the Mother (**Rev.** 17:5 KJB), or Beast of the Earth (**Rev.** 13:11-18 KJB).

The symbolic number shows 2 major groups coming out of the “great river Euphrates” that unite together by the influence of evil angels, spreading beyond their boundary of Babylon into the whole world (spiritual Egypt & spiritual Judaea).

[1] Papal Rome; Papacy (**Rev.** 13:1-10 KJB); uniting with

[2] Apostate Protestantism (**Rev.** 13:11-18 KJB), by the influence of evil angels.

Or, secondarily, as

[1] all the evil multitudes of wicked fallen apostate angels, with

[2] all of wicked fallen and apostate mankind.

This is similar to what Jesus stated in **Luk.** 14:31 KJB, when a King took on a group of enemies two times (“twenty thousand”) His own forces (“ten thousand”).

TWO GROUPS UNITING IN APOSTASY & REBELLION AGAINST GOD AND HIS PEOPLE			
01	Syria (Northern, Babylon Area)	Ephraim (Northern Apostate Israel)	Isa. 7:2; Hos. 6:4,9-10, 11:12
Isaiah 7:2 KJB - And it was told <u>the house of David</u> , saying, <u>Syria</u> is <u>confederate with Ephraim</u> . And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.			
02	Jannes	Jambres	(two sorcerers of Egypt), Exo. 7:11; 2 Tim. 3:8
03	Mixed (Mixt) Multitude	Korah (Core), Dathan, Abiram	Num. 16:1-50, 26:9; Deu. 11:6; Psa. 106:13-20; Jud. 1:11
04	Moab (Elders Israel, Moabite Daughters)	Balaam	Num. 22:5-25:18, 31:8,16; Deu. 23:4-5; Jos. 13:22, 24:9-10; Nah. 13:2; Mic. 6:5; 2 Pet. 2:15; Jud. 1:11; Rev. 2:14
05	Dan (North Northern Apostasy)	Bethel (South Northern Apostasy)	2 Kin. 10:29; Hos. 8:5,6, 10:5, 13:2
06	Jezebel (& King Ahab) (North)	Athaliah (Daughter) (South)	1 Kin. 16:31, 18:4,13, 19:1-2, 21:5,7,11,14-15,23,25; 2 Kin. 8:26, 9:7,10,22,30,36-37, 11:1-3,14,20; 2 Chr. 22:2,10-12, 23:12-13,21, 24:7; Rev. 2:20
07	Babylon (Nebuchadnezzar II)	Apostate Judah (Mattaniah / Zedekiah) w/ false Prophet Hananiah	2 Kin. 24:17; 2 Chr. 36:10; Jer. 27:12, 28:1-17
08	Rome (Pilate, Emperor)	Herod	Mat. 2:1-23, 27:2,13,62-65; Mar. 15:1-45; Luk. 23:1-38; Jhn. 18:28-40, 19:1-38; Act. 3:13, 4:27, 13:28; Rev. 12:3-4
09	Herodias (& Herod)	Salome (Daughter)	Mat. 14:3-12; Mar. 6:17-29; Luk. 3:15-20
10	Pharisees	Sadducees	Mat. 3:7, 16:1 (like Annas & Caiaphas)
11	Jews	Judas	Psa. 41:9; Zec. 11:13; Mat. 10:4, 26:15,24-25,48, 27:3,9; Mar. 3:19, 14:21,44; Luk. 22:3; Jhn. 6:66,70, 13:18,27, 17:12, 18:2,5; Act. 1:25, 2:23, 7:52
12	Beast (Beast Sea)	Beast (Beast Earth)	Rev. 13:1-19
13	Babylon is fallen	... is fallen	Isa. 21:9; Jer. 51:8; Rev. 14:8, 18:2

Just as God has His “army” of Saints (men and holy angels; **Son.** 6:4,10; **Mat.** 26:53; **2 Tim.** 2:3; **Rev.** 19:14 KJB), so too does satan have his “army” (of confederate men against God and evil angels; **Mar.** 5:9,15; **Luk.** 8:30; **Rev.** 12:17 KJB).

In this “army” are “horsemen”, and horses are symbols of Churches with a message, and the riders, are its leadership. In this instance, they are messengers from out of the Babylonian Euphrates peoples (river):

[01] Messenger – **2 Kin.** 2:11,12, 6:17, 9:17-18, 13:14 (Angelic KJB);

[02] Horses of Flesh vs of Spirit (Spiritual, not Spiritualism) – **Isa.** 31:3 KJB;

[03] Priests were housed above the Horse Gate – **Neh.** 3:28 KJB;

[04] Represents God’s people or a church – **1 Kin.** 22:4; **2 Kin.** 3:7; **Isa.** 63:11-14; **Zec.** 10:3 KJB.

See also the previous notes on **Rev.** 9:7 KJB for more information on Horses.

Now, the text says, “horsemen”, and since Horses are symbols of churches, these are unclean (as frogs) ‘church folk’ from Babylon (Euphrates).

2 Corinthians 11:13 KJB - For such *are* **false apostles, deceitful workers, transforming themselves into the apostles of Christ.**

2 Corinthians 11:14 KJB - And no marvel; for **Satan himself is transformed into an angel [messenger] of light.**

2 Corinthians 11:15 KJB - Therefore *it is* no great thing if **his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**

The Papacy and Apostate Protestantism are united and working together, to swarm over all the land, crushing out the King (Secular Humanism) of Egypt (Secular world), as **Isaiah, Jeremiah, Ezekiel** and **Daniel** all showed previously. See notes on **Rev.** 9:14-15 KJB.

Even in AD 1888 these two (‘Mother of Harlots’ and ‘Daughters of the Great Whore (**Rev.** 17 KJB)’) tried pass a national Sunday Law, called the (Senator Henry W.) Blair Bill - https://en.wikipedia.org/wiki/Henry_W._Blair

Also read “The Two Republics”, by A. T. (Alonzo Trevier) Jones (at least the first 4 chapters, the last 4 chapters, & more important than them both, the entire Appendix, see Sunday Law Bill, page 422) - https://archive.org/details/sda-a-t-jones-the-two-republics_202301/page/422/mode/1up

The Bible has foretold in several places (**Eze.** 8:16; **Dan.** 7:25; **Pro.** 24:21; **Rev.** 10:1-11, 14:6-12 KJB) of a counterfeit sabbath that would especially rear its amalgamated (church-state) head in a tyrannical way in the last days, though at the first it appears as a God-sent gift, both meek and mild, as a blessing to all mankind, but, in reality, it is a curse unto everlasting destruction (**Isa.** 48:22, 57:21; **Jer.** 6:14, 8:11; **Eze.** 13:10 KJB). Seventh-day Adventists have been especially warning of these foretold events to come, since the late 1800’s.

A National Sunday Law (NSL) would come, at first in “peace” (as gospel), but be enforced by legislated governmental law (“safety”). This Sunday-sabbath of mankind will be uplifted, given honours, and all who support it will apparently be, in the immediate, benefitted by it, though it would also have to eventually push down into obscurity and infamy the 7th day the Sabbath of the LORD God, as something ‘old,’ ‘jewish,’ ‘works based,’ ‘sluggardly,’ ‘selfish,’ ‘satanic’ & even defined as ‘sin’. Two major phases (**Dan. 3 & Dan. 6 KJB**) are determined for the final events.

In the events leading up to the complete destruction of Jerusalem (AD 70), there were two major sieges; **[1]** Cestius (AD 66-67; **Mat. 24:15-20; Mar. 13:14-18; Luk. 21:20-22 KJB**); **[2]** Titus (AD 70; **Mat. 24:28; Luk. 21:24 KJB**). History would repeat itself in the final events of this world’s history (**Ecc. 1:9, 3:15 KJB**). Rome would attempt to surround and destroy a rebellious people, but God would allow a period of mercy, and a way through for His remnant people caught in the middle. A National Sunday Law was attempted in the United States, in the year AD 1888.

In the Senate of the United States, May 21, 1888, Senator Henry W. Blair (of the state of New Hampshire) introduced the following Bill to the 50th congress, known as “S. 2983” (a NSL) was referred to the Senate Committee on Education and Labor. The bill read with the words:

“**[page 1]** 50TH CONGRESS, 1ST SESSION.

S. 2983.

IN THE SENATE OF THE UNITED STATES.
May 21, 1888.

Mr. BLAIR introduced the following bill; which was read twice and referred to the Committee on Education and Labor.

A BILL

To secure to the people the enjoyment of the first day of the week, commonly known as the Lord’s day, as a day of rest, and to promote its observance as a day of religious worship.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or agent, servant, or employee of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity, and mercy and humanity excepted; nor shall any person engage in any play, game or amusement, or recreation to the disturbance of others, on the first day of the week, commonly known as the Lord’s day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section. **[page 1-2]**

[page 2] SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided*, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall

provide for the transportation of such letter or letters in packages separate from other mail matter and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day, as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day [page 2-3] of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent, servant, or employee of any person or corporation who shall willfully violate this section shall be punished by a fine or not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same. [page 3-4]

[page 4] SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal-routes and routes of travel and transportation, the preservation of perishable and exposed property and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good shall not be deemed violations of this act, but the same shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day." [page 4-5]

[page 5 BLANK; page 5-6]

[page 6] 50TH CONGRESS, 1ST SESSION.} S. 2983.

A BILL

To secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.

1888 – MAY 21. – Read twice and referred to the Committee on Education and Labour. ...” –
<https://archive.org/details/s.-bill-50-2983/mode/1up>
<https://libertare.tripod.com/p/e/jones.html>

The Blair Bill (1888) was ultimately rejected, with the aid of Alonzo Trevier (A. T.) Jones, a lawyer who was with the Seventh-day Adventist movement, but it was only tabled to eventually be restructured, and in future, to be resubmitted to the people in a more subtil (**Gen. 3:1 KJB**) way. An entire record of the exchange is recorded here, in “The National Sunday Law [RLL]”, and is recommended reading for all who love their liberty and freedom of conscience - <https://m.egwwritings.org/en/book/1170.42>

Alonzo T. Jones wrote a book, entitled, “The Two Republics”

- <https://archive.org/details/sda-a-t-jones-the-two-republics>

In the first & last four chapters of said book, it covers the history of Sunday Laws and how they originated since the time of the Roman Empire. In the **Appendix** of that marvelous book, are presented various cases, and case law, that even go up before the review of various States Supreme Court, with those who were fined, arrested and harassed within the borders of the united States because of “Blue Laws” (Sunday Laws). **An additional book that is recommended is “The Great Controversy (1911 ed.)”, and especially Chapter 35 – Liberty of Conscience Threatened:**

The Great Controversy (1911 ed.)

- https://archive.org/details/sda-ellen-g-white-the-great-controversy-1911_202005/mode/1up

Chapter 35 – Liberty of Conscience Threatened, begins on the bottom of the page, here:

- https://archive.org/details/sda-ellen-g-white-the-great-controversy-1911_202005/page/561/mode/1up

Ever since then, there are attempts, not only in the united States, but also around the globe to re-enforce “Blue Laws”, or National Sunday Laws. Eventually, it will be because the people themselves, who will be deceived (through family, or social, economic, health, and environmental issues, such as ‘climate change,’ ‘global warming,’ ‘pollution,’ ‘sustainable development’) into desiring it, that it will finally come to the fullness of a universal enactment with legislative penalties, that will begin with enticements, but end in penalizing all who oppose it, and so increase in authority until there are practically none who will dare say anything against it – except the almost insignificant (at least in the world’s eyes) “remnant” (**Rev. 12:17 KJB**) of God.

An excerpt from that book, **The Great Controversy (1911 ed.)**, pages 589-590

“... [**Page 589**] Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and [**page 589-590**] desolation. Even now he us at work.

In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people ... do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." [Isaiah 24:4,5.]

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troubles of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, U have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [1 Kings 18:17,18.]. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah. ..." - https://archive.org/details/sda-ellen-g-white-the-great-controversy-1911_202005/page/589/mode/1up https://archive.org/details/sda-ellen-g-white-the-great-controversy-1911_202005/page/590/mode/1up

Someone, who thinking themselves to be more than wise, and knowledgeable beyond others, and even more so than the words of a messenger from God, will of course say to themselves, "That can never happen." They will think and sound like those in the days of Noah (**Mat.** 24:37-39; **Luk.** 17:26-27,30 KJB), "Rain? (environmental), No such thing can come, for it has never come before. Destruction of life and property on a global scale? (economic & social), No such thing can occur, nor will occur for it has never occurred before." Of course, they are free to think whatever they want, for now, but the truth is already present in the reported events of the press:

World Net Daily; February 13, 2005, by WND Staff:

"SABBATH-BREAKING 'CAUSED TSUNAMI'

Christian minister calls disaster 'divine visitation' on Lord's day – Published: 02/13/2005 at 4:00 PM [photo: Rev. John MacLeod (photo Grampian TV); of the Free Presbyterian Church of Scotland]

"... A Christian minister claims the tsunami of Sunday, Dec. 26, killing at least 160,000 people, was directly result of "pleasure seekers" breaking God's Sabbath. ..."

"... It has to be noted that the wave arrived on the Lord's day [meaning, 'Sunday'], the day God set apart to be observed the world over as a holy resting from all employments and recreations that are lawful on other days. ..." - <https://www.wnd.com/2005/02/28902/>

Of course, this event is not isolated and there are many, many cases of persons, around the globe, from leaders of their varied states, to movements, that are now seeking ‘Sunday laws’, or re-enacting those which are already on the legislative records. An archive going back years may be seen and read with their original links as reported here (past archives are located at the bottom of the page):

<https://web.archive.org/web/20200217061200/https://www.markofbeast.net/page3.htm>

The Advent Review and Sabbath Herald; August 5th, 1902; par. 17

“... Those who place themselves under God’s control, to be led and guided by Him, will catch the steady trend of the events ordained by Him to take place. ...” –
<https://m.egwwritings.org/en/book/821.21942>

Consider a brief history of this “steady trend” that has been going on for many years now, some openly, some hidden behind closed doors, still slithering their way into positions to strike, when the time is right, with feigned and poisoned words (**Gen. 3:1-4; Rev. 12:9 KJB**), promising prosperity for a 1,000 years:

And on the Seventh Day We Rested? By Nancy Gibbs, August 2, 2004, 12:00 AM EDT:

“... If your soul has no **Sunday**, it becomes an orphan, Albert Schweitzer said—which raises a question for our times: What do we lose if Sunday becomes just like any other day? **Lawmakers in Virginia got to spend part of their summer break debating that question, thanks to a mistake they made last winter when they inadvertently revived a “day of rest” rule; hotels and hospitals and nuclear power plants would have had to give workers a weekend day off or be fined \$500.** After a special legislative session was convened to fix the error, Virginia’s workers, like the rest of us, are once more potentially on call 24/7. Meanwhile, Rhode Island just became the 32nd state to let liquor **stores open every Sunday**; until this month, they could do so only in December, perhaps because even George Washington’s eggnog recipe called for brandy, whiskey and rum. **Social conservatives may want to honor the Fourth Commandment**, but **businesses want the income**, states need the tax revenues, and busy **families** want the flexibility. ...

... In an age with no free time, we buy it through hard choices. Do we skip **church** so we can sleep in or skip soccer so we can go to church or find a family ritual—cook together, read together, a Parcheesi challenge—that we treat as sacred? That way, at least **some part of Sunday** faces in a different direction, whether **toward heaven or toward one another**. ...” -
<https://time.com/archive/6739088/and-on-the-seventh-day-we-rested/>

Tightrope: Better take a break [keep Sunday], or you’ll break down, by ABC News, October 24, 2007, 5:30 AM:

“... While out running errands one **Sunday** afternoon with my daughter Sharon, we decided to stop by for lunch. As we approached [the restaurant Chick-fil-A] I could see that there were no cars in the parking lot. That should have been a hint. Nonetheless we parked the car and proceeded to the door only to be met by a sign: “**CLOSED ON SUNDAY.**”

Sharon was quite surprised by this. I used the opportunity to take a stroll down memory lane and tell her about **the time when almost all retail establishments recognized Sunday as a day of Sabbath and rest from work. They honored and respected that day by closing.**

I called the restaurant several days later to ask why they were closed and a manager told me that **they always close on Sunday to give their employees an opportunity to spend time with family and to have a rest.** Are **entrepreneurs and businesses** beginning to recognize the importance of a time of rest from work? Sounds pretty good to me! ..." -
<https://abcnews.go.com/Business/story?id=3769290&page=1>

German Court Enforces Day of Rest; Germany's highest court strictly enforces day of rest, bans Sunday shopping. By ABC News, December 3, 2009, 3:21 AM:

"... Germany's Constitutional Court has now upheld a complaint made by the country's Catholic and Protestant churches, based on a clause in the German constitution that Sunday should be a day of rest and "spiritual elevation." ...

... The labor unions had joined the churches in their campaign to ring-fence Sunday as a day off for the nation. However, their focus was not on protecting the right to practise religion, but rather on protecting workers in the retail sector from having to work on Sundays, sometimes the only day they might get to spend with other members of their family. The services union Verdi greeted Tuesday's ruling with "relief and joy," saying this was a boon to shopworkers and their families. ..." -
<https://abcnews.go.com/Travel/court-rules-shopping-sunday-germany/story?id=9236076>

Please take notice of that statement in regards the "labor unions" in joining with the "churches" in carrying out their actions, for it was also foretold:

Last Day Events, by Ellen G. White (compilation by the EGW Estate); pages 116-117:

"... [page 116] The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began. ... [page 116-117]

A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men. ...

Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities.—Selected Messages 2:142 (1903).

The time is fast coming when the controlling power of **the labor unions will be very oppressive.**—Selected Messages 2:141 (1904). ..." - <https://m.egwwritings.org/en/book/39.678>

Slow Sunday: The simple solution to global warming, by Satish Kumar (editor of Resurgence magazine); Thursday 17, September 2009, 05:45 EDT:

"Using Sunday as a day of rest and renewal would be good for our personal health as well as the health of the planet

... One thing we can easily do to achieve this goal: we can declare Sunday to be a fossil fuel-free day or a low-carbon day or at least an energy-saving day. We can start this week, this month or in 2010. We can start individually and collectively. The long journey to cut carbon dioxide emissions can start in the here and now.

Not long ago Sunday used to be a day of rest, a day of spiritual renewal, a day for families to come together, but we have changed Sunday from a day of rest to a day of shopping, flying and driving. However, in the context of excessive carbon dioxide emissions into the atmosphere, which are bringing catastrophic upheavals, we can and should restore Sunday to a day for Gaia, a day for the Earth. ...

... We can enjoy Sunday once more with our family and friends. We can engage in gardening, writing, painting, walking, baking bread or simply spending time in contemplation. This will be good for our personal health as well as for the health of the planet. We will have time for our friends, time to play with our children and time for the family. At a stroke, we can reduce 10% of our carbon emissions into the atmosphere by making Sunday a low-carbon day and at the same time make ourselves healthier and happier. So, let us make Sunday a day of rest and renewal rather than a day of travel and toil. ...

Global warming or climate change is only a symptom of our deep-seated desire to consume, consume and consume. ... at least slow down on Sunday. If you are a Christian then Slow Sunday should be natural to you, ... carbon-free day. At least on Sunday we can be citizens rather than consumers.” - <https://www.theguardian.com/environment/cif-green/2009/sep/17/low-carbon-sunday>

Let's Make Sunday a day of rest, for God's sake, by Josh Graves, Opinion, Fox news, Published April 22, 2012, 5:00am EDT | Updated May, 7, 2015, 12:14am EDT:

“... Let's Make Sunday a day of rest, for God's sake

... We dance in rhythm with God when we keep the Sabbath. The reason we are called to take a day of rest is simple. Humans tend to forget that we did not make the world and thus, that the world does not depend upon us. ...

... This is an invitation to Jews, Hindus, Muslims, Atheists, Agnostics, Buddhists, and Christians.

One day a week. Rest. For God's sake.” - <https://www.foxnews.com/opinion/lets-make-sunday-a-day-of-rest-for-gods-sake>

New York Daily News, Keeping stores open on Sunday is not beneficial for society: Pope Francis, by Associated Press; Updated: January 9, 2019 at 8:43 p.m. (Originally Published: July 6, 2014 at 1:00 a.m.):

“... Pope Francis lamented Saturday the abandoning of the traditionally Christian practice of not working on Sundays, saying it has a negative impact on families and friendships. ...

... “Maybe it's time to ask ourselves if working on Sundays is true freedom,” the Pope said. ...” - <https://www.nydailynews.com/2014/07/06/keeping-stores-open-on-sunday-is-not-beneficial-for-society-pope-francis/>

Same article as published by **Associated Press, Updated 8:31 AM PDT, July 5, 2014** - <https://apnews.com/international-news-general-news-8b45e43816a443adb55a24ade2120da9>

CNN - Politics; Senator: Church attendance should be mandatory; March 27, 2015

“During a gun bill debate, Arizona State Senator Sylvia Allen [**a member of the Church of Jesus Christ of Latter-day Saints, aka ‘LDS’ or ‘Mormon’**] says she supports mandating church attendance. CNN affiliate KTVK reports.

01:39 - Source: KTVK” - <https://www.cnn.com/videos/politics/2015/03/27/pkg-arizona-senator-church-attendance-mandatory.ktvk>

Youtube record of the CNN Video of Senator Sylvia Allen’s speech (selected portion) during Senate Bill ‘HB 2320’:

“... you can use knives, or you can use whatever. It is the soul that is corrupt. And how we get back to a moral rebirth in this country, I don’t know, since we are slowly eroding religion at every opportunity that we have. **Uh, probably, we should be debating a bill requiring every American to attend a church of their choice, (chuckle) on Sunday,** to see if we can get back ...” - <https://www.youtube.com/watch?v=cMwrW948QL0>

Sunday Magazine: Page 8, Article: “Sunday as a Mark of Christian Unity and a Call to Holiness”, by Scott Brill (co-Director & Founding Fellow: Institute for Christian Unity; pages 8-9:

“... [page 9, Left Column] When my oldest daughter got to college, and became involved in the same parachurch ministry, she had an even deeper experience of **Sunday as a mark** of Christian unity. ... [Left to Right Column]

... I also believe that our **communal Sunday practices are a sign** of unity (something we share as fellow believers) that what unites us is stronger and more profound than what divides us. ...

... So what are the practical steps that we can take to **reach across our Christian divisions:** to encourage one another, to stand together in our keeping of **the Lord’s Day**, and to “spur one another on to love and to [these] good works” (Heb. 10:24)? ... In my own **tra-dition [Catholic]** there is a preface prayer **during the Eucharist** ... It is indeed from *this day* and on *this day* [Sunday] ... to **unite** our witness ...” - https://issuu.com/ldausa/docs/sunday_sp15_singlepgs_-_final

Capitalism’s War On The Sabbath; Last Updated on: September 7, 2015 at 9:29 PM, by Morgan Guyton:

“... One of the most important events in labor history happened in Exodus 20:10 when God commanded the Israelite people to rest every seventh day: “The seventh day is a Sabbath to the Lord your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.” The concept of resting every seven days is one of the most important legacies of the Judeo-Christian tradition. And modern capitalism has declared war on this idea of Sabbath.

When I was a kid, it was still taboo in the South to work or do secular activities on Sundays (at least for middle-class people). ... the one thing we would not do was go shopping on Sundays, because Sunday was supposed to be a day for God and family (if you’re not working in the service industry). ...

... What many privileged Christians refuse to recognize is that our economic system has a direct impact on peoples' abilities to spend time with God. ...

... Of course, it's not just among the working class where capitalism is destroying the possibility of Sabbath. ..." - <https://www.patheos.com/blogs/mercynotsacrifice/2015/09/07/capitalisms-war-on-the-sabbath/>

Definitionally, and even legally at this point, the word "Sabbath" is already defined as "Sunday":

USLegal.com; Definition "Sabbath Law":

"... **Sabbath Law** - Law and Legal Definition

Sabbath means Sunday. Sabbath law is a statute **regulating or prohibiting commercial activities on Sundays.** Sabbath laws were common in olden days. However, they have declined since the 1980s, when many courts held them invalid because of their origin in religion. **Sunday being the Christian Sabbath.**

Ordinarily, **Sabbath laws pass constitutional challenge if they are enacted to support a non religious cause; for example, a day of rest for workers.**

Sabbath law is also known as Sunday law, blue law, Sunday-closing law, or the Lord's Day Act. ... - <https://definitions.uslegal.com/s/sabbath-law/>

United States, Massachusetts State regulation (current, AD 2025):

"... **Working on Sundays** and Holidays ("Blue Laws")

The Massachusetts Blue Laws control hours of operation **for certain businesses and require some businesses to pay extra compensation (known as "premium pay") on Sundays** and some legal holidays. **These laws are enforced by the Attorney General's Office ...** - <https://www.mass.gov/guides/working-on-sundays-and-holidays-blue-laws>

USA, Presbyterian; Dr. David Rutledge retired from teaching at Furman University as the Reuben B. Pitts Professor of Religion. He is an elder in Westminster Presbyterian Church of Greenville, SC (PCUSA), and a former board member of the Phillis Wheatley Association, and the Interfaith Forum of Greenville. September 22, 2019 – Next Sunday Worship:

"... When I was a boy, Sunday, the Christian Sabbath, was a day of rest in which virtually all stores were closed, and normal commerce suspended. ... In my own lifetime, that convention has disappeared, swallowed up by the consumerism that has become the real object of our devotion. We have been as eager for the Sabbath to end so that we can engage in trade as anyone listening to Amos in ancient Israel. What does this mean for our society, and for each of us? ..." - <https://www.nextsundayworship.com/september-22-2019/>

USA, Methodists; Why United Methodists observe Children's Sabbath – The United Methodist Church by Joe Iovino, October 2018:

"... A UMC.org Feature by Joe Iovino*

Author's note: The United Methodist Church recognizes Children's **Sabbath** on the weekend of the second Sunday in October (October 12-14, 2018). The ecumenical date, traditionally the third weekend in October (October 19-21, 2018), normally conflicts with Laity **Sunday**.

On the second weekend in October, **The United Methodist Church recognizes Children's Sabbath**, a time to reflect on God's gift of children, and ways congregations and individuals can renew their commitment to care for, protect and advocate for all children. ...

... **The Children's Defense Fund has led and organized The National Observance of Children's Sabbath since 1991. This ecumenical celebration brings together people of all faiths to address the needs of children.** ..." - <http://www.umc.org/what-we-believe/why-united-methodists-observe-childrens-sabbath>

USA, Bethesda, Maryland; Orthodox; Reclaiming the Sabbath - The Catalog of Good Deeds; Posted on August 31, 2019 | by Rev. Fr. Dimitrios J. Antokas (the Presiding Priest at St. George Greek Orthodox Church in Bethesda, Maryland.)

"... There is, however, a flip side to work, and from **the Orthodox Christian** perspective it is known as "holy rest." This rest is enshrined in the practice and **observance of the Sabbath, The Lord's Day (Κυριακή)**. Our society has virtually erased the distinction between **Sunday** and the other six days of the week. With a vested interest in increased commerce and with a bow to the specter of secular influences that seem to expunge anything sacred from the public arena, **Sunday has become practically indistinguishable from other days—except that we may "go to church."** ..." -

<https://blog.obitel-minsk.com/2019/08/reclaiming-the-sabbath.html>

Original article, OCN, September 2, 2018 -

<https://web.archive.org/web/20211208092453/http://myocn.net/reclaiming-the-sabbath/>

USA, Baptist, FIRST-PERSON: Is Sunday still special? by Brian Hobbs, posted July 26, 2019; OKLAHOMA CITY (BP):

"... when a **business (like Chick-fil-A) stays closed on Sunday**, the world remarks about the difference.

Previous generations of **Baptists** might be surprised to see the way today's Christians live, shop and work **on Sundays**. While some **blue laws remain on the books**, the rest of our culture has pretty much given up on **the idea of Sunday as special, as a day dedicated for worship and rest.**

Some years back, an **international movement** was born as a backlash to this societal creep into **Sundays. The European Sunday Alliance, which is not specifically Christian or religious, has pushed for laws to protect Sundays.** ...

It proposed that Sunday "shall not be sacrificed for economic interests. It needs to be protected as the day of rest and of social gathering."

Thinking about **America**, what are some benefits of trying to **reclaim Sunday as special?** ...

... Yet **taking back Sundays could yield some important benefits for you, your family and society as a whole.** Whether it's **making church attendance a bigger priority** or simply taking a break from social media, each of us can be better **blessed when we treat Sunday as special again.** ..." - <http://bpnews.net/53341/firstperson-is-sunday-still-special>

USA, Music Industry (Propaganda of a pied-piper, see Dan. 3:5,7,10,15 KJB, “all kinds of musick”); Kanye West & Chick-fil-A; Kanye West has a new song called ‘Closed on Sunday’ that heavily references Chick-fil-A, by Kate Taylor, October 25, 2019, 9:47AM PDT

“... “Closed on Sunday, you my Chick-fil-A,” the song begins.

Chick-fil-A closes all of its locations on Sunday because of founder Truett Cathy's Christian faith. ...

... “Closed on Sunday” is the fourth track on “Jesus Is King,” West’s new album that was released on Friday. Prior to Friday, the song was in rotation during West’s listening parties for his new songs. ...”

“... The song goes on to preach against Instagram (“Hold the selfies, put the ‘Gram away’”) and the importance of faith (“Follow Jesus, listen and obey”). West ends the song with a cry of “Chick-fil-A!”

Chick-fil-A declined to comment on the song. But, the fast-food shout-out seems fitting for the gospel-influenced album. Every location of the fast-food chain is closed on Sunday. ...

... West has also made financial investments into the fast-food industry. ...” -

<https://www.businessinsider.com/kanye-west-new-song-chick-fil-a-closed-on-sunday-2019-10>

UNITED NATIONS; CEOWORLD Magazine, A Modest Proposal for a Day of Rest, by Zac Johnson, Education and Career, January 29, 2018:

“... In our industrialized, digitized, pressurized world, it may be hard to imagine there was once a time without the sound of text messages, the sight of skyscrapers and the smell of car exhaust.

A time when the human impact on the earth was reverential and humanity viewed their mission as a steward of the planet and caretaker of everything therein.

You would probably need to go back to Biblical times when Adam and Eve walked alone in the Garden of Eden when God concluded the six days of creation with **a cessation of all further work.** ...

... **This day of rest called the Sabbath,** or in Hebrew Shabbat, became enshrined in Mosaic law with the Ten Commandments. To this day, Judaism, Christianity, and Islam have **a version of a day of rest** with adherents citing benefits far beyond the religious or spiritual.

There are many examples of senior **corporate executives and celebrities** who have found within the day of rest, an opportunity for rejuvenation that strengthens their efforts during the rest of the week. Former Treasury Secretary Jack Lew, who also served as Chief of Staff for President Barack Obama ...

... and former Senator Joseph Lieberman all managed to observe the Sabbath while juggling high-profile roles at the highest level of government service. “[R]egardless of one’s religion, or frankly whether one considers oneself religious, there’s a powerful message and purpose to the Sabbath,” says Lieberman, “[t]he gift of rest is desperately needed in our world today, where people work so hard almost every day, and yearn for meaning and find it hard to locate in our popular culture.” Today, Ivanka Trump and Jared Kushner make Shabbat observance a priority, balancing their civic duties with their religious obligations. ...

... Randi Zuckerberg, former Director of Market Development and spokesperson for Facebook, and a sister of the company's co-founder and CEO Mark Zuckerberg, "I'm completely unable to be creative when I'm glued to my phone, Instagram, LinkedIn messages. When you're constantly connected to other people, you can't unplug. On weekends, we do a 'digital Shabbat,' where we turn everything off."

"In addition to providing personal fulfillment and an unparalleled opportunity for rest and self-reflection, Shabbat can also positively impact the world far beyond the individual," explains **Dr. Menahem David Smadja, a well-known author, economist and religious scholar**, ...

... "through my 35 years of experience in economics, I have been able to observe the behavior of people on a daily basis, about their spiritual and material response to everyday problems. **This socioeconomic and microeconomic base has allowed me to develop macroeconomic solutions** on the management of human challenges for the twenty-first century."

Dr. Smadja's daring plan calls for an international day of rest (about 53 days per year) plus approximately 15 "holidays" where cumulatively there would be a cessation of all productive activity for approximately 70 days, or about 20% of the year. ...

... These **days of "non-activity" would help achieve the shared goal outlined in the Paris Climate Conference (COP21) of a 20% reduction of pollution globally by 2050, with the aim of keeping global warming below 2°C.**

Smadja brings together social, economic, ecological and theological principles to address the serious issue of climate change.

According to a recent report published by **The World Health Organization** and **The Climate and Clean Air Coalition**, a voluntary partnership of governments, intergovernmental organizations, businesses, scientific institutions and civil society organizations committed to protecting the climate ...

... and improving air quality through reducing short-lived climate pollutants, air pollution is responsible for an estimated seven million deaths annually, or one in eight premature deaths every year.

These **diseases** include stroke and heart disease, respiratory illness and cancers. This air pollution the world's largest **environmental health risk** comparable in size and scope with well-known health risks such as smoking, high cholesterol, high blood sugar, and obesity.

In addition to the **health impact**, air pollution has an equally devastating economic impact. Air pollution caused by energy production in the U.S. caused at least **\$131 billion in damages** in the year 2011 alone ...

... and that is a significant improvement compared to the staggering damages calculated in 2002. Worldwide the situation is even more ominous, according to a June 2016 report by the Organization for Economic Co-operation and Development (OECD) entitled The Economic Consequences of Outdoor Air Pollution the market impact of outdoor air pollution, which include impacts on labor productivity, health expenditures and agricultural crop yields, are projected to lead to global economic costs that gradually increase to 1% of global GDP by 2060.

The international political response to climate change began at the Rio Earth Summit in 1992, where the ‘Rio Convention’ included the adoption of the UN Framework on Climate Change (UNFCCC). ...

... This convention set out a framework for action aimed at stabilizing atmospheric concentrations of greenhouse gases (GHGs) to avoid “**dangerous anthropogenic interference** with the **climate system**.” **The UNFCCC now has a near-universal membership of 195 parties.**

However, international political consensus has often come into conflict with business interests. In the United States, coal, oil and natural gas companies, which evidence suggests are responsible for serious environmental damage, represent a powerful and well-funded lobby against **climate change** based reform.

The tide appears like it may be changing, as the size and scale of climate change denial become better known. ...

... Also, **multinational companies are seeking public relations and business advantages** to a more **environmentally-friendly policy**. Unilever recently unveiled its sustainability initiatives, including sourcing 100% of its energy for production from renewable sources by 2030 and has already cut its carbon emissions by 43% from 2008 to 2016. Coca-Cola, Ikea, and Walmart are also taking steps toward 100% **renewable** energy.

This suggests that the time may be right for Dr. Smadja’s proposal. “This frantic race to go faster and faster makes us forget essential things, such as loving ourselves, others and also our earth,” says Smadja, **“the result is a global disaster, whose ecological impact is more and more obvious.** ...

... **A Sabbath for ourselves, our industry and our environment is a corrective to these failures.** It is a transcendence of spiritual over material will lead to a better sharing **of wealth and a measurable improvement to the climate crisis that can bring together populists, progressives and conservatives toward a common cause.**” ...” - <https://ceoworld.biz/2018/01/29/a-modest-proposal-for-a-day-of-rest/>

USA, Colleges & Campuses; The Asburg Collegian, Opinion, October 25, 2019, The Pro-Sabbath Sunday:

“... **Closing much of campus on Sundays is reflective of Asbury’s commitment to Sabbath, taking a day away from work and devoting ourselves to rest, worship and community.** In doing so, the buildings on campus designed primarily for work, including not only the library and gym, but also the academic buildings, CPO and the practice rooms in McCreless, shut down. ...

... But **I do not believe that by closing the Luce and the library on Sundays Asbury is “forcing” the Sabbath on anyone. It is certainly encouraging practicing the Sabbath on Sundays,** but that isn’t the same thing as forcing me to take a Sabbath. ...” - <http://www.theasburycollegian.com/2019/10/the-pro-sabbath-sunday/>

USA, Entrepreneur; Why Sunday Is the Most Important day of the Week for Your Wellbeing, Your business will benefit when you prioritize time for yourself and the important people in your life.; by Ryan Coisson; June 24, 2018:

“... Former emergency-room physician and author Matthew Sleeth explained the importance of **taking a day of rest in a recent interview with CNN**. “For almost 2,000 years,” Sleeth said, “Western culture stopped – **primarily on Sunday** – for about 24 hours.”

Here are **three specific ways the Sunday step-back benefits your business** while it helps recharge your batteries, **fend off depression** and make **you more personally productive**. ...” - <https://www.entrepreneur.com/article/314269>

PHILIPPINES, Manila News; The son of man is Lord of the Sabbath; September 7, 2019, 12:48 AM:

“... Published September 7, 2019, 12:48 AM

In the Old Testament, **Sabbath** is a day set aside for rest and worship, since it is linked to God’s rest after creation, and it is made holy by God (cf Gn 2:2-3). It is a day of remembering God’s gift of creation, and its observance is enshrined in the Ten Commandments: “Remember the sabbath day—keep it holy” (Ex 20:8).

... **“For the Christian, Sunday is above all an Easter celebration**, wholly illumined by the glory of the Risen Christ. It is the festival of the ‘new creation’” (Dies Domini, 8). ...” - <https://news.mb.com.ph/2019/09/07/the-son-of-man-is-lord-of-the-sabbath/>

UNITED KINGDOM; EUROPE, Rome, Italy; Reuters; New Italian government plans to curb Sunday shopping – Di Maio; World news; September 9, 2018 / 7:36 AM:

“ROME (Reuters) – **The new Italian government will introduce a ban on Sunday shopping in large commercial centres** before the end of the year [2018] as it seeks to defend family traditions, Deputy Prime Minister Luigi Di Maio said on Sunday.

In a bid to spur economic growth, the then Italian Prime Minister Mario Monti liberalised Sunday trading in 2012, despite **pressure from the Roman Catholic Church and unions who said the country needed to keep its traditional day of rest** ...

... Earlier this year, **Poland restricted Sunday shopping as the conservative government in Warsaw pushed ahead with what it said was a return to Roman Catholic values**.” - <https://web.archive.org/web/20190101094557/https://uk.reuters.com/article/uk-italy-sunday/new-italian-government-plans-to-curb-sunday-shopping-di-maio-idUKKCN1LP0HG>

EUROPE; Italy; Bloomberg; Italy’s Populists Want to Close Stores on Sundays; The idea is to give workers time to spend with the kids and go to church, by Chiara Albanese and Jerrold Colten, May 1, 2019 at 9:01 PM PDT:

“... **Italy’s Populists Want to Close Stores on Sundays**

The idea is to give workers time to spend with their kids and **go to church**. ...

... **Italy long followed the Christian [Catholic] custom of largely shutting down on the Sabbath** ...” - <https://www.bloomberg.com/news/articles/2019-05-02/italy-populists-seek-no-shopping-sundays-to-boost-family-values>

EUROPE; Poland; The Krakow Post; Why are all the shops closed in Poland on Sunday? By Steven Hoffman; March 11, 2018:

“... Those who save their weekly shopping for Sunday were in for a rude shock today when they realized that almost all the shops in Poland are closed.

It's the result of a new law signed at the beginning of this year [2018] which limits shop openings to the first and last Sunday of the month. By 2020, even these are planned to be phased out so that every Sunday is a shopping-free day.

Supporters of the ban say that it will benefit workers and their families. Some have religious reasons for opposing Sunday labor as well. ...” -

<http://www.krakowpost.com/18822/2018/03/poland-shops-closed-sunday>

EUROPE; Poland; Harvard Political Review, Posted in: Europe; Poland Bans Sunday Trading: Law and Justice Remembers the Sabbath by Natalie Dabkowski | December 26, 2017

“... On Sunday, November 24 [2018], the government approved a law to ban Sunday trading—the sale of merchandise on Sundays—within the next three years. If the law passes parliament, trading will be banned on two Sundays per month in 2018, increasing to three in 2019, and phased out altogether by 2020. The ban, however, does accommodate several exceptions. It does not pertain to gas stations, train stations, seaports, pharmacies, flower shops, and souvenir shops, and allowances will be made for the holidays. There will be seven trade Sundays permitted during the year, including two leading up to Christmas and one preceding Easter. ...

... While this ban may sound strange to American ears, Poland would actually join eight other EU countries with regulatory legislation pertaining to Sunday shopping habits. Recently, increased demographic and work-related pressures have led many Europeans, and Poles specifically, to welcome Sunday trade bans as a way to improve quality of life. ...” -

<https://web.archive.org/web/20171226174824/http://harvardpolitics.com/world/poland-bans-sunday-trading-law-and-justice-remembers-the-sabbath/>

CARIBBEAN ISLANDS; Antigua & Barbuda; Observer; Lower House passes the Public Holiday (Amendment) Bill 2019; by Latrishka Thomas, 30 October 2019:

“... Lower House (Antigua & Barbuda) passes the Public Holiday (Amendment) Bill 2019
Article Published: October 30, 2019

Sunday is one step closer to being concretised as the 12th public holiday recognised by the laws of Antigua and Barbuda. ...

... “Antigua is over 80 percent or more Christian and what came through this discussion Mr Speaker, is the fact that we understood the significance of maintaining Sunday as a common law holiday. ...

“But we went further Mr Speaker, and ... this government is very happy to endorse the recommendations of those persons who got together. And we will make Sunday, for the first time in Antigua and Barbuda, a recognised public holiday,” he said ...

... The Bill was therefore passed without amendments.

Meanwhile, it was noted that a few other amendments will be made to the law. ...” -

<https://www.antiguaobserver.com/lower-house-passes-the-public-holiday-amendment-bill-2019/>

CARIBBEAN ISLANDS; Trinidad and Tobago; Newsday; Commentary; Let's keep Sunday sacred; Saturday 27, February 2021 by Terrence Honore:

“... **SUNDAY IS the soul of the nation**. It is more than just a fanatical religious preoccupation. There is a reason why the day was woven into the fabric of our society. **We have to save Sunday**. ...

... But **there are grave consequences for the nation that does not seek their God and prefers to make Sunday like every other day**. ...

... To **violate the sacredness of Sunday is to pronounce judgment on ourselves as a nation**. The day that was essential to our family life, a day that would cause men to pause and reflect and to recharge their “batteries” for another go at life, that day is dying and so is the soul of the nation. ...

... Let us keep the sacredness of Sunday in its rightful place, as central to the resolution of problems in our nation. We have to preserve the order of things or the disorder will destroy us. **Let's save Sunday for our nation's sake!**” - <https://newsday.co.tt/2021/02/27/lets-keep-sunday-sacred/>

PACIFIC ISLANDS; SAMOA; Samoa PM wants to ban Sunday trading; June 8, 2020:

“... **The Samoa Government is about to permanently ban all commercial activities on Sundays**.

Prime Minister Tuilaepa Sailele Malielegaoi said on Radio 2AP last week that he had instructed the Attorney General's office to draft a law to permanently close business activities on Sundays. ...

... **He went on to say that currently his government was using the SOE Orders to do away with Sunday trading**.

He said that people have been pushing to go back to normal Sunday trading but he said it is not going to happen and that **all commercial activities shall cease on Sundays**.

“The Attorney General's office has already been told to prepare a law that will continue these Sunday closures,” he said.

Ironically the ruling Human Rights Protection Party is responsible for reintroducing Sunday trading in the late 1980s, after complaints from the business community, including Chinese construction companies who wanted to continue working on Sundays. ...” -

<https://www.talane.com/2020/06/08/samoa-pm-wants-to-ban-sunday-trading/>

ASIA; Malaysia; BORNEO POST online; Sunday should be made “rest with family” day – Hannah Yeoh; posted on January 12, 2020, Sunday at 1:52 PM:

“... KUALA LUMPUR: Women, Family and Community Development Deputy Minister Hannah **Yeoh has proposed that Sunday be made as a “rest with family” day**.

She said the proposal could also serve as part of preventive measures in dealing with work-related stress issues.

“...so that those who work would have the time **to rest on Sundays**. If they don't do so (get rest), they will be physically tired and get stressed to go to work the next day.

“This can indirectly affect their mental and physical health,” she told Bernama after officiating the Kiara Green Townhouse Family Day here today. ...” -
<https://www.theborneopost.com/2020/01/12/sunday-should-be-made-rest-with-family-day-hannah-yeoh/>

ISRAEL; JEWISH; Tablet; Belief, The Sabbath in an Era of Climate Change, An ancient Jewish practice may help save us all, by Jonathan Schorsch; February 03, 2020:

“... **I am calling for flexible but maximal observance of a weekly day of rest**, whether it is Saturday, **Sunday**, or Friday for different people or in different places. I am not calling for more traditionalist observance in general by Jews or Christians, for biblical or rabbinic Shabbat in its “Orthodox” Jewish guise. **Our Sabbath days must become a time of active avoidance of environmental vandalism, a time for programmatic congregational and individual reflection on how we are undoing creation**. Like all steps **social, political, and spiritual**, whether **a green Sabbath** is lip service or radical (that is, addressing the root causes of a problem) depends on how it is implemented. I intend **green Sabbaths to be a radical ritual** within which we can digest anew the biblical prophets’ warnings against the corruption of the rich and powerful, the oppression of the poor, and the self-centered pursuit of shortsighted pleasures, understanding how relevant such warnings are to the ecological devastation wrought by **hypercapitalism**. ...” -
<https://www.tabletmag.com/sections/belief/articles/the-sabbath-in-an-era-of-climate-change>

NORTH AMERICA; CANADA; Quebec; The Province; Most Quebec stores will close on Sundays as coronavirus cases mount; Premier Legault said closing businesses on Sundays in April, particularly grocery stores, will give employees a chance to rest. By Philip Authier; Montreal Gazette, Published March 30, 2020:

“QUEBEC — With a sudden upswing in positive COVID-19 cases and three more deaths, **Premier François Legault has announced nearly all stores — including grocery stores — will close on Sundays for the month of April to give workers under intense pressure a break**. ...

... Legault, in fact, said **one reason for closing businesses on Sundays — particularly grocery stores — is to give employees a chance to rest in a time of duress**. ...” -
<https://theprovince.com/news/quebec/most-quebec-stores-will-be-closed-on-sundays-as-coronavirus-cases-mount>

NORTH AMERICA; CANADA; Mayor Cam Guthrie via “X”, 9:46 PM, March 21, 2020:

“Just putting this out there for consideration:

Once we kick #COVID—19’s butt, **I’d suggest that everything be closed on Sunday’s again so that we can appreciate the importance** of what taking a pause in our busy lives really means. I think our body, mind and soul would thank us.” -
<https://x.com/CamGuthrie/status/1241586949879730176>

ASIA; Turkey; Daily Sabah; Dispute flares up as Turkish tradespeople want malls closed on Sundays, by Daily Sabah, Istanbul, February 28, 2021 – 4:59 PM GMT+3:

“The “**Sunday**” debate in the Turkish retail industry has reignited as **tradespeople reiterated calls for shopping malls and grocery store chains to remain closed on the last day of the week**. ...

... Turkish Tradesman and Craftsman (TESK) Chairperson Bendeve Palandöken recently said that they want arrangements to be made to protect tradespeople in the new draft law.

“Shopping malls and chain stores in most European countries close on Saturday afternoon and remain closed through Monday. We want this model, which we had already raised before, to be implemented,” Palandöken said. ... - <https://www.dailysabah.com/business/economy/dispute-flares-up-as-turkish-tradespeople-want-malls-closed-on-sundays>

UNITED KINGDOM; The Tablet, The International Catholic News Weekly; As G7 begins, the world needs ‘climate Sundays’ and ‘wild Christians’ more than ever; 11 June 2021, by Andy Atkins:

“... That’s why A Rocha UK has joined with nearly thirty other charities and denominations, including CAFOD, Christian Aid, the Church of England, the Church of Scotland and the Church in Wales, to run the Climate Sunday initiative. ...

... We are calling on all UK churches – all 50,000 worshipping Christian communities in the UK – to do three things. First, to hold a climate-focused service before COP26. Secondly, to commit to taking further ongoing practical action themselves, through progressing through our A Rocha UK’s Eco Church programme or CAFOD’s Live Simply scheme. Thirdly, we encourage churches to add value to their practical commitments by signing the common Time is Now declaration, calling on the government to commit to go further faster on UK climate action, before hosting the summit. By this combination of practical action locally, and raising our voice together nationally, we can make the biggest possible difference.

A key focus of the campaign will be a national Climate Sunday event in Glasgow Cathedral, close to the summit site, on Sunday, 5 September 2021, where we will celebrate the commitments made by churches so far at local level, and present the UK government with the combined commitments and signatories to the Time is Now declaration. This will show our political leaders that they have our support for acting boldly, justly and compassionately on this issue.

Bishop John Arnold, of Salford diocese, who is also the Catholic Church of England and Wales’ lead bishop on the environment, will be holding a Climate Sunday Mass this Sunday 13 June at Salford Cathedral. He explains: “We need to recognise the damage we’re doing to the environment and our failure to look after our brothers and sisters in our common home. In a post-pandemic world, the Climate Sunday project is an excellent opportunity for Catholic parishes in England and Wales, as well as our ecumenical brothers and sisters, to understand responsibility to heal our planet and to pray and act in response to the climate emergency.” ...” - <https://www.thetablet.co.uk/blogs/1/1811/as-g7-begins-the-world-needs-climate-sundays-and-wild-christians-more-than-ever>

SOUTH AMERICA, Columbia; ¿Cómo será la reducción de jornada laboral que comienza a partir del 2023? Las empresas privadas y públicas tendrán que acogerse a la nueva medida que reduce el horario laboral. by Karen Ortiz H, 05/01/2023 - 17:24 h COT

[Spanish] “... Luego de cinco años de la entrada en vigencia de la ley, el Gobierno hará las auditorías respectivas. “El Gobierno Nacional en cabeza de la entidad competente realizara dentro de los cinco años siguientes a la entrada en vigencia de la presente ley, una evaluación ex post acerca de su cumplimiento. De igual manera, rendirá informes anuales al Congreso de la República con este mismo fin”, explica la normativa.

Excepciones de la ley

La normativa explica que cuando la jornada semanal de 42 horas se realice mediante jornadas diarias flexibles de trabajo, distribuidas en máximo seis días a la semana, el trabajador deberá contar “**con un día de descanso obligatorio, que podrá coincidir con el día domingo**”. ...” -

<https://caracol.com.co/2024/09/25/cuales-son-las-categorias-que-mas-compran-los-colombianos-en-el-dia-del-turismo/>

[English; Google assistance] “... After five years of the law coming into force, the Government will carry out the respective audits. “The National Government, headed by the competent entity, will carry out within the five years following the entry into force of this law, an ex post evaluation of its compliance. Likewise, it will submit annual reports to the Congress of the Republic for this same purpose,” explains the regulation.

Exceptions to the law

The regulation explains that when the 42-hour workweek is carried out through flexible daily work shifts, distributed over a maximum of six days a week, the worker must have “**a mandatory day of rest, which may coincide with Sunday.**” ...”

USA; Maine and Massachusetts; Wisconsin Law Journal; High court rules ban on Sunday hunting is constitutional, by Associated Press // April 2, 2024:

“PORTLAND, Maine (AP) — Maine’s highest court has ruled that the state’s longstanding ban on Sunday hunting is constitutional. ...

The lawsuit concerned a claim that the state’s “right to food” amendment to its Constitution should allow hunters to pursue game on Sundays. The amendment was the first of its kind in the United States when it passed in 2021.

The Maine Supreme Judicial Court was not swayed by the argument. The court ruled Thursday that under the definition of poaching, the right to hunt “exists in situations in which hunting is otherwise legal but does not extend to situations in which hunting is illegal.”

The court dismissed the complaint in a judgment that stated that “Maine’s longstanding Sunday hunting ban does not conflict with the Maine Constitution.” ...” -
<https://wislawjournal.com/2024/04/02/high-court-rules-ban-on-sunday-hunting-is-constitutional/>

The New York Times; Opinion; We’ve All Just Made Fools of Ourselves — Again; The awful corruption of scandal politics; by David Brooks; March 25, 2019:

“... **Maybe it’s time to declare a national sabbath** [*] ...” [*from dirty politics, scandal, etc.] -
<https://www.nytimes.com/2019/03/25/opinion/mueller-trump-no-collusion.html>

North Dakota (69th Legislative Assembly (2025-27)) Bill HB 1150 (submitted by Catholics, see the video) was rejected (89-4):

“... Introduced by Rep. Heilman, Sen. Clemens, Rep. Hoverson, Rep. J. Johnson, Sen. Luick, Rep. Meier, Rep. Schatz

Title

A BILL for an Act to create and enact three new sections to chapter 12.1-30 of the North Dakota Century Code, relating to Sunday closing laws; to amend and reenact section 12.1-30-04 of the North Dakota Century Code, relating to Sunday closing laws and retail agreements; and to provide a penalty.

Current Status

Failed in House

Last Official Action

Second reading, failed to pass, yeas 4 nays 89 ...” -
<https://ndlegis.gov/assembly/69-2025/regular/bill-overview/bo1150.html?search=1150>

Video (of Catholics promoting the Bill and trying to ‘Justify’ it) -

<https://video.ndlegis.gov/en/PowerBrowser/PowerBrowserV2/20250321/-1/32328?startposition=20250115085755>

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The symbolism of “And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone:”:

“horses” - **G2462** - ἵππος (hippos) [see notes on **Rev.** 9:7 KJB], are churches, which carry their riders (‘seated’ leadership) and messages (false gospels).

“them that sat on them” are the “horsemen” (**Rev.** 9:16 KJB - **G2461** - ἵππικός (hippikos)), the church leaders of (combined) Babylon the great, that direct the fallen (apostate) churches, as led by the evil influence of fallen (apostate) angels. These are the ‘giants’ in the earth in the last days (**Mat.** 24:37-38; **Luk.** 17:26-27 KJB), ‘mega (great apostate) churches’ of Roman Catholicism (‘Orthodoxy’, etc.), & Apostate Protestantism.

“breastplates” - **G2382** - θώραξ (thōrax) [see notes on **Rev.** 9:9 KJB], is the protection, or defense, or covering of the heart, and that which was to represent how, or for who, one ministers, being in these cases the counterfeit religious, who have “breastplates” (**Exo.** 25:7, 28:4,15,22,23,24,26,28,29,30, 29:5, 35:9,27, 39:8,9,15,16,17,19,21; **Lev.** 8:8; **Isa.** 59:17; **Eph.** 6:14; **1 Thes.** 5:8; **Rev.** 9:9,17 KJB) of apostate Priests.

The “locusts”, under the 5th Trumpet (**Rev.** 9:1-12 KJB), had “breastplates of iron” (**Rev.** 9:9 KJB), which was a symbol of Rome, state protection, hardness of heart, and being unmerciful priests of the Papacy during the dark ages, up until AD 1500’s (Reformation) to AD 1798, when the Papacy received a deadly wound (**Dan.** 11:40a KJB (“push”, deadly wound, gore with horns); **Rev.** 13:3,12 KJB) from the beast from the bottomless pit (**Rev.** 11:7 KJB), being secular humanism, or the atheism of France (spiritually Egypt; **Rev.** 11:8, 17:10 (6th head); **Eph.** 2:12 (“without God”; atheoi, atheism); **Exo.** 5:2,9; **Pro.** 30:9 KJB). However, under the 6th Trumpet (**Rev.** 9:13-11:14 KJB), the “horsemen” (**Rev.** 9:16 KJB) now have “breastplates of fire, and of jacinth, and brimstone” (**Rev.** 9:17 KJB).

The “breastplate” (or habergeon) is also used for military purposes, as a chest piece of armor for a soldier or warrior (natural or spiritual; **1 Cor.** 15:46 KJB), for protecting the physical blood pump, the heart, as well as the vital organs of the lungs (**1 Sam.** 17:5,38; **1 Kin.** 22:34; **2 Chr.** 18:33, 26:14; **Neh.** 4:16; **Job** 41:26 KJB).

The “breastplate” of a Good soldier of Jesus Christ, was to protect against the sword and fiery darts (arrows, even words and attacks) of the devil (**Psa.** 11:2, 22:20, 37:14-15, 42:10, 57:4, 64:3; **Pro.** 12:18, 25:18; **Jer.** 6:25; **Eph.** 6:16 KJB), so that it didn’t cut a vital organ of Life (Heart and blood, a representation of Jesus, and the Lungs, filled with the Holy Spirit of God).

However, this “army”, is not protecting against the sword, spears, knives and arrows of the devil (as they are working with him), but rather they are protecting themselves from and against the fiery words (swords, arrows and persons, sent to them) of God (**1 Tim.** 4:2; **Deu.** 32:23; **Job** 6:4; **Psa.** 7:12-13, 18:14, 38:1-3, 45:5, 64:7, 77:17-18, 127:3-5; **Lam.** 3:12-13; **Isa.** 49:2-3; **Hab.** 3:9,11; **Zec.** 9:13-14; **Eph.** 6:17; **Heb.** 4:12 KJB), so that the wicked heart is not killed (**Jer.** 17:9 KJB), and the lungs filled with the unclean spirit of antichrist (**1 Jhn.** 4:3 KJB) and not deflated.

The Breastplate of the Great High priest of God, called the “breastplate of judgment” (**Exo.** 28:15,29,30 KJB), was made of “of gold, blue, and purple, and scarlet, and fine twined linen” (**Exo.** 25:18, 39:8 KJB), inlaid with precious Jewels (**Exo.** 25:7, 28:15-30, 35:9,27, 39:8-23; **Lev.** 8:8 KJB), which represented the 12 Tribes of the children of Israel over the Heart of the High Priest, and was to be as a symbol of the ‘breastplate of righteousness’ (**Isa.** 59:17; **Eph.** 6:14 KJB), and of “faith and love” (**1 Thes.** 5:8 KJB).

However, the “breastplates” on these “horsemen” “chest” (middle of the body, **G2382** - θώραξ (thōrax)), were “breastplates of fire, and of jacinth, and brimstone” (**Rev.** 9:17 KJB), and not as the true High priest (Christ Jesus; **Heb.** 4:14 KJB).

Jesus had upon His breastplate the names of the children of Israel (**Rev.** 7:4-8 KJB), just as Aaron had (**Exo.** 28:29 KJB). These “horsemen”, having on their breastplates, “fire, and of jacinth, and brimstone” (**Rev.** 9:17 KJB), must then also represent something similar, but in opposite, being the “children of disobedience” (**Eph.** 2:2, 5:6; **Col.** 3:6 KJB).

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BREASTPLATES & MOUTHS: BODY (Membership) & HEAD (Leadership)				
Revelation 9:17 KJB - And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses <i>were</i> as the heads of lions; and out of their mouths issued fire and smoke and brimstone.				
#	Breastplate	BODY (Membership) - (defensive / protection / covering) – (spiritual)	Mouths	HEAD (Leadership) - (offensive / attack) – (spiritual)
1	fire	fiery red in colour	fire	fiery red in colour
2	jacinth	deep blue in colour like the sky / heaven	smoke	deep blue grey in colour that arises into the sky / heaven
3	brimstone	yellowish, like counterfeit gold, in colour	brimstone	yellowish, like counterfeit gold, in colour

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The one is part of the ‘heart’, which leads to their speaking out of their mouths, for they are connected, one to the other (**Deu.** 30:14; **1 Sam.** 2:1; **Psa.** 17:3, 19:14, 49:3, 55:21; **Pro.** 4:23, 15:14,28, 16:23; **Ecc.** 5:2; **Isa.** 29:13; **Jer.** 9:8, 23:16; **Eze.** 33:31; **Mat.** 12:34, 15:8,18; **Luk.** 6:45; **Rom.** 10:8-10; **2 Cor.** 6:11; **Jam.** 3:1-12 KJB).

Luke 6:45 KJB - A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Out of fire - fire

Out of jacinth - smoke

Out of brimstone - brimstone.

There are also:

Heads & Body (tail) of riders (“horsemen”).

Heads & Body (tail) of horses.

Heads of Horses as Heads of Lions. (see also “teeth of lions” (**Rev. 9:8 KJB**)).

Tails of Horses as Tails of Serpents (with Heads), they do “hurt” (see also **Rev. 9:5,6,10 KJB**).

In these “breastplates” are three items / colours:

[1] “fire” (fiery red)

[2] “jacinth” (blue)

[3] “brimstone” (yellowish, like counterfeit gold)

The “stones of fire” (**Eze. 28:14,16 KJB**), “Jacinth” stone, and “brimstone” on the “breastplates” of these counterfeit and apostate priests (horsemen, messengers).

The koine Greek words for “fire”, “jacinth” and “brimstone” as used in **Rev. 9:17 KJB**, are only used in this verse, in this manner, and in this way. All three are unique to **Rev. 9:17 KJB**, and used as descriptors (adjectives) of the “breastplates”.

Revelation 9:17 GNT TR - καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ’ αὐτῶν ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλὰὶ λεόντων καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον

[1] πυρίνους (**G4447** (AAPM) - Adjective - Accusative Plural Masculine)

[2] ὑακινθίνους (**G5191** (AAPM) - Adjective - Accusative Plural Masculine)

[3] θειώδεις (**G2306** (AAPM) - Adjective - Accusative Plural Masculine)

In fact, another inflection for the second “fire” (out of the mouths) in **Rev. 9:17** is “πῦρ” (**G4442** (NNSN) - Noun - Nominative Singular Neuter) and for the second “brimstone” (out of the mouths) in **Rev. 9:17** is “θεῖον” (**G2303** (NNSN) - Noun - Nominative Singular Neuter). The “smoke” (out of the mouths) in **Rev. 9:17** is in nearly the same inflection, as καπνὸς (**G2586** (NNSN) - Noun - Nominative Singular Masculine).

The symbolism of “fire”:

The “fire” is burning red in colour, as garments rolled in blood (**Isa.** 9:5 KJB), as worthless self-work, or self-righteousness (**Isa.** 50:11, 64:6, 65:5 KJB):

Isaiah 50:11 KJB - Behold, **all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled.** This shall ye have of mine hand; ye shall lie down in sorrow.

Isaiah 64:6 KJB - But **we are all as an unclean thing, and all our righteousnesses are as filthy rags;** and we all do fade as a leaf; and **our iniquities, like the wind, have taken us away.**

Isaiah 65:5 KJB - Which say, **Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.**

It is also like the colour of “amber” (**Eze.** 1:27, 8:2 KJB), glowing bright, as a great red dragon (**Rev.** 12:3 KJB; fiery red), not the fire of Heaven, but the “fire of hell” (**Jam.** 3:6; see also **Deu.** 32:22; **Job** 15:34, 20:26, 22:20, 31:12, 41:19; **Psa.** 11:6, 57:4, 140:10; **Mat.** 5:22; **Mar.** 9:47; **Rev.** 20:14 KJB), to burn up the chaff and dead (those with no claim to life) (**Isa.** 5:24, 10:16-17, 26:11, 27:11, 33:11-12, 47:14; **Eze.** 15:4-7, 21:32; **Mat.** 3:12, 5:22, 7:19, 13:40 KJB, etc.), as God will do to satan (**Eze.** 28:14,16,18 KJB), and is also a symbol of “strife” (**Pro.** 26:21 KJB) and “fury” (**Jer.** 4:4, 21:12 KJB) and “wrath” (**Eze.** 22:20-21,31 KJB) and “violence” (**Heb.** 11:34 KJB), never resting satisfied (**Pro.** 30:16; **Isa.** 66:24 KJB), always wanting more, like jealousy (**Son.** 8:6; **Eze.** 36:5, 38:19; **Zep.** 1:18, 3:8 KJB) of wickedness (**Isa.** 9:18 KJB):

Isaiah 9:18 KJB - For **wickedness burneth as the fire:** it shall **devour** the briers and thorns, and **shall kindle** in the thickets of the forest, and they shall **mount up like the lifting up of smoke.**

It was used as a judgment upon Sodom and Gomorrah (**Gen.** 19:24 KJB), just as it was being used upon Spiritual Sodom & Egypt (**Rev.** 11:8 KJB), and Egypt of old (**Eze.** 30:8,14,16 KJB). It also was to represent the burning presence of God (**Exo.** 24:17 KJB), yet there are instances in which there was apostate (or ‘strange’) fire offered by corrupted (intoxicated by alcohol) priests (**Exo.** 30:20 KJB), and will be used in connection with the second death (from which there is no resurrection or life; **Rev.** 14:10, 19:20, 20:10, 21:8 KJB). The “breastplates” are looking like they are on fire, as burning clothing; and to take fire into the bosom, like a whorish woman (**Rev.** 17:1-2,5 KJB), they themselves shall burn (**Pro.** 6:27; **Rev.** 17:16 KJB):

Proverbs 6:26 KJB - For by means of **a whorish woman** *a man is brought* to a piece of bread: and **the adulteress** will hunt for the precious life.

Proverbs 6:27 KJB - Can **a man take fire in his bosom,** and **his clothes not be burned?**

Revelation 17:16 KJB - And the ten horns which thou sawest upon the beast, these shall hate **the whore,** and shall make her desolate and naked, and shall eat her flesh, and **burn her with fire.**

There are instances in which “fire” is desired to be used for evil purposes by evil spirits (which are fallen angels, and even bad ministers; **Psa.** 104:4; **Heb.** 1:7,14 KJB), to “destroy men’s lives” (**Luk.** 9:54-56 KJB):

Luke 9:54 KJB - And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Luke 9:55 KJB - But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

Luke 9:56 KJB - For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

A counterfeit (**Rev.** 13:13, 16:14 KJB) of the fire of the Holy Ghost also (**Mat.** 3:11; **Luk.** 3:16; **Act.** 2:3 KJB) who is representing Jesus speaking to the heart (**Psa.** 39:3; **Luk.** 24:32 KJB):

Revelation 13:13 KJB - And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Revelation 16:14 KJB - For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

From their heart (chest, breastplate) they will speak from their mouths (**Jam.** 3:6 KJB, more on this in discussing the latter half of **Rev.** 9:17 KJB) and set the world on fire of hell (**Jam.** 3:6 KJB):

James 3:6 KJB - And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For God will try every man's work (1 **Cor.** 3:13 KJB), even if it be by the fires of affliction:

1 Corinthians 3:13 KJB - Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

The symbolism of "jacinth":

"jacinth" (**G5191** - ὑακίνθινος (hyakinthinos) (from **G5192** - ὑακίνθος (hyakinthos); **Rev.** 21:20 KJB); used in Origen's Hexapla (**Exo.** 25:4, 26:1,31,36, 27:16, 28:5,8,15,33,37, 31:4, 35:6,25, 36:35,37, 38:18, 39:2,3,5,8,21,24,29,32; **2 Chr.** 2:7,14, 3:14; **Isa.** 3:23; **Jer.** 10:9; **Eze.** 16:10, 27:7,24), which the OT translates as "blue" (**H8504** - "תִּכְלֶת", "tekêleth"); **Exo.** 25:4, 26:1,31,36, 27:16, 28:5,6,8,15,28,31,33,37, 35:6,23,25,35, 36:8,11,35,37, 38:18,23, 39:1,2,3,5,8,21,22,24,29,31; **Num.** 4:6,7,9,11,12, 15:38; **2 Chr.** 2:7,14, 3:14; **Est.** 1:6, 8:15; **Jer.** 10:9; **Eze.** 23:6, 27:7,24), as the colour of the sky, and the one of the colours of the sanctuary, which was to remind God's people of the Kingdom of God, His Law, and character (even the character of Jesus, the Great high priest; **Heb.** 4:14 KJB).

That "jacinth" is blue, like what is now called sapphire, is confirmed by the Bible (KJB), and the etymological and historical uses as well:

Etymology Online:

"jacinth (n.)

c. 1200, a blue gem (occasionally a red one), from Old French jacinte, iacinte "hyacinth; jacinth," or directly from Late Latin iacintus (see hyacinth) ... hyacinth (n.)

1550s, "the plant hyacinth;" re-Greeked from jacinth (late 14c.) "hyacinth; blue cornflower," which earlier was the name of a precious stone blue (rarely red) in color (c. 1200), from Old French jacinte and Medieval Latin jacintus, ultimately from Greek hyakinthos, which is probably ultimately from a non-Indo-European Mediterranean language.

Used in ancient Greece of a blue gem, perhaps sapphire, and of a purple or deep red flower, but exactly which one is unknown ...” - <https://www.etymonline.com/word/jacinth>

Historical, by Grenville Millington, BA(Hons), FGA:

“... Around two thousand years ago brings us to the time of Christ, or to the time rather shortly afterwards. The last book of the Christian Bible is the Revelation of John, written towards the end of the first century AD. In this work, near the very end, John describes his dream of the New Jerusalem, with its foundations being of precious stones. These precious stones would obviously be ones that were known at that time, or more to the point, what they were called at that time. For example, it is well understood today that the “sapphire” mentioned in this list actually referred to lapis lazuli. The text was written in Greek, and the precious stone that we are concerned with, jacinth, was referred to in that list in its original form, hyacinth, which comes to us from hyacinthus, the Latin translation of the original Greek, huakinthos, ὑάκινθος (pronounced yákinthos). Ask anyone today about “hyacinth” and you would expect to be told about a flower, which is the original meaning of the word. An engraved print by Crispijn de Passe in the British Museum, from around 1600, shows a sketch of the bluebell and its description in Latin, French, English and-Dutch/German. The English title is “blew jacinth”, 9, 9a .9, 9a. Print by Crispijn de Passe in the British Museum, from around 1600, using the term “blew jacinth”.

We are familiar with the bluebell flower today, such as the English and Spanish blue-bell, 10, although the original hyacinth flower may be some other, such as *Scilla bifolia*, also called “wild hyacinth”, that has this same colour and a shorter bell shape. 10. Spanish bluebells (*Hyacinthoides hispanica*)

We can safely assume that the gem that was designated with the same name as the flower must have had the same colour. The testimony can be sought of someone writing at the very time in question – Pliny (the elder; died AD 79) in his *Natural History*.

“There is considerable difference between the amethyst and the hyacinthus, which, however, shows only a slight deviation from a closely related tint. The difference lies in the fact that the brilliant violet radiance that is characteristic of the amethyst is here diluted with the tint of the hyacinth flower (this is from the Rackham translation, Harvard University, 1954). The best gem that matches the colour of a violet-tinted , light blue, traded in the Mediterranean countries at this time, is Sri Lankan blue sapphire. It would appear that “hyacinthus” would be used as a term for a blue flower, a blue gem and a blue colour (slightly violet) for maybe another 1200 years, with the term retained for the flower and colour until today.

Bishop Isidore of Seville wrote his *Etymologies* around 620 AD, and states in the gemstone section,

“The iacinthus is named after the hyacinth flower. It is found in Ethiopia and has a blue colour.”

(“The *Etymologies* of Isidore of Seville”, by Barney, Lewis, Beach & Berghof, 2006, Cambridge Press). The term “Ethiopia” was used by European writers in the same way as later writers used the term “Orient”, meaning Eastern. Alfred the Great, in his Anglo-Saxon translation of Pope Gregory’s *Pastoral Care*, in the late 9th Century AD, writes,

“... in the gems family carbunculus is more costly than iacinctus.”

(“A History of the English Language”, Elly van Gelderen, 2014). The carbunculus was probably red garnet. Pope Gregory also wrote about “hyacinthus” as being sky-coloured, and Alfred translates this as “iacinctus”. Up to this time, the hyacinthus refers to blue corundum, but at some later stage, possibly during the 1200s, the name “sapphire” or “saphirus” switches from meaning lapis lazuli to that of the blue corundum, leaving the term hyacinthus redundant and thus not referring to any precious stone at all. ...

... Jacinth is a shortened form of “hyacinth” which is written as “iacyn(c)t(us)” 400 and more years ago, from the old Latin “hyacinthus” from the Ancient Greek “huakinthos” from 2000 years ago. It is certain that at the time of the New Testament, when this word was included as the name of a gem in the Foundation stone of the New Jerusalem in the Book of Revelation, that it was sky blue with a violet tinge. The accepted identification for it is light blue corundum. This definition seems to last until around 1200AD, when blue corundum has the name “sapphire” applied to it, leaving the name “hyacinth” in limbo ...” - Grenville Millington, BA(Hons), FGA -

https://www.academia.edu/33587207/What_is_Jacinth_A_gemmologists_point_of_view

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JACINTH: Hyacinth, Blue like the Sapphire Sky	
The colour “blue” was used in a positive sense, as found in the Sanctuary services of God (see below), and it was also used in a negative sense as found in the colour of clothing for God's enemies and heathen nations, such as the Assyrians (Eze. 23:5-6 KJB), and Greeks (Eze. 27:7 KJB) and that which were the adorning of idols (Jer. 10:9 KJB), and merchants of the seas (Eze. 27:24 KJB):	
the items that God required (Exo. 25:4, 35:6,23,25,35; 2 Chr. 2:6-7)	the hanging for the door of the tent (Exo. 26:36, 27:16, 36:37, 38:18)
the curtain of the Tabernacle (Exo. 25:4, 26:1, 36:8)	the robe of the High Priest (Exo. 28:31, 39:22)
the loops of the curtains (Exo. 26:4, 36:11)	the cloths of service for the holy place (Exo. 39:1; Num. 4:12)
the vail (Exo. 26:31, 36:35; 2 Chr. 3:14)	the colour of merchants clothing (Eze. 27:24)
the laces binding the rings and breast plate of the High Priest (Exo. 28:28, 39:21)	the pomegranates on the bottom hem of the High Priest (Exo. 28:33, 39:24)
the Ephod of the High Priest (Exo. 28:5-6, 39:2-3,8)	the cloth to cover the Ark of the Covenant (Num. 4:6)
the curious girdle of the High Priest (Exo. 28:8, 39:5,29)	the cloth to cover the Table of Shewbread (Num. 4:7)
the breastplate of the high Priest (Exo. 28:15, 39:8)	the cloth to cover the Golden Altar of Incense (Num. 4:11)
the cloth to cover the 7 Lamp Golden Candlestick (Num. 4:9)	the lace of the engraved head piece of the High Priest (Exo. 28:37, 39:31)
the fringes on the borders of the Garments of God's people to remind them to keep the Ten Commandments of God (Num. 15:38-41)	the colour of celebrations at King Ahasuerus' (Xerxes I the Great of Persians & Medes) (Est. 1:6)
the man Mordecai wore the royal blue of the King Ahasuerus (Est. 8:15)	the colour of the clothing of the idols of the heathen nations (Jer. 10:9)
the colour of the clothing of the Assyrians (Northern Kingdom) (Eze. 23:5-6)	the colour of the clothing from Elishah (son of Javan; Gen. 10:4, the Greek isles) (Eze. 27:7)

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A member of the tribe of “Dan” (**Exo. 31:6, 35:34, 38:23 KJB**), named “Aholiab” (**H171**; meaning, “Father’s Tent” or ‘tent of his father’), son of “Ahisamach” (**H294**; meaning, “my brother is support”) was an embroiderer of “blue” (**Exo. 38:23 KJB**), as was another man in the days of King David (**2 Chr. 2:14 KJB**):

Exodus 38:23 KJB - And with him *was* Aholiab, son of Ahisamach, of the tribe **of Dan**, an engraver, and a cunning workman, and **an embroiderer in blue**, and in purple, and in scarlet, and in fine linen.

2 Chronicles 2:14 KJB - The son of a woman of the daughters **of Dan**, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, **in blue**, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

Genesis 49:17 KJB - **Dan shall be a serpent by the way, an adder in the path**, that biteth the horse heels, so that his rider shall fall backward.

Yet “Dan” is not mentioned in **Rev.** 7:4-8 KJB, because he represented those who eventually followed the way of the “serpent”, or the devil.

The colour “blue” was also a reminder of God’s Law / Kingdom and High priest (Jesus) (**Eze.** 1:22,26, 10:1; **Exo.** 24:10,12, 32:16, 39:21-22,31; **Num.** 15:38-40 KJB):

Ezekiel 1:22 KJB - And the likeness of the firmament upon the heads of the living creature *was* as **the colour of the terrible crystal**, stretched forth over their heads above.

Ezekiel 1:26 KJB - And above the firmament that *was* over their heads *was* the likeness of a throne, as **the appearance of a sapphire stone**: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

Ezekiel 10:1 KJB - Then I looked, and, behold, **in the firmament** that was above the head of the cherubims there appeared over them as **it were a sapphire stone**, as the appearance of the likeness of a throne.

The sapphire stone on which is the Law of God, the Ten Commandments:

Exodus 24:10 KJB - And they saw the God of Israel: and *there was* under his feet as it were **a paved work of a sapphire stone**, and **as it were the body of heaven in his clearness**.

Exodus 24:12 KJB - And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee **tables of stone**, and a law, and commandments which I have written; that thou mayest teach them.

Exodus 24:12 HOT Transliteration - waYomer j'hväh el-mosheh äläh älay hähäräh weh'yëh-shäm w'eT'näh l'khä **et-luchot häeven** w'haTôräh w'haMitz'wäh äsher Kätav'Tiy l'hôrotäm

Thus ‘tables of the stone’ (**Exo.** 24:10,12 KJB), cut from the sapphire (blue) foundation of the Throne of God itself.

The sapphire stone on which is the Law of God, the Ten Commandments, which are the foundation of God’s government and Kingdom, the heart of His own Character transcribed (**Exo.** 20:5-6, 33:12-23, 34:1-9; **Psa.** 40:8 KJB), as written (**Exo.** 28:28,31,37, 31:18, 32:16 KJB, see also the “blue” lace on the priests, **Exo.** 39:21-22,31 KJB):

Exodus 32:16 KJB - And **the tables were the work of God**, and the writing was the writing of God, graven upon **the tables**.

The Legends of the Jews, by Louis Ginzberg, Volume 3, page 258:

“... [page 258] Moses departed from the heavens with the two tables on which the Ten Commandments were engraved, and just the words of it are by nature Divine, so too are the tables on which they are engraved. These were created by God’s own hand in the dusk of the first Sabbath at the close of the creation, and were made of a sapphire-like stone. ...” -
<https://archive.org/stream/legendsofthejews02881gut/3lotj10.txt>

The Legends of the Jews, by Louis Ginzberg, Volume 6, page 49 (see also page 59):

“... state that the sapphire employed for the tables was taken from the throne of Glory ...” -
https://books.google.com/books?ei=UWHXUd6CFYepiALN64CoDA&id=ifcLAAAAIAAJ&dq=Legends+of+the+Jews+volume+6&q=sapphire&hl=en#search_anchor

According to The Aramaic Bible, The Targum of Canticles, Volume 17, Part 1 by Philip S. Alexander, page 89-90 [especially see Note 85]:

“... [page 89] Then it was said to Moses: 83 “Ascend to the firmament and I will give you two tables of stone, 84 hewn from the sapphire of the throne of My glory, 85 gleaming like fine gold, arranged in lines 86 and written by My finger. 87 Engraved on them are the Ten Words, 88 refined more than silver that has been refined seven times seven [ways] – that is the sum [page 89-90] total of the principles ...” -
<https://books.google.com/books?id=hDwnbqLbwqgC&printsec=frontcover#v=onepage&q&f=false>

Even the priests were to wear the “blue” ribband, to remind them of keeping God’s Law in all things (Num. 15:38-40 KJB):

Numbers 15:38 KJB - Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

Numbers 15:39 KJB - And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

Numbers 15:40 KJB - That ye may remember, and do all my commandments, and be holy unto your God.

“Jacinth” was also the name of a blue flower, and as scripture says, apostate Ephraim (Northern Kingdom) was as a fading flower:

Isaiah 28:1 KJB - Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

Isaiah 28:4 KJB - And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

It is also possibly tied to the “ligure” (H3958) stone of the breastplate of the high priest (Exo. 28:19, 39:12 KJB).

In **Revelation**, the “jacinth” was the “eleventh” (Rev. 21:20 KJB) stone of the foundation of the city New Jerusalem (Rev. 21:9 KJB), which if compared to Rev. 7:4-8 KJB, would align with “Joseph” (Rev. 7:8 KJB), which means, “JEHOVAH (God) shall add unto me” (Gen. 30:24 KJB):

Genesis 30:24 KJB - And she called his name **Joseph**; and said, **The LORD shall add to me another son.**

Thus **Rev. 9:17** KJB, in a judgment (“breastplate of judgment”) of God to come for these apostates (Babylon) and rebellious (Egypt), could read, to “fire” (from below), “JEHOVAH (God) shall add” (Jacinth / Joseph) from Heaven (blue, throne of God), “brimstone” (from above), which is what we find in the days of Sodom and Gomorrah (**Gen. 19:24; Psa. 11:6; Luk. 17:29; Rev. 14:10, 19:20, 20:10, 21:8** KJB):

Revelation 14:10 KJB - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and **brimstone** in the presence of the holy angels, and in the presence of the Lamb:

Being the “eleventh” (11th – **Num. 7:72; Deu. 1:3; 1 Kin. 6:38; 2 Kin. 9:29, 25:2; 1 Chr. 12:13, 24:12, 25:18, 27:14; Jer. 1:3, 39:2, 52:5; Eze. 26:1, 30:20, 31:1; Zec. 1:7; Mat. 20:6,9; Rev. 21:10** KJB),

or 11 – (**Gen. 32:22, 37:9; Exo. 26:7-8, 36:14-15; Num. 29:20; Deu. 1:2; Jos. 15:51; Jdg. 16:5, 17:2-3; 2 Kin. 23:36, 24:18; 2 Chr. 36:5, 36:11; Jer. 52:1; Eze. 40:49; Mat. 28:16; Mar. 16:14; Luk. 24:9,33; Act. 1:26, 2:14** KJB), then, it can mean “abundance” (10+1, **Mat. 25:29** KJB), having both, positive (as in the abundance of the grace and covering of God provide for us in the Tabernacle, **Exo. 26:7-8, 36:14-15; Num. 29:20** KJB) and negative meaning. In this instance in **Rev. 9:17** KJB, it is in the negative, as in Sodom and Gomorrah (**Eze. 16:49-50** KJB), and it can also mean an evil reign as the reign of Tyrus (**Eze. 26:1** KJB), Jehoiakim (**2 Chr. 36:5** KJB), and / or Zedekiah under Babylon (**2 Kin. 24:18, 25:2; 2 Chr. 36:11; Jer. 1:3, 39:2, 52:1,5** KJB) or the year of the breaking of Egypt and Pharaoh (**Eze. 30:20-21, 31:1-2** KJB), and in the 11th month peace was taken away from the ungodly (**Zec. 1:7** KJB), and is also the symbol of the approaching final “hour” (**Mat. 20:6,9; Jhn. 11:9** KJB), and in **Daniel 7**, the “little horn” (antichrist) is the 11th horn (**Dan. 7:8**), all of which connects to “Euphrates” (**Rev. 9:14** KJB). Some even connect it to **Genesis 11**, and the rebellion at the building of the tower of Babel.

The number 11, in another negative sense, is also connected to Jesus’ disciples who were as yet incomplete, not yet filled with the Holy Ghost / Spirit, but were still arguing who was the greatest, and filled with doubt and fear (**Mat. 28:16; Mar. 16:14; Luk. 24:9,13,33; Act. 1:17,25-26, 2:14** KJB), just as the 11 brothers of Joseph were incomplete without him (**Gen. 37:9** KJB), or as the 11 sons of Jacob were not complete until Benjamin (“Son of His Right Hand”, **Gen. 32:22** KJB).

As being part of the “breastplate” it is then an evil justice, a false judgment of men; of the north apostasy, of Babylon (“Euphrates”).

The symbolism of “brimstone”:

The “brimstone”, is a sulfurous ‘stone’, of a yellowish colour, like a counterfeit gold, that smells or ‘stinks’ (**Isa. 3:24; Amo. 4:10-11** KJB) upon their raiment (“breastplate”; **Gen. 27:27** KJB), and are as “burning coals” (**Psa. 140:10** KJB), as the “fire against the day of judgment and perdition of ungodly men.” (**2 Pet. 3:7** KJB); see (**Gen. 19:24; Deu. 29:23; Job 18:15; Psa. 11:6; Isa. 30:33, 34:9; Eze. 38:22; Luk. 17:29; Rev. 9:17,18, 14:10, 19:20, 20:10, 21:8** KJB), and as a protection of their wicked heart, the Bible says, they say, “... We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:” (**Isa. 28:15**; see also **Isa. 28:18** KJB):

[1] It is associated judgment upon Sodom and Gomorrah (**Gen.** 13:10,13, 14:21-22, 18:16,20,22,26, 19:1,4,24,28; **Deu.** 29:23, 32:32; **Isa.** 1:9-10, 3:9, 13:19; **Jer.** 23:14, 49:18, 50:40; **Lam.** 4:6; **Eze.** 16:46-56; **Amo.** 4:11; **Zep.** 2:9; **Mat.** 10:15, 11:23-24; **Mar.** 6:11; **Luk.** 10:12, 17:29; **2 Pet.** 2:6; **Jud.** 1:7; **Rev.** 11:8 KJB), and its wickedness, even as MYSTERY BABYLON THE GREAT along with her harlot daughters (**Rev.** 17:1-2,5 KJB) becomes as a fiery rain (**Job** 18:15,21 KJB) from the 'Heaven' (North) as a judgment from God upon Spiritual Egypt, secular humanism, the atheism of France (**Dan.** 11:40b,42; **Rev.** 11:7-13, 17:10 (6th head); **Eph.** 2:12 ("without God"; atheoi, atheism); **Exo.** 5:2,9; **Pro.** 30:9 KJB)), so that the 'land of Egypt' would be desolate, so "that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah" (**Deu.** 29:23 KJB):

Job 18:15 KJB - It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

Job 18:21 KJB - Surely such *are* the dwellings of the wicked, and this *is* the place of him that knoweth not God.

Ezekiel 16:49 KJB - Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

Ezekiel 16:50 KJB - And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.

[2] a torment and destruction to the unrepentant wicked in general (**Job** 18:5; **Psa.** 11:6; **Rev.** 9:17,18, 14:10 KJB),

[3] and as elements of the Second Death (**Rev.** 19:20, 20:10, 21:8 KJB),

[4] as the breath (or Spirit) of God in judgment by His word (**Isa.** 30:33 KJB),

[5] as destruction to the land / world (**Isa.** 34:9; **Luk.** 17:29 KJB),

[6] as a destructive "rain" (counterfeit Holy Spirit, or spirit of devils; **Eze.** 38:22 KJB),

Ezekiel 38:22 KJB - And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

Then the three items as colours.

[1] Fiery red like the great red Dragon (**Rev.** 12:3 KJB)

[2] Blue like the sea, of which antichrist comes from, or the colour of the clothes of Northern Kingdom of Assyria (**Eze.** 23:5-6 KJB), by which Samaria (northern Apostasy) committed whoredoms, and the "blue" of Christ Jesus as High Priest, being in His place (antichrist).

[3] Brimstone, a counterfeit of the rain of the Holy Ghost, a false spirit called down by the false prophet (**Act.** 13:6 (type); **Rev.** 16:13, 19:20, 20:10 KJB), as a flaming dove coloured brimstone (**Gen.** 19:24 KJB, the one LORD (Jesus) on earth, calling down fire and brimstone (like the symbol of the Holy Ghost) from the LORD (Father) from out of Heaven)):

Psalms 68:13 KJB - Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

These “horsemen” are claiming that their life is being protected by:

[1] God (**Deu.** 4:24, 9:3; **Heb.** 12:29; **1 Jhn.** 4:8,16 KJB) and God’s Angels (ministers of fire; **Psa.** 104:4; **Heb.** 1:7,14 KJB) (but are devils, or fallen angels, and the “god of this world” (**2 Cor.** 4:4 KJB), the “father” of lies (**Jhn.** 8:44 KJB)),

[2] Jesus who wears the blue (Law of God) of the great High Priest, and of which the Tabernacle / Temple / Sanctuary pointed to (but is whoredom of Assyria, Babylon, Samaria, Jerusalem and evil merchants) (see previous notes),

[3] The Holy Spirit (Brimstone; rain of fire from Heaven, not as a sweet smelling, but as the stink of wickedness, or a wicked spirit) (but they are without life, claiming to be able to call fire down from Heaven, but in a false and evil spirit, and so have the judgment of the twice dead, second death, upon them) (see previous notes).

In the history of Israel, there is a type that matches in **Eze.** 23:1-39 KJB:

- “horsemen” (**Eze.** 23:6,12,23 KJB)
- “blue” (**Eze.** 23:6 KJB)
- “vermilion” (red; **Eze.** 23:14 KJB)
- “stones,” “fire” (**Eze.** 23:25,47 KJB)
- “dyed attire” (**Eze.** 23:15 KJB)
- “clothed most gorgeously” (**Eze.** 23:12 KJB)
- “after the manner of the Babylonians of Chaldea” (**Eze.** 23:15 KJB)
- “two women” (**Eze.** 2:1 KJB), (see the 200,000,000 notes)
- “Aholah the elder, and Aholibah her sister” (**Eze.** 23:4,36,44 KJB)
- “Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.” (**Eze.** 23:4 KJB)
- Ahola / Samaria joined with Assyrians (**Eze.** 23:5,9 KJB) & Aholibah / Jerusalem joined with Assyrians (**Eze.** 23:11-12 KJB) and Babylonians (**Eze.** 23:15-17,23 KJB)

God’s judgments upon Egypt and Jerusalem would be that they would no longer remember Egypt, “the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.” (**Eze.** 23:27 KJB):

Ezekiel 23:6 KJB - Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

Ezekiel 23:7 KJB - Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

Ezekiel 23:38 KJB - Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

This means, as ‘priests’ over churches, they claim to serve the living God outwardly, but they are wicked priests inwardly (**Jer.** 5:31, 23:11; **Eze.** 22:26; **Hos.** 5:1, 6:9; **Mic.** 3:11; **Zep.** 3:4 KJB), and are apostates, outwardly beautiful, but inward full of dead men’s bones (**Mat.** 23:37 KJB), and all their works to be seen of men (**Mat.** 23:5 KJB):

[1] Wicked & Corrupt priests (**Jer.** 5:31, 23:11; **Eze.** 22:26; **Hos.** 5:1, 6:9; **Mic.** 3:11; **Zep.** 3:4 KJB),

[2] Jannes & Jambres (Egyptian Priests; **2 Tim.** 3:8 KJB),

[3] Nadab & Abihu (**Lev.** 10:1; **Num.** 3:4, 26:61; **1 Chr.** 24:2 KJB),

[4] Hophni & Phinehas (**1 Sam.** 1:3, 2:34, 4:4,11,17 KJB),

[5] Annas (Ananias) & Caiaphas (**Mat.** 26:3,57, 27:20,41; **Luk.** 3:2; **Mar.** 15:11; **Jhn.** 11:49, 18:13-14,24,28, 19:6; **Act.** 4:6; 23:2, 24:1 KJB),

[6] (Joseph Ratzinger (Benedict XVI) & Jorge Bergoglio (Francis I)).

[7] Papacy (antichrist; MOTHER; **Rev.** 17:1-2,5) & Apostate Protestantism (False Prophet, harlot daughters; **Rev.** 17:5 KJB)

A truly horrendous plague. Because the Truth (**Deu.** 32:4; **Psa.** 25:10, 119:142,151; **Jhn.** 14:6, 17:17; **1 Jhn.** 5:6 KJB) was rejected, a massive counterfeit was to take its place, and appear as truth, so that the consciences of men would be numbed, and it would be as if they were practicing true religion, without have to really practice true religion and give up their idols of satan, sin and selfishness.

The symbolism of “and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.”:

As the “horsemen” are riders of the horses, they have a “head” (satan as their ultimate leader, and devils controlling thoughts through “the man of sin”; **Rom.** 6:16 KJB) and “body” (High ranking members that control / direct the churches (horses) overall; like archbishops, etc.).

“heads” [head] - Leadership, Rulership, or Authority and also in Subjection, or that which rules a body, such as a city (capitol) over a nation, a King to a Kingdom, or Husband to Wife, God the Father to Jesus Christ, or Christ to the Church; satan to devils, Antichrist to his ‘church’, and it also deals with the heart or mind (**Isa.** 1:5 KJB); see **Deu.** 28:13,44; **Jdg.** 10:18; **1 Chr.** 29:11; **Psa.** 18:43; **Isa.** 1:6, 7:8-9, 23:8; **Jer.** 22:6; **Eze.** 16:12; **Dan.** 2:32,38; **Hos.** 1:11; **Jhn.** 20:12; **1 Cor.** 11:3; **Eph.** 1:22, 4:15, 5:23; **Col.** 1:8, 2:10,19 KJB. Thus, as each “horse” (church) has an individual “head”, these then are the local leaders of those individual churches.

“horses” [body] - **G2462** - ἵππος (hippos) [given previously, **Rev.** 9:7 KJB for more details] are churches:

[1] Messenger – **2 Kin.** 2:11,12, 6:17, 9:17-18, 13:14 KJB (Angelic);

[2] Horses of Flesh vs of Spirit (Spiritual, not Spiritualism) – **Isa.** 31:3 KJB;

[3] Priests were housed above the Horse Gate – **Neh.** 3:28 KJB;

[4] Represents God’s people or a church – **1 Kin.** 22:4; **2 Kin.** 3:7; **Isa.** 63:11-14; **Zec.** 10:3 KJB;

Psalms 32:9 KJB - Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

“lions” [head] - The “lions” are King of Beasts, Powerful (in this instance, a symbol of the northern Kingdom, or Babylon, see **Joe.** 1:6 KJB, see also **Joe.** 1-20, 2:1-17,25 KJB, connect the “locusts” previous (**Rev.** 9:1-12 KJB) to Babylon and its armies) (**2 Kin.** 17:25-26; **Pro.** 30:30; **2 Sam.** 17:10; **Psa.** 7:2; **Isa.** 5:29-30 (“the light is darkened in the heavens”, connect to **Rev.** 9:2 KJB), 15:9; **Jer.** 2:15, 4:7, 50:17; **Joe.** 1:6 KJB), even apostates “princes” (**Zep.** 3:3 KJB); and is also representative of the two kings, over the forces of Good: Jesus (**Rev.** 5:5 KJB); and over the forces of Evil: satan (**1 Pet.** 5:8 KJB). Yet, these are from the “Euphrates” (**Rev.** 9:14 KJB), making them of satan, even Babylonian, acting as counterfeit Christs, or seeking to take Jesus’ place as “Head” (Lion of the tribe of Juda; **1 Cor.** 11:3; **Rev.** 5:5 KJB), and so are antichristian (vicarius christi).

“mouths” [head, of Lions] - Mouths (**Exo.** 4:11 KJB), are openings (**1 Kin.** 7:31 KJB),

- as like a well (**Gen.** 29:2-3,8,10; **2 Sam.** 17:19 KJB),
- or cave (**Jos.** 10:18,22,27; **Jer.** 48:28 KJB),
- or grave (**Psa.** 141:7 KJB),
- or pit (**Pro.** 22:14; **Dan.** 6:17; **Rev.** 12:16 KJB),
- or hell (**Isa.** 5:14 KJB),
- or furnace (**Dan.** 3:26 KJB),
- or sack (**Gen.** 42:17, 43:12,21, 44:1-2 KJB),
- or jar / Ephah (**Zec.** 5:8 KJB),
- or river (**Isa.** 19:7 KJB) has,
- that can open (**Gen.** 4:11, 29:3, 42:27, 43:21, 44:1-2; **Exo.** 4:12,15-16, 23:13; **Num.** 16:30,32, 22:28, 26:10; **Deu.** 11:6; **Jos.** 10:22; **Jdg.** 11:35-36; **1 Sam.** 2:1,3; **Job** 3:1, 16:10, 29:23, 33:2, 35:16; **Psa.** 22:13, 35:21, 51:15, 78:2, 81:10, 109:2, 119:131, 141:7; **Pro.** 31:8,9,26; **Isa.** 5:14, 9:12, 10:14, 53:7; **Lam.** 2:16, 3:46; **Eze.** 2:8, 3:2,27, 24:27, 29:21, 33:22; **Dan.** 10:16; **Mat.** 5:2, 13:35, 17:27; **Luk.** 1:64; **Act.** 8:32,35, 10:34, 18:14; **2 Cor.** 6:11; **Eph.** 6:19 KJB),
- or be closed / stopped / covered (**Gen.** 29:2; **Jos.** 6:10, 10:18,27; **Jdg.** 7:6, 18:19; **2 Sam.** 17:19; **Job** 5:16, 21:5, 29:9-10, 40:4; **Psa.** 38:18, 39:1,9, 63:11, 69:15, 107:42, 137:6, 141:3; **Pro.** 10:6,11, 13:3, 21:23, 24:7; **Jer.** 7:28; **Lam.** 3:29, 4:4; **Isa.** 52:15, 53:7; **Eze.** 3:26, 16:56,63; **Dan.** 6:17,22; **Mic.** 7:5,16; **Zec.** 14:12; **Act.** 8:32; **Rom.** 3:19; **1 Cor.** 9:9; **Tit.** 1:11; **Heb.** 11:33 KJB),
- that can take in (devour, swallow, taste, internalize, make a part of oneself, breath in) (**Gen.** 4:11, 8:11, 42:27, 43:12, 44:1-2,8; **Exo.** 4:15, 13:9; **Num.** 16:30,32, 22:38, 23:5,12,16, 26:10; **Deu.** 11:6, 18:18, 30:14, 31:19; **1 Sam.** 14:26-27; **2 Sam.** 14:3,19; **1 Kin.** 17:24, 22:22-23; **2 Kin.** 4:34; **2 Chr.** 18:21-22; **Neh.** 9:20; **Job** 5:15, 8:21, 12:11, 23:4, 34:3, 40:23; **Psa.** 22:21, 32:9, 58:6, 69:15, 71:8, 78:30, 103:5, 119:103,131, 126:2, 141:7, 149:6; **Pro.** 15:14, 16:26, 18:20, 19:24,28, 20:17, 22:14, 26:15, 30:20; **Ecc.** 6:7; **Isa.** 5:14, 6:7, 9:12, 51:16, 59:21; **Jer.** 1:9, 5:14, 51:44; **Lam.** 2:16; **Eze.** 2:8, 3:2,3, 4:14, 34:10; **Dan.** 7:5, 10:3; **Joe.** 1:5; **Mic.** 3:5; **Nah.** 3:2,12; **Zec.** 9:7; **Mat.** 15:11,17, 17:27; **Luk.** 21:15; **Jhn.** 19:29; **Act.** 11:8, 23:2; **2 Tim.** 4:17; **Jam.** 3:3; **Rev.** 10:9-10, 14:5 KJB),
- or issue forth (breath out, speak, witness, vomit, spit out, let go of biting, draw water from) (**Gen.** 24:57, 29:3,8,10, 43:21, 45:12; **Exo.** 4:12,15-16, 13:9, 23:13; **Num.** 12:8, 22:28,38, 23:5,12,16, 30:2, 32:24, 35:30; **Deu.** 8:3, 17:6, 18:18, 19:15, 23:23, 30:14, 31:19,21, 32:1; **Jos.** 1:8, 6:10, 9:14, 10:22; **Jdg.** 9:38, 11:35-36; **1 Sam.** 1:12, 2:1,3, 17:35; **2 Sam.** 1:16, 14:19, 18:25, 22:9; **1 Kin.** 8:15,24, 13:21, 17:24, 19:18, 22:13,22-23; **2 Kin.** 4:34; **1 Chr.** 16:12; **2 Chr.** 6:4,15, 18:21-22, 35:22,

[2 Chr.] 36:12,21-22; **Ezr.** 1:1; **Est.** 7:8; **Job** 3:1, 5:15, 7:11, 8:2,21, 9:20, 15:5-6,13,30, 16:5,10, 19:16, 20:12-13, 22:22, 23:4,12, 31:27,30, 32:5, 33:2, 35:16, 37:2, 41:19,21; **Psa.** 5:9, 8:2, 10:7, 17:3, 17:10, 18:8, 19:14, 33:6, 34:1, 35:21, 36:3, 37:30, 38:14, 40:3, 49:3, 50:16,19, 51:15, 54:2, 55:21, 58:6, 59:7,12, 62:4, 63:5,11, 66:14,17, 71:8,15, 73:9, 78:1-2,36, 81:10, 89:1, 105:5, 109:2,30, 115:5, 119:13,43,72,88,108,131, 126:2, 135:16-17, 138:4, 144:8,11, 145:21, 149:6; **Pro.** 2:6, 4:5,24, 5:3,7, 6:2,12, 7:24, 8:7,8,13, 10:6,11,14,31,32, 11:9,11, 12:6,14, 13:2, 14:3, 15:2,14,23,28, 16:10,23, 18:4,6,7,20, 22:14, 26:7,9,28, 27:2, 31:8,9,26; **Ecc.** 5:2,6, 10:12,13; **Son.** 1:2, 5:16, 7:9; **Isa.** 1:20, 9:17, 10:14, 11:4, 19:7, 29:13, 30:2, 34:16, 40:5, 45:23, 48:3, 49:2, 51:16, 53:9, 55:11, 57:4, 58:14, 59:21, 62:2; **Jer.** 1:9, 5:14, 9:8,12,20, 12:2, 15:19, 23:16, 32:4, 34:3, 36:4,6,17,18,27,32, 44:17,25,26, 45:1, 51:44; **Lam.** 3:38; **Eze.** 3:17,27, 21:22, 24:27, 34:10, 16:56, 29:21, 33:7,22,31, 35:13; **Dan.** 3:26, 4:31, 7:8,20, 10:16; **Hos.** 2:17, 6:5, 8:1; **Amo.** 3:12; **Mic.** 4:4, 6:12; **Zep.** 3:13; **Zec.** 8:9, 9:7; **Mal.** 2:6,7; **Mat.** 4:4, 5:2, 12:34, 13:35, 15:8,11,18, 17:27, 18:16, 21:16; **Luk.** 1:64,70, 4:22, 6:45, 11:54, 19:22, 21:15, 22:71; **Act.** 1:16, 3:18,21, 4:25, 8:35, 10:34, 15:7,27, 18:14, 22:14; **Rom.** 3:14, 10:8,9,10, 15:6; **2 Cor.** 6:11, 13:1; **Eph.** 4:29, 6:19; **Col.** 3:8; **2 Thes.** 2:8; **2 Tim.** 4:17; **Jam.** 3:10; **1 Pet.** 2:22; **Jud.** 1:16; **Rev.** 1:16, 2:16, 3:16, 9:17-19, 11:5, 12:15,16, 13:2,5,6, 14:5, 16:13, 19:15,21 KJB).

Originally, out of the mouth of the Dragon at first came a flood to drown the woman (**Rev.** 12:15-16 KJB), and now in the overwhelming conclusion, “fire” (breathed by Leviathan, that dragon of the sea; **Isa.** 27:1; **Job** 41:1,19,21 KJB) comes to burn all up, as counterfeit (antitype) to the days (**Mat.** 24:37-38; **Luk.** 17:26 KJB) of Noe / Noah (water; **2 Pet.** 2:5, 3:6 KJB) and Jesus (fire; **2 Pet.** 3:7 KJB).

These “lions” will eat (**1 Sam.** 17:35 KJB) straying “sheep” (backsliding / Apostate Christians, making them a part of their body, as food is digested becomes fuel and materials for the body) and are an evil pack of ‘lions’ called a “pride” (Male lion (satan) with all his female lions (corrupt churches) (**1 Sam.** 2:3; **Psa.** 10:4, 17:10, 59:12; **Pro.** 16:18 KJB)):

1 Samuel 2:3 KJB - Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

Psalms 10:4 KJB - The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

Psalms 17:10 KJB - They are inclosed in their own fat: with their mouth they speak proudly.

Psalms 59:12 KJB - *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

Proverbs 16:18 KJB - Pride *goeth* before destruction, and an haughty spirit before a fall.

Yet the verse focuses upon that which “issued” out of these “lions” “mouths”, and to be “issued” is to come forth, run down,

- as a flood of waters (**Job** 38:8; **Eze.** 47:1,8,12 KJB),
- or fire (**Dan.** 7:10; **Rev.** 9:17,18 KJB),
- or words from a mouth (**Pro.** 4:23 KJB),
- or child / waters from the womb (**Gen.** 48:6; **2 Kin.** 20:18; **Job** 38:8; **Isa.** 22:24, 39:7; **Eze.** 23:20; **Mat.** 22:25 KJB),
- or as that which comes from a body (blood, puss, women’s flow or men’s semen; **Lev.** 12:7, 15:2-33, 22:4; **Num.** 5:2; **2 Sam.** 3:29; **Mat.** 9:20; **Mar.** 5:25; **Luk.** 8:43,44 KJB),
- as people out of a city (**Jos.** 8:22 KJB),
- or coming out of the grave in resurrection (**Psa.** 68:20 KJB).

These “horses” (churches), having their “heads” (leaders, struggling among themselves as to who is the greatest, 'pope') like “lions” (Babylon and devils), speak forth that their riders, or “horse-men”, have upon their heart, being “fire”, “jacinth” and “brimstone”, for out of the abundance of the heart the mouth speaketh (as an overflow of waters / fire) (**Mat.** 12:34; **Luk.** 6:45 KJB):

Matthew 12:34 KJB - O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Luke 6:45 KJB - A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Just as the “breastplates” were their ‘defense’, that which comes out of their mouths, is an assault, and attack upon all.

The symbolism of “fire”:

The “fire” has been covered previously, but some further details will now be provided on the subject since this “fire” refers to the “mouths” and not the “breastplates”:

From their heart (chest, breastplate) they will speak from their mouths (**Job** 41:19,21; **Psa.** 73:9, 109:2; **Lam.** 2:16, 3:46 KJB) what claims to be the word of God (**Jer.** 5:14 KJB), but are instead of cleansing and bringing to purity from sin (**Isa.** 6:5-7 KJB), it is as proud and blasphemous words (**Dan.** 7:11,25; **Jud.** 1:16; **Rev.** 13:5-6 KJB) and thus set the world on the fire of hell (**Pro.** 16:27, 26:21,23; **Jam.** 3:6 KJB):

Job 41:19 KJB - Out of his mouth go burning lamps, *and* sparks of fire leap out.

Job 41:20 KJB - Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

Job 41:21 KJB - His breath kindleth coals, and a flame goeth out of his mouth.

Psalms 73:9 KJB - They set their mouth against the heavens, and their tongue walketh through the earth.

Psalms 109:2 KJB - For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Proverbs 16:27 KJB - An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

Proverbs 26:21 KJB - As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

Proverbs 26:23 KJB - Burning lips and a wicked heart are like a potsherd covered with silver dross.

Lamentations 2:16 KJB - All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

Lamentations 3:46 KJB - All our enemies have opened their mouths against us.

James 3:6 KJB - And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Jesus warned them (**Mat.** 12:34, 15:11,18; **Luk.** 6:45 KJB) about what should come out of the mouth; good (**Mal.** 2:7 KJB) and not evil (**1 Sam.** 2:3; **Psa.** 5:9, 12:4, 22:13,21, 50:19, 55:21, 58:6, 59:7, 62:4, 63:11, 78:36, 144:8,11; **Pro.** 4:24, 6:12, 8:13, 10:6,11,32, 11:9,11, 13:3, 14:3, 15:2,28, 22:14, 26:7,28; **Eze.** 35:14; **Dan.** 7:8,20; **Mic.** 3:5, 6:12; **Luk.** 19:22; **Rom.** 3:14; **Eph.** 4:29; **Col.** 3:8; **2 Tim.** 4:17; **Jam.** 3:10 KJB):

Malachi 2:7 KJB - For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

Matthew 12:34 KJB - O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Matthew 15:11 KJB - Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Matthew 15:18 KJB - But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Luke 6:45 KJB - A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

These "lions" speak a counterfeit "law" (fiery law), for God and His Law is the fullness of "fire" (**Act.** 2:3; **Rev.** 1:4; 4:5 KJB), who "baptizes" with "fire" (**Mat.** 3:11; **Mar.** 9:49; **Luk.** 3:16 KJB), thus the true Christians are able and will dwell with "everlasting burnings" (**Isa.** 33:14 KJB), for God is a "consuming fire" (to sin; and of "Love") (**Deu.** 4:24, 9:3; **Son.** 8:7; **Heb.** 12:29; **1 Jhn.** 4:8,16 KJB) and a "fire goeth before Him" (**Psa.** 97:3 KJB) which "shall devour before Him" (**Psa.** 50:3 KJB) and "he burned against Jacob like a flaming fire" (**Lam.** 2:3 KJB), and for those whom He loves He is a "wall of fire round about" (**Zec.** 2:5 KJB) and His "ministers a flame of fire" (**Psa.** 104:4; **Heb.** 1:7,14 KJB), and His "tongue as a devouring fire" (**Isa.** 30:7 KJB), His speech "fire" (**2 Sam.** 22:9; **Psa.** 18:8; **Jer.** 20:9; **Act.** 2:3; **2 Thes.** 2:8 KJB), His "eyes ... as a flame of fire" (**Rev.** 1:14, 2:18, 19:12 KJB), His "face as the sun" and His "feet a pillar of fire" (**Mat.** 17:2; **2 Cor.** 4:6; **Rev.** 1:15, 2:18, 10:1 KJB), for He is purifying fire (**Isa.** 6:5-7 KJB) as a "refiners fire" (**Mal.** 3:2 KJB) having a "throne of fire" (**Psa.** 89:36; **Dan.** 7:9; **Eze.** 1:26-28; **Rev.** 4:5 KJB), His Ten Commandments a "Fiery Law" (**Deu.** 33:2; **Eze.** 28:14,16 KJB) and it is they who have the victory over sin who stand upon the sea of glass mingled with fire (**Rev.** 15:2 KJB), and will be as the burning bush which was not consumed (**Exo.** 3:3 KJB), for He is "Light", even the Light of all.

However, the wicked are never immortal, for they are to be burnt up into smoke and ashes at the meeting out of Judgment, they are perished forever, having taught a counterfeit law (**Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB):

Isaiah 5:24 KJB - Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

The symbolism of “smoke”:

The “smoke” - **G2586** - καπνός (kapnos) [see notes on **Rev.** 9:2 KJB], is a symbol of darkness (“darkened”; **Rev.** 9:2; **Isa.** 9:17-19 KJB), dark, cloudy (**Psa.** 119:83 KJB), something covered or obscured (as “sun” or “air”; **Rev.** 9:2 KJB), anger of the LORD or His jealousy (**Deu.** 29:20; **2 Sam.** 22:9; **Psa.** 74:1; **Isa.** 9:17-19 KJB), God’s destructive judgment (**Gen.** 19:24-29; **Jos.** 8:20,21; **Isa.** 14:31, 34:10; **Nah.** 2:13 KJB), also used as a signal or sign or warning (**Jdg.** 20:38,40; **Joe.** 2:30; **Act.** 2:19 KJB), also indicating something is on fire or burning, consuming away (**Exo.** 20:18; **Psa.** 102:3; **Isa.** 34:10, 42:3, 51:6; **Mat.** 12:20; **Rev.** 9:17,18, 18:9,18, 19:3 KJB) or tormented by fire (**Rev.** 14:11 KJB), as the wicked in destruction (**Psa.** 37:20, 68:2 KJB), and associated with incense / prayer (**Isa.** 6:4; **Rev.** 8:4, 15:8 KJB), or the burning, fiery or glorious presence of the LORD (**Gen.** 15:17; **Exo.** 19:18, 20:18; **Psa.** 18:8, 68:2, 104:32, 144:5; **Son.** 3:6; **Isa.** 4:5, 6:4; **Rev.** 15:8 KJB), or the breath (spirit) of the devil / Leviathan (**Job** 41:19-21 KJB); a burning of the eyes, irritating as one who is idle, slow or lazy, or sluggard in giving a message (**Pro.** 10:26 KJB), wickedness that burns as a fire (**Isa.** 9:18 KJB), a rebellious people who provoke God to Jealousy, who think they are holier than others are as a smoke in the LORD’s nostrils (**Isa.** 65:1-7 KJB), related to idolatry, idol-ness (**Hos.** 13:1-3 KJB) and evil leadership (**Isa.** 7:2-5 KJB). The haze of the mystery of iniquity.

The context of the text is not the positive, but the negative. In other words, the 6th trumpet was a warning call, and a sound of judgment to turn from idolatry (**Rev.** 9:20-21 KJB) to the living God, otherwise punishment would come from His presence, just as it was in the days of Lot, with Sodom and Gomorrah (and secular humanism, the atheism of France, is “spiritually is called Sodom and Egypt”; **Rev.** 11:8 KJB). Lot and the people of Sodom had been saved through a saviour (Abraham) from their enemies (**Gen.** 14:1-24 KJB) by God’s grace, however, the people of Sodom and Gomorrah ultimately refused to repent, and even tried to assault Lot (the church of God) and holy heavenly beings (**Gen.** 19:1,4,11; **Jud.** 1:7,8 KJB), and so God destroyed them by fire, brimstone into ashes and smoke (**Gen.** 19:24-29 KJB).

This “smoke” from these “lions” “mouths” is not as sweet incense of holy prayer to God, but as of a burning of the wicked in their rebellion, their idolatry, and their sins, and their prayer to false gods / devils, which refuse God’s mercies to repent, and continue in their sin, not desiring victory through Christ Jesus. The spirit of the devil / Leviathan / lion speaks through these in power (Lion) from his kingdom and covers the earth with darkness. The wicked are already burning in their lusts (**Jhn.** 8:44; **Rom.** 1:24,27, 6:12, 13:14; **Gal.** 5:24 KJB, etc.), choking the word (**Mat.** 4:19 KJB), and thus will not be brands plucked from the burning (**Zec.** 3:2 KJB), but are bound in bundles to be burned (**Mat.** 13:30; **Rev.** 14:9-11,18-20 KJB). Unrepentant mankind will be killed (leaving behind the offer of mercy and salvation / redemption in Christ Jesus) by the lies of these.

The symbolism of “brimstone”:

“Brimstone” was covered before, but now it comes from their “mouths”. These “horsemen” are claiming that they are speaking on behalf of God, when in fact they are speaking on behalf of satan:

[1] speaking for God (**Deu.** 4:24, 9:3; **Heb.** 12:29; **1 Jhn.** 4:8,16 KJB) and God’s Angels (ministers of fire; **Psa.** 104:4; **Heb.** 1:7,14 KJB) (but are devils, or fallen angels, and the “god of this world” (**2 Cor.** 4:4 KJB), the “father” of lies (**Jhn.** 8:44 KJB)), but is not the holy fire kindled by God, but is instead as the Fire out of the mouth like the great serpent Leviathan (**Job** 41:1,18-21; **Isa.** 27:1; **Rev.** 12:3 KJB),

[2] speaking / ministering for Jesus, as the Smoke, a counterfeit of the ministry of Christ Jesus at the Golden Altar of incense (**Rev.** 8:2-5 KJB), but this “smoke” comes from the “pit” of the “mouth” of the “lions”, a symbol of the Northern Kingdom of Assyria (**2 Kin.** 17:26; **Jer.** 50:17 KJB), and Babylon (**Jer.** 4:7, 50:17, 51:37-38; **Dan.** 7:4; **Rev.** 13:2 KJB), even the “mouth” of antichrist (vicarius christi) was as a “lion” (**Rev.** 13:1-2; **1 Pet.** 5:8 KJB),

[3] speaking for the Holy Ghost / Spirit, but instead of the pure fire from Heaven as in **Act.** 2:1-3 KJB at Pentecost, it is as the Brimstone; a destructive rain of fire from Heaven. Since they are without true life, it is done in a false and evil spirit (**Luk.** 9:52-56 KJB), and so have the judgment of the twice dead, second death, upon them (see previous notes). It is as a stinking sulfurous smell (not of righteousness, but of wickedness; **Isa.** 9:18 KJB), causing destruction and a burning (as at Sodom and Gomorrah, burning as a hot rain upon spiritual Sodom; **Rev.** 11:8 KJB), a counterfeit of the rain of the Holy Ghost, a false spirit called down by the false prophet (**Act.** 13:6 (type); **Rev.** 16:13, 19:20, 20:10 KJB), as a flaming dove coloured brimstone (**Gen.** 19:24 KJB, the one LORD (Jesus) on earth, calling down fire and brimstone (like the symbol of the Holy Ghost) from the LORD (Father) from out of Heaven)).

The symbolism of “By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.”:

See the previous notes on these symbols, and what they mean. However, in brief summary, the King of the North (**Dan.** 11:40b KJB), spiritual Babylon (Papal Rome (MOTHER), joining with her Apostate Protestantism (harlot daughters); **Rev.** 17:1-2,5 KJB), being religious humanism), comes back from their deadly wound (**Rev.** 13:3,12,14 KJB) and makes a major assault upon spiritual Egypt / Sodom (**Dan.** 40:b-42; **Rev.** 11:8 KJB), just as the old Testament type had previously given (in **Isa.** 19:4; **Jer.** 37:5,7,8,11,12, 43:10-13, 44:12-14, 46:1-28, 47:2, 48:1-47, 49:1-39, and **Eze.** 23:22-27, 29:2-20, 30:4-26, 31:2,11,12, 32:2-32 KJB). Many died on both sides, but eventually Egypt lost and grew weaker and lost its King (Pharaohnecho II; **Jer.** 46:2 KJB), and it was to never again be a strong nation (**Eze.** 29:1-21, 30:13,21-25 KJB).

An even more ancient Old Testament type is given when the Kings of the North (Babylon), fought against the Kings of the South (Sodom), with Abraham between them (**Gen.** 14:1-17 KJB; 10 Kings (4 North (Babylon), 5 South (Sodom), 1 Abraham / Salem); see Abraham, as a “mighty prince” (**H5387**; ruler); **Gen.** 23:6 KJB).

Genesis 14:1 KJB - And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

Genesis 14:2 KJB - *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

There are three parts of mankind:

[North - Babylon] - **Revelation** 9 (two phases; (5th) & (6th))

[Center - Israel / Judah] - **Revelation** 10

[South - Egypt] - **Revelation** 11

Isaiah 19:24 KJB - In that day shall **Israel** be **the third with Egypt** and **with Assyria**, *even* a blessing in the midst of the land:

At the end of the 1,260 (or 3 1/2 times; AD 538 - AD 1798; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB) & 1,290 (AD 508 - AD 1798; **Dan.** 8:11-13, 11:31, 12:11 KJB) day-years the Papacy (antichrist, vicarius christi) would receive a “deadly wound” (**Dan.** 11:40a, “push” (gore, or deadly wound with horns); **Rev.** 13:3,12, 17:11 KJB, the 5th Head / Kingdom who fell at the hands of the 6th, but was to be restored by the 7th (and the ten horns upon its head, ‘the United Nations’ (aka ‘ten kings’), unto being the 8th) from “the beast that ascendeth out of the bottomless pit” (**Rev.** 11:7 KJB), whose “head” (**Isa.** 7:9 KJB) is “the great city, which spiritually is called Sodom and Egypt”, which is the secular humanism of France, during the French Revolution (more on this in the **Rev.** 11 KJB notes), and its church would be severed from its state authority.

Methodist Adam Clarke Bible commentary on **Daniel** 7:25:

“... In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound ...” - <https://www.studylight.org/commentary/daniel/7-25.html>

Roman Catholic Encyclopedia; Online, section “N”, “Napoleon I (Bonaparte)”:

“... For this expedition for Berthier’s entry into Rome and the proclamation of the Roman Republic (10-15 February, 1798), and for the captivity of Pius VI, who was carried off a prisoner to Valence, see PIUS VI [died in exile, see “(29 Aug., 1799)”. ...” - <https://www.newadvent.org/cathen/10687a.htm>

“... The Concordat with the Holy See was signed on 17 July, 1801 ...” - <https://www.newadvent.org/cathen/10687a.htm>

Roman Catholic Encyclopedia, section “P”, “Pope Pius VII”:

“... The new pope (Barnaba Niccolò Maria Luigi Chiaramonti) was crowned (Papier-mâché Triple Tiara) as Pius VII on 21 March, 1800, at Venice. ...” - <https://www.newadvent.org/cathen/12132a.htm>

Those events were as the Deadly wound to the Papacy, in its state powers, given by Secular Humanism of atheistically led France. It was 3 ‘prophetic days’ (3 Years) later (1798-1800/1 (inclusive / exclusive), that it was resurrected from the ‘political grave’, just as Jesus was raised in 3 days, after his 3 1/2 years of ministry (**Dan.** 9:27; **Mat.** – **Jhn.**; **Heb.** 2:3 KJB), and 30 year (**Luk.** 3:23 KJB) incubation.

In opposition to that which comes out of the mouths of those evil systems, the scripture (KJB) states that pure speech should come forth, as in all the gospel of Jesus Christ (**Col.** 4:6; **Eph.** 6:18-20 KJB).

Colossians 4:6 KJB - Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Ephesians 6:18 KJB - Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Ephesians 6:19 KJB - And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Ephesians 6:20 KJB - For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

SIDE NOTES on the Deadly wound:

Some have incorrectly taught that AD 1929 with the representative of the Roman Catholic Church signing of the Lateran Treaty (Concordat in the Lateran Palace; for Pope Pius XI by Cardinal Secretary Pietro Gasparri) with Benito Mussolini (Italian Dictator) was the healing of the deadly wound (**Rev. 13:3,12 KJB**), but this is not so! The AD 1929 Concordat was the end result of the AD 1870 removal of the Papal States (Lazio (Rome), Marche, Umbria, Romagna & portions of Emilia; which had existed since at least the 8th century!) 60 years earlier (it is only a part of the great healing still going on, and will only be fully healed when Apostate Protestantism (**Rev. 13:11-18 KJB**) becomes the state power / sword in the hand, as a tool of Romanism to punish dissenters of its religion once again (**Rev. 6:11, 13:15 KJB**)).

In the time after AD 1800/1, slowly arising from state death, and after AD 1929, & after Pope John Paul II (who was the head of the Catholic Church and sovereign of the Vatican City State from AD 1978 until his death in AD 2005) who became world-wide famous and travelled outside of the Vatican; the Papacy grew into world favour & power once more.

The Spirit of Prophecy, Volume 4, page 397.2:

“... **[page 397.2]** The Christian world will learn what Romanism really is, when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectedly strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is soon to be given her. In the near future we shall see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution. ...” -
<https://text.egwwritings.org/read/140.1587>

The Great Controversy (1911 ed.), page 581.2

“... **[page 581.2]** God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” -
<https://text.egwwritings.org/read/132.2633>

It would begin its counter assault upon secular humanism, through its ‘miracles’, gaining the confidence of apostate protestants who were deceived by it / them:

- Lourdes (southern France); AD February 11, 1858; January 18, 1862;
- Basilica at Knock (Ireland); AD August 21, 1879
- Rome (Italy) - Padre Pio; AD circa 1910 - 1968

- Fatima (Portugal); AD May 13th, 1917;
- Zeitoun (Egypt); AD April 2, 1968 - 1970;
- Akita (Japan); AD June 28, 1973 - 1975
- Medjugorje (Bosnia, near Croatia); AD June 24th, 1981 - 2001,
- Houston (Texas); AD November 11, 1991
- Cochabamba (Bolivia); AD 1995
- Tarshiha (Northern Israel); AD February 2014
- Others from the past as reminders: Guadalupe (Mexico) reminders that occurred since AD December 9th, 1531 (Reformation days); Lanciano, (Italy since AD 730 & 750)

As of AD July 4th [and after] 2013, Two “Popes” [Current [Francis I [George Bergoglio]] and Emeritus [Ex] [Benedict XVI [Joseph Ratzinger]]] united together, as anti-type in Scripture indicates would happen.

As it was in the days of Jesus own crucifixion [Caiaphas and Annas, conspiring together], these things after the tower fell:

Luke 13:4 KJB - Or those **eighteen** [6+6+6], upon whom **the tower in Siloam fell, and slew them**, think ye that they were sinners above all men that dwelt in Jerusalem?

This was just as those in the United States with the events of September 11th 2001, aka ‘9/11’ with the towers ‘falling’. Were they worse sinners just because it happened to them? No (**Rom. 3:23** KJB).

Pope Benedict XVI goes to war with ‘atheist extremism’ Sam Jones, John Hooper and Tom Kingston; Thursday 16 September 2010 15.08 EDT - <http://www.theguardian.com/world/2010/sep/16/pope-benedict-xvi-atheist-extremism>

Is the Vatican declaring war on U.S. secularism?; Published Tuesday, December 6, A.D. 2011 | By The Motley Monk - <http://the-american-catholic.com/2011/12/06/34243/>

On July 4th 2013, posted 7/6/2013

Defend Us in Battle: Benedict XVI and Pope Francis Consecrate the Vatican to Michael the Archangel

St. Michael the Archangel in the Vatican Gardens, by sculptor Giuseppe Antonio Lomuscio

Pope Francis dedicated a statue of St. Michael the Archangel in the Vatican Gardens on July 5. Pope-emeritus Benedict attended the ceremony, making his first official public appearance at the Vatican since his resignation.

Pope Francis had specifically invited his predecessor to participate in the official unveiling of the new statue, Vatican officials said. The retired Pontiff sat beside Pope Francis during the ceremony. He was warmly greeted by the small crowd that assembled for the occasion, but did not speak.

“We consecrate Vatican City State to St. Michael Archangel, asking him to defend us against evil and to banish it,” the Pope said as he dedicated the statue, which he described as “an invitation to reflection and prayer.” St. Michael, he said, “defends the People of God from enemies and above all from the greatest enemy of all, the devil.”

“This sculpture reminds us that evil is vanquished,” Pope Francis said.

By Deacon Keith Fournier

7/6/2013

Catholic Online (www.catholic.org)

The Catholic Church often speaks in symbols. They open up for us, in a way which words fail, the true reality.

Friday morning Pope Francis was joined by Pope emeritus Benedict XVI in the gardens for a ceremony during which the Holy Father blessed a statue of St Michael at the same time consecrating the Vatican to the Archangel’s protection. Following a brief ceremony, Pope Francis addressed those present noting how St. Michael defends the People of God from its enemy, the adversary, the devil. He said even if the devil attempts to disfigure the face of the Archangel and thus the face of humanity, St Michael wins, because God acts in him and is stronger.

VATICAN CITY (Catholic Online) – In a ceremony held in the Vatican Gardens on Friday, July 4, 2013, Pope Emeritus Benedict XVI and Pope Francis appeared together. That fact alone should have garnered the attention of the media.

The media in the United States is in a pause for the celebration of Independence Day. In addition, the western media in general is not only asleep but dismissive of the relevance of such an act due to a blindness which accompanies the descent into materialist hedonism underway in the West.

In this photo provided by the Vatican newspaper L’Osservatore Romano, Pope emeritus Benedict XVI, left, is welcomed by Pope Francis during a ceremony for the unveiling of San Michele Arcangelo statue at the Vatican, Friday, July 5, 2013. (AP)

However, the Catholic Church, ancient but ever new, often speaks in symbols. They open up for us, in a way which words fail, the true reality. That is if they are directed to the Living Word, Jesus Christ. The official Vatican report reads as follows:

“To the joy of Vatican City State workers, Friday morning Pope Francis was joined by Pope emeritus Benedict XVI in the gardens for a ceremony during which the Holy Father blessed a statue of St Michael at the same time consecrating the Vatican to the Archangel’s protection.

“Following a brief ceremony, Pope Francis addressed those present noting how St. Michael defends the People of God from its enemy par excellence, the devil. He said even if the devil attempts to disfigure the face of the Archangel and thus the face of humanity, St Michael wins, because God acts in him and is stronger.”

One of the signs that the media fails to comprehend the importance of this event can be discerned from the reports on what some call this Pope's 'obsession' with the devil. Francis regularly reminds the faithful, and everyone who will listen, that evil is real and the devil exists. Further, that he is the enemy of Christ and His Church. In fact, he has been quite clear on this fact throughout his ministry as priest, Bishop and now successor of the Apostle Peter.

One of the better explanations of this fact came in an interview which Kathryn Lopez, Editor at Large of National Review, did in May with my friend, Alejandro Bermudez, the director of ACI-Prensa and executive director of Catholic News Agency. It concerned the book, *Heaven and Earth* based on interviews with Cardinal Jorge Mario Bergoglio, now Pope Francis. Here is one question and answer:

“LOPEZ: In *On Heaven and Earth*, Cardinal Bergoglio says: “Maybe [the Devil's] greatest achievement in these times has been to make us believe that he does not exist and that all can be fixed on a purely human level.” Why is he so obsessed with the Devil?

BERMUDEZ: If his focus on the Devil is an obsession, well, I think we should all be obsessed. The reality of the existence of the Devil is so overwhelming, especially in the unexplainable evil of our day, that is easier for me to understand how a person can not believe in God than how one cannot believe in the Devil. In any case, Pope Francis believes that taking the Devil out of the equation is more irrational than making long-term plans believing that nothing will ever go wrong. Any company would immediately fire a manager that naïve.”

Alejandro is correct in his comment. The fact that the “two Popes” joined one another in an act of consecration of the Vatican to St. Michael the Archangel speaks beyond the current Pope's affirmation of the unbroken teaching of the Church on the existence of the devil. It reveals the realities of the prophetic moment in which they both feel we are in. It is an invitation to all of us to enter into spiritual warfare.

In 1886 Pope Leo XIII added a prayer seeking the intercession of St Michael the Archangel which was recited at the end of every low Mass. “Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen”

The prayer was a response to an encounter the Pope had in prayer. In that experience he saw that the Devil had unleashed a furious assault on Christ's Church. He wanted the Church to take up spiritual arms and enter into the conflict. In the Liturgical renewal which accompanied the Second Vatican Council, the prayer fell out of use.

The intention of no longer requiring it at the end of every Mass was not to dissuade its use. It was because it was considered to be a prayer which the ... faithful which would continue to be regularly recited on their own and did not require priestly leadership. Sadly, along with other reactions to the well intended renewals of the Council, such acts of spiritual warfare began to wane.

Blessed John Paul II regularly called the faithful back to seeking the assistance of Michael in the work of spiritual warfare. In 1994, he explicitly requested all of us to enter into the necessary spiritual warfare our age requires. He specifically requested that the Prayer seeking the assistance of St. Michael in this battle “against the forces of darkness and against the spirit of this world” resume a place of prominence in our devotion:

“May prayer strengthen us for the spiritual battle we are told about in the Letter to the Ephesians, “Draw strength from the Lord and from his mighty power” (Eph 6:10). The Book of Revelation refers to this same battle recalling before our eyes the image of St. Michael the Archangel (Rev. 12:7). Pope Leo XIII certainly had a very vivid recollection of this scene when, at the end of the last century, he introduced a special prayer to St Michael throughout the Church.”

“St Michael the Archangel defend us in battle, be our safeguard against the wickedness and snares of the devil.” Although today this prayer is no longer recited at the end of Mass, I ask everyone not to forget it, and to recite it to obtain help in the battle against the forces of darkness and against the spirit of this world. (Pope John Paul II, Regina Caeli, 24 April 1994)”

The event and consecration to Michael the Archangel in the Vatican Garden on Friday, July 3, 2013, with the appearance of the “Two Popes”, is a symbol of the importance placed by the successors of Peter on the faithful not only discerning the underlying spiritual warfare of this age but taking our place in the field of battle.

The last Book of the Bible, the Book of Revelation or the Apocalypse of John, records the account of the Battle in the Heavens: “Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought,⁸ but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world he was thrown down to the earth, and his angels were thrown down with him.” (Rev 12:7-9)

On May 24, 1987, Blessed John Paul II visited a shrine dedicated to Michael the Archangel and gave a profound address on the biblical roots and teaching of the Tradition of the Church as it relates to the role of St Michael the Archangel in the task of spiritual warfare. It can be read in its entirety here.

I conclude with another excerpt from Blessed John Paul II. The news out of the Vatican decreeing his canonization, along with Blessed John XXIII, serves to remind us of his role in this struggle. The following words place in context and underscore the significance of this little reported event in the Garden of the Vatican. Our “two Popes” have invoked the big weapon in the current age of spiritual warfare. They have invited us to do the same.

“As fragmentary as it is, the evidence of Revelation concerning the personality and the role of St Michael is very eloquent. He is the Archangel (cf. Jude 1:9) who affirms the inalienable rights of God. He is one of the princes of heaven (cf. Dan 12:1) - charged with guarding the Chosen People - from whom the Savior will come. Now the new People of God is the Church. That is the reason she considers him her protector and support in all her struggles for the defense and expansion of the kingdom of God on earth. It is true that “the powers of death shall not prevail”, as the Lord assured (Mt 16:18), but this does not mean that we are exempt from trials and battles against the snares of the evil one.

“In this struggle the Archangel Michael stands alongside the Church to defend her against all the iniquities of the age, to help believers to resist the devil, who “prowls around like a roaring lion, seeking someone to devour” (1 Petr 5:8).”

“This battle against the devil which characterizes the Archangel Michael is still going on, because the devil is still alive and at work in the world. In fact, the evil that is in it, the disorder we see in society, the infidelity of man, the interior fragmentation of which he is a victim, are not merely the consequences of original sin, but also the effect of the dark and infesting activity of Satan, of this saboteur of man’s moral equilibrium. St Paul does not hesitate to call him “the god of this world” (2 Cor 4:4), inasmuch as he shows himself to be an astute enchanter, capable of insinuating himself into our actions so as to introduce deviations that are as destructive as they are apparently conformed to our instinctive aspirations.

“It is for this reason that the Apostle of the Gentiles warns Christians of the snares of the devil and his innumerable followers, when he exhorts the inhabitants of Ephesus to put on “the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Eph 6:11-12).

“We are reminded of this struggle by the figure of St Michael the Archangel, to which the Church in both the East and the West, has unceasingly directed a special devotion. As is well known, the first sanctuary dedicated to him arose in Constantinople through the work of Constantine: it is the celebrated Michaelion, which was followed in that new capital: of the Empire by numerous other churches dedicated to the Archangel. In the West, from the fifth century the cult of St Michael spread to many cities such as Rome, Milan, Piacenza, Genoa, Venice; among the many sites, the most famous is certainly this one on Monte Gargano.

“On the bronze door molded in Constantinople in 1076, the Archangel is depicted in the act of vanquishing the infernal dragon. This is the symbol with which art represents him to us and the liturgy leads us to invoke him. Everyone recalls the prayer that used to be recited years ago at the end of the Holy Mass, “Sancte Michael Archangele, defende nos in proelio” (Saint Michael Archangel defend us in the hour of conflict” Amen! - <https://johnib.wordpress.com/2013/07/06/defend-us-in-battle-benedict-xvi-and-pope-francis-consecrate-the-vatican-to-michael-the-archangel/> or - <http://www.catholic.org/news/international/europe/story.php?id=51602>

What events in the remnant were taking place between AD 1880-1888? What was the real threat to the Roman Catholic Church, that it saw as an attack from the devil? The Messages of Righteousness by Faith (of Jesus).

Even the “Blair Bill” (AD 1888), a national Sunday law was proposed (and defeated) - https://en.wikipedia.org/wiki/Henry_W._Blair

The New Atheism is attempting to make a return assault, but it is going to be crushed soon by this Northern (Babylonian) counter assault. The Jesuit order is in full battle mode even today against this “spirit of worldliness” (spiritually Egypt (secular humanism, atheism) & Sodom (Hedonism)) - <https://www.catholicnewsagency.com/news/28472/pope-warns-against-dangers-of-adolescent-progressivism>

The next section, before the next **Chapter**, is a special study section on the scriptural symbolism of the number 10.

The Number 10 throughout scripture (KJB):

Daniel 7 & “the ten horns” (Dan. 7:7,20,24), a consideration of the Bible (KJB), and historical sources.

Daniel 7:7 KJB - After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had **ten** horns.

Daniel 7:20 KJB - And of the **ten** horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

Daniel 7:24 KJB - And the **ten** horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

There are many commentators, and historians, who attempt to specifically identify who these “ten horns”, or “ten kings” are in history in the era that the “fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth” (Dan. 7:7 KJB) exists. The fourth “beast” is the Pagan Roman Empire, which followed after the previous three “beasts” of:

[1] **Babylon** (Isa. 13:19, 14:4; Jer. 4:7, 49:19-22, 50:17; Dan. 2:32,38, 7:3,4,7,19,23 KJB, “his mouth as the mouth of a lion”; Rev. 13:2 KJB).

[2] **Medo-Persia** (Isa. 13:17, 21:2, 44:27-28, 45:1-3; Jer. 51:8-11,28-29; Dan. 2:32,39, 5:25-31, 6:8, 7:5,17,23, 8:3-4,20, 9:1, 10:1, 11:1 KJB; “his feet were as the feet of a bear”; Rev. 13:2 KJB); Persia eventually becomes the more dominant (Dan. 7:5, 8:3; Est. 1:3,14,18,19 KJB, “Persia and Media”, “Persians and Medes”) over the “Medes” (Act. 2:9 KJB).

[3] **Greece** (Eze. 27:13; Joe. 3:6; Zec. 9:13; Dan. 2:32,39, 7:6,17,23, 8:5-8,21, 10:20, 11:2-4 KJB; “was like unto a leopard”; Rev. 13:2 KJB), then follows the division of the 3rd Kingdom into 4 parts, then only dealing with 2 (North & South); Dan. 7:6, 8:8, 11:4-19 KJB. See also “Alexandria” (Act. 18:24, 27:6, 28:11 KJB), named after “Alexander III the great” who was king over “Greece” (Act. 20:2 KJB) and earlier “Grecians” (Act. 6:1, 9:29, 11:20 KJB).

[4] **Pagan Rome** (Deu. 28:48-57 KJB, “iron”, “eagle”; Dan. 2:33,40, 7:7,17,19,23, 8:9,23a KJB, “king of fierce countenance”, 11:20 KJB; For who was the raiser of taxes in the NT after Greece, when the transgression of the Jews came to the full (Mat. 23:32 KJB)? What was the occupation of **Matthew** of the Publicans, whose inscription was upon the coin, and why did Joseph and Mary have to travel? (Mat. 10:3, 22:17-21; Mar. 2:14, 12:14,16,17; Luk. 2:1,3,5, 5:27,29, 19:2, 20:22,24,25, 23:2; Rom. 13:7 KJB), see also “eagles”; (Mat. 24:28; Luk. 17:37, 21:20 KJB).

The number “ten” in scripture carries a symbolic meaning of “whole”, “every”, or “all”, or representing the ‘entirety’, or ‘fullness’ of anything. As for instance, God gave the “Ten Commandments”, which were indeed ten in actual number, but they encompass every single Law / Commandment / Statute / Judgment / Ordinance, etc. of God:

Ecclesiastes 12:13 KJB - Let us hear the conclusion of the **whole** matter: Fear God, and **keep his commandments**: for this *is* the **whole** duty of man.

Ecclesiastes 12:14 KJB - For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Psalms 119:96 KJB - I have seen an end of all perfection: but thy commandment is exceeding broad.

Exodus 34:28 KJB - And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Deuteronomy 4:13 KJB - And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Deuteronomy 10:4 KJB - And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

In **Gen.** 17-19 KJB, God (Jesus) and two Angels (Gabriel & ‘Herald’) visits Abraham, about the city and inhabitants of Sodom and Gomorrah. God is about to destroy all the cities of the plain (**Gen.** 19:13,14,17,24,25 KJB), which would include Lot, Abraham’s nephew, but Abraham has a discussion with the LORD (**Gen.** 18:1-33 KJB), so that if there were a certain amount of righteous persons in the city, that God might not destroy the whole city for those few righteous. The minimum number that God would allow, to spare the whole city, was “ten” (**Gen.** 18:32-33 KJB):

Genesis 18:32 KJB - And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten’s sake.

Genesis 18:33 KJB - And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

The servant of Abraham, took “ten” camels of “all” the Masters goods, and even Rebekah was given golden bracelets of “ten” shekels weight (which represented the Law of God in the hands / actions), and “ten” days would be enough for her to stay before she leaves to be married to Isaac (**Gen.** 24:10,22,55 KJB):

Genesis 24:10 KJB - And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

Genesis 24:22 KJB - And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

Genesis 24:55 KJB - And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

In the Old Testament, Jacobs’ wages were changed “ten” times in twenty years of working for Laban (**Gen.** 31:7,14 KJB):

Genesis 31:7 KJB - And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

Genesis 31:41 KJB - Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages **ten** times.

In the wilderness (**Num.** 14:22 KJB), God was tested “ten” times by the stiff-necked people, and it was enough:

Numbers 14:22 KJB - Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these **ten** times, and have not hearkened to my voice;

Elkanah said to his wife (Hannah), that he was better to her than “ten” sons (**1 Sam.** 1:8 KJB):

1 Samuel 1:8 KJB - Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not **I better to thee than ten** sons?

The Northern Kingdom was broken up into “ten” (**1 Kin.** 11:31,35 KJB):

2 Samuel 19:43 KJB - And the men of Israel answered the men of Judah, and said, We have **ten** parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

1 Kings 11:31 KJB - And he said to Jeroboam, Take thee **ten** pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give **ten** tribes to thee:

1 Kings 11:35 KJB - But I will take the kingdom out of his son's hand, and will give it unto thee, *even* **ten** tribes.

“Ten” times in the days of **Nehemiah** came the people (**Neh.** 4:12 KJB):

Nehemiah 4:12 KJB - And it came to pass, that when the Jews which dwelt by them came, they said unto us **ten** times, From all places whence ye shall return unto us *they will be upon you*.

In **Esther**, the “ten” sons of Haman (**Est.** 9:10,12,13,14 KJB), represented all of the enemies (children of the devil, whom Haman represented) of the Jews:

Esther 9:10 KJB - The **ten** sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

Esther 9:12 KJB - And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the **ten** sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

Esther 9:13 KJB - Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's **ten** sons be hanged upon the gallows.

Esther 9:14 KJB - And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's **ten** sons.

“Ten” times was **Job** reproached by his ‘friends’ (**Job** 19:3 KJB):

Job 19:3 KJB - These **ten** times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

Solomon speaks of even a wiseman, which is worth more than “ten” mighty men of a whole city:

Ecclesiastes 7:19 KJB - Wisdom strengtheneth the wise more than **ten** mighty *men* which are in the city.

Amos speaks of the “ten” men in a single house representing the whole (**Amo.** 6:9 KJB):

Amos 6:9 KJB - And it shall come to pass, if there remain **ten** men in one house, that they shall die.

In many places in the Old Testament and New Testament, there is a number “ten thousand/s” given, which represent, the fullness (10) of the multitudes (1,000) or nations, or amount of anything. 1,000 (10 x 10 x 10) – The whole of Multitudes (**Jdg.** 9:49, 15:15-16; **Job** 9:3, 33:23; **Psa.** 50:10; **Ecc.** 7:28; **Mat.** 18:24 KJB) or full measurement of something (**Deu.** 7:9; **Jos.** 23:10; **Eze.** 47:3-5 KJB), whole unit (**1 Sam.** 18:13 KJB); or mighty Nation of People – **Num.** 31:4-6; **Deu.** 1:11; **Son.** 4:4; **Isa.** 60:22; **Dan.** 5:1 KJB.

“Ten” women (**Lev.** 26:26 KJB) are said to represent all the women which would come to bake in a single place:

Leviticus 26:26 KJB - *And* when I have broken the staff of your bread, **ten** women shall bake your bread **in one** oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

“Ten” elders (**Rth.** 4:2 KJB) of a city were the minimum to meet out judgment or be as witnesses to an event:

Ruth 4:2 KJB - And he took **ten** men of the elders of the city, and said, Sit ye down here. And they sat down.

“Ten” men (**Zec.** 8:23 KJB) are said to come out of every language of the nations to take hold of one man (Jesus Christ):

Zechariah 8:23 KJB - Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

“Ten” (**2 Sam.** 15:16, 20:3 KJB) women in the time of David was the minimum or full amount needed to run the whole household while David was gone:

2 Samuel 15:16 KJB - And the king went forth, and all his household after him. And the king left **ten** women, *which were* concubines, to keep the house.

2 Samuel 20:3 KJB - And David came to his house at Jerusalem; and the king took the **ten** women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

“Ten” is the number of strings on the Harp (**Psa.** 33:2, 92:3, 144:9 KJB), representing the Law of God in Music:

Psalms 33:2 KJB - Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of **ten** strings.

Psalms 92:3 KJB - Upon an instrument of **ten** strings, and upon the psaltery; upon the harp with a solemn sound.

Psalms 144:9 KJB - I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of **ten** strings will I sing praises unto thee.

In **Daniel’s** day, “ten” days (**Dan.** 1:12,14,15 KJB) was all that was needed to prove the Hebrews, so that for 3 years (**Dan.** 1:5 KJB) they didn’t have to eat the Kings’ food and drink, and at the end of that fullness of time, they were found “ten” times better / wiser (**Dan.** 1:20 KJB):

Daniel 1:5 KJB - And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Daniel 1:12 KJB - Prove thy servants, I beseech thee, **ten** days; and let them give us pulse to eat, and water to drink.

Daniel 1:14 KJB - So he consented to them in this matter, and proved them **ten** days.

Daniel 1:15 KJB - And at the end of **ten** days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

Daniel 1:20 KJB - And **in all matters** of wisdom *and* understanding, that the king enquired of them, he found them **ten** times better than all the magicians *and* astrologers that *were* **in all** his realm.

In the New Testament, Jesus gave a parable of the “ten” virgins, which represent the whole “remnant” of the Seventh-day Adventist church body:

Matthew 25:1 KJB - Then shall **the kingdom of heaven** be likened unto **ten** virgins, which took their lamps, and went forth to meet the bridegroom.

Jesus gives as parable about “ten” silver coins, which represent all of the people and the talents / ability given (**Luk.** 15:8 KJB):

Luke 15:8 KJB - Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

Jesus in the New Testament spake a parable of “ten” servants and “ten” talents (**Mat.** 25:28,29; **Luk.** 19:13,24-26 KJB), and to the man which had “ten” another talent was given, making 11, which gave him an “abundance” or more than the whole fullness (10) needed:

Matthew 25:28 KJB - Take therefore the talent from him, and give *it* unto him which hath **ten** talents.

Matthew 25:29 KJB - For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even **that which he hath**.

Luke 19:13 KJB - And he called his **ten** servants, and delivered them **ten** pounds, and said unto them, Occupy till I come.

Luke 19:24 KJB - And he said unto them that stood by, Take from him the pound, and give *it* to him that hath **ten** pounds.

Luke 19:25 KJB - (And they said unto him, Lord, he hath **ten** pounds.)

Luke 19:26 KJB - For I say unto you, That unto every one which hath shall be given; and from him that hath not, **even that he hath** shall be taken away from him.

There is an additional event in the New Testament in which Jesus helps “ten” lepers, which represent as a type, Jesus helping the fullness of those who are sinful (leprosy a symbol of sin), but only “one”, a remnant (a tithe, 1/10th) returns to give thanks to Him:

Luke 17:12 KJB - And as he entered into a certain village, there met him **ten** men that were lepers, which stood afar off:

Luke 17:17 KJB - And Jesus answering said, Were there not **ten** cleansed? but where *are* the nine?

The returning of the Tithe (1/10th) of the whole (**Gen.** 14:20, 28:22; **Heb.** 7:2,4,8 KJB), represents the acknowledgment that God owns all things (**Exo.** 13:2, 19:5, 34:19; **Lev.** 25:23, 27:30,32; **Job** 41:11; **Psa.** 24:1, 50:10,12; **Pro.** 22:7; **Eze.** 18:4; **Hag.** 2:8; **Act.** 17:24-25; **Rom.** 12:19 KJB). Just as the 4th Commandment (**Exo.** 20:8-11; **Deu.** 5:12-15 KJB) is 1/10th of the Law of God, but those who acknowledge it in faith and practice, accept all Ten, even as James speaks about (**Jam.** 2:8-10 KJB).

In the Sanctuary, “ten” were used throughout (**Num.** 7:14,20,26,32,38,44,50,56,62,68,74,80; **1 Kin.** 6:23,25, 7:23,24; **2 Chr.** 4:1-3 KJB), symbolizing the Law of God in each item, or the fullness of those things (**1 Kin.** 7:27,37,38,43; **2 Chr.** 4:6,7,8 KJB).

In **Revelation**, there is a period of “ten days” (**Rev.** 2:10 KJB), which represents the fullness of the period of tribulation that the church was going to go through:

Revelation 2:10 KJB - Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation **ten** days: be thou faithful unto death, and I will give thee a crown of life.

In **Revelation** there are several mentions of “ten” horns (**Rev.** 12:3, 13:1, 17:3,7,12,16 KJB), and these represent the fullness of those nations / kings which ruled for that time; as for instance in **Rev.** 17:3,7,12,16 KJB, the “ten horns” represent the ‘United Nations’ (all the Nations of the world, “Kings of the earth” (**Rev.** 17:2,18, 18:3 KJB)) on the 7th Head (United States; **Rev.** 13:11-16 KJB):

Revelation 12:3 KJB - And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and **ten** horns, and seven crowns upon his heads.

Revelation 13:1 KJB - And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and **ten** horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Revelation 17:3 KJB - So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and **ten** horns.

Revelation 17:7 KJB - And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and **ten** horns.

Revelation 17:12 KJB - And the ten horns which thou sawest are **ten** kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Revelation 17:16 KJB - And the **ten** horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The number “ten”, of the “ten horns” in **Daniel 7** (**Dan. 7:7,20,24 KJB**), who are they? Are they a specific set of persons or nations as many commentators give, and if so, which list is correct? Or do they represent the entirety (fullness) of the division of the Pagan Roman Empire in all their “kings” and “Kingdoms” / “nations”?

Take a look at the **many** commentators, and historians, and see if there was agreement or not agreement. One should ultimately see that “**ten**” is not some specific ‘ten’, but representative of ‘all’ “the kings of the earth” (**Rev. 6:15, 16:14, 17:2,18, 18:3,9, 19:19 KJB**), though they missed the larger significance:

Heidi Heiks, an (now deceased) historian (male), gives the following list for the ‘western’ Roman Empire as follows:

AD 508 Source Book, by Heidi Heiks, Chapter 2. The Ten Horns, page 27:

“... [page 27] Alemanni, Basques, Belgi, Burgundians, Dacians, Franks, Gauls, Helvetii, Heruli, Iberians, Italians, Libyans, Lombards, Ostrogoths, Saxons, Slavic, Vandals, Visigoths. ...” - <https://heidiheiks.com/welcome.htm>

AD 508 Source Book, by Heidi Heiks, Chapter 2. The Ten Horns, page 28:

“... [page 28] Even those tribes that invaded the Western Roman Empire numbered more than ten:

Allemanni, Burgundians, Celts, Franks, Gauls, Germani, Heruli, Huns, Lombard, Moors, Ostrogoths, Quodi, Suevi, Vandals, Visigoths. ...” - <https://heidiheiks.com/welcome.htm>

Isaac Newton is recorded as stating:

John Gill’s Exposition of the Whole Bible on Daniel 7:24:

“... Sir Isaac Newton m reckons the ten kingdoms in the following order:

1. the kingdom of the Vandals and Alans in Spain and Africa; 2. of the Suevians in Spain; 3. of the Visigoths; 4. of the Alans in Gallia; 5. of the Burgundians; 6. of the Franks; 7. of the Britons; 8. of the Hunns; 9. of the Lombards; 10. of Ravenna;

who gives an account of the various kings of these kingdoms; and these, as the same learned writer says n, whatever was their number afterwards, they are still called the ten kings from their first number; and though they have not always been in the same form and order, yet they have been generally about, if not exactly, the same number; as they are now near the same; and may be thus reckoned, as the kingdoms of France, Spain, Portugal, Germany, Great Britain, Sardinia, Denmark, the two Sicilies, Swedeland, Prussia, and Poland; ..." - <https://www.studylight.org/commentary/daniel/7-24.html>

John Calvin stated:

John Calvin's Commentary On The Bible, On Daniel 7:24:

"... He afterwards adds, The ten horns are the ten kings which should arise These Ten Kings are clearly comprehended under one empire, and there is no question here of separate persons. In the Persian kingdom, we observed many kings, and yet the image of the second beast was single, while it embraced all those kings until the change occurred. So also no when treating of the Romans, the Prophet does not assert that ten kings should succeed each other in regular order, but rather the multiform nature of the kingdom, under more heads than one. For the royal office belonged to the senators or leading citizens, whose authority prevailed very extensively both with the senate and the people. And with reference to the number, we said the plural number only was denoted, without any limitation to the number ten. The conclusion is as follows, — this kingdom should be like a single terrible animal bearing many horns, since no single king held the chief sway there, as was customary by constant usage in other lands, but there should be a mixture, like many kings in place of one holding the pre-eminence. The fulfillment of this is sufficiently known from the history of Rome; as if it had been said, there should not be any single kingdom, as of Persia and other nations, but many kings at the same time, alluding to the mixture and confusion in which the supreme authority was involved. ..." - <https://www.studylight.org/commentary/daniel/7-24.html>

Albert Barnes stated:

Albert Barnes Notes On The Whole Bible On Daniel 7:24:

"... (2) out of this sovereignty or dominion, ten powers would arise Daniel 7:24 : "and the ten horns out of this kingdom are ten kings that shall arise." Compare the notes at Daniel 7:7. That is, they would spring out of this one dominion, or it would be broken up into these minor sovereignties, yet all manifestly springing from the one kingdom, and wielding the same power. We should not naturally look for the fulfillment of this in a succession of kings, for that would have been symbolized by the beast itself representing the entire dominion or dynasty, but rather to a number of contemporaneous powers that had somehow sprung out of the one power, or that now possessed and wielded the power of that one dominion. If the kingdom here referred to should be broken up into such a number of powers, or if in any way these powers became possessed of this authority, and wielded it, such a fact would express what we are to expect to find in this kingdom. ..." - <https://www.studylight.org/commentary/daniel/7-24.html>

Mr. Joseph Mede is recorded as stating:

John Gill's Exposition of the Whole Bible on Daniel 7:24:

“... Or ten kingdoms which sprung out of the Roman empire, or into which it was broken and divided upon the dissolution of it, about A.D. 476; which, according to Mr. Mede k, were thus divided, A.D. 456, 1. Britons; 2. Saxons; 3. Franks; 4. Burgundians; 5 Visigoths; 6. Suevians and Alanes; 7. Vandals; 8. Almanes; 9. Ostrogoths; 10. Greeks. ...” - <https://www.studylight.org/commentary/daniel/7-24.html>

The Bishop Lloyd is recorded as stating:

John Gill's Exposition of the Whole Bible on Daniel 7:24:

“... The list Bishop Lloyd l has given of them is,

1. Hunns, who erected their kingdom in that part of Pannonia and Dacia, which was from them called Hungary, about A.D. 356. 2. Ostrogoths, who settled themselves in the countries that reach from Rhetia to Maesia, even to Thrace, about 377; and afterwards came into Italy under Alaricus, in 410. 3. Visigoths, who settled in the south parts of France, and in Catalonia, about 378. 4. Franks, who seized upon part of Germany and Gaul, A.D. 410. 5. Vandals, who settled in Spain; afterwards set up their kingdom in Africa, A.D. 407; their king Gensericus sacked Rome, 455. 6. Suevians and Alans, who seized the western parts of Spain, A.D. 407; and invaded Italy, 457. 7. Burgundians, who came out of Germany, into that part of Gaul called from them Burgundy, 407. 8. Herules, Rugians, and Thoringians, who settled in Italy under Odoacer, about A.D. 476. 9. Saxons, who made themselves masters of Great Britain about the same time, 476. 10. Longobards, called likewise Gopidae, who settled in Germany, about Magdeburg, A.D. 383; and afterwards succeeded the Heruli and Thuringi in Hungary, about the year 826. ...” - <https://www.studylight.org/commentary/daniel/7-24.html>

Grotius stated, or cited as:

Grotius, Commentatio, pp. 33-47; Annotations, pp. 1205-1211, 1215, 1223., as cited in The Prophetic Faith of Our Fathers, Volume II, page 523.3:

“... [page 523.3] the ten horns, or kings, who rule with the beast one hour are the Ostrogoths, Visigoths, Vandals, Gepidae, Lombards, Heruli, Burgundians, Huns, Franks, Anglo Saxons. ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-02-pfof-1948-v-02>

William Burnett cited as:

William Burnet, An Essay on Scripture-Prophecy, p. 87-77, as cited in The Prophetic Faith of Our Fathers, Volume III, page 171.1:

“... [page 171.1] He interprets the seven heads as forms of government and names the ten horns—Visigoths, Vandals, Francks, Burgundians, Hunns, Alans, Sueves, Herules, Ostrogoths, and Lombards. 21 The three horns plucked up were the Herules, Ostrogoths, and Lombards. ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-03-pfof-1946-v-03>

Captain Maitland, as cited:

Charles David Maitland, A Brief and Connected View of Prophecy, p. 18, as cited in The Prophetic Faith of Our Fathers, Volume III, page 362.2:

“... [page 362.2] In his Brief and Connected View of Prophecy, Captain Maitland holds that the four beast-kingdoms of Daniel 7 are the “exact counterpart of the image in the first vision, 72 the ten horns being the same as the ten toes of the former prophecy. He gives the standard tabulation of the four beasts, 73 and names the ten horn-nations-Ostrogoths, Visigoths, Sueves and Alans, Vandals, Franks, Burgundians, Heruli and Thuringi, Saxons and Angles, Huns, and Lombards. 74 {1946 LEF, PFF3 362.2}” ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-03-pfof-1946-v-03>

William Cunninghame, as cited:

William Cuninghame, Dissertation on the Seals and 7 trumpets of the Apocalypse, p. 181., as cited in The Prophetic Faith of Our Fathers, Volume III, page 368.1:

“... [page 368.1] In concurrence he cites Mede, Newton, Faber, Alcazar, Cressener, and Daubuz. 28 He lists the ten horns as the Visigoths, Suevi, Heruli, Franks, Burgundians, Saxons, Huns, Ostrogoths, Lombards, and Vandals, 29 ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-03-pfof-1946-v-03>

George Croly, as cited:

George Croly, Apocalypse of St. John, Preface, p. 229,230, as cited in The Prophetic Faith of Our Fathers, Volume III, page 547.1:

“... [page 547.1] The ten horns are those named by Machiavelli and Bishop Lloyd-the Huns (356), Ostrogoths (377), Visigoths (378), Franks (407), Vandals (407), Sueves and Alans (107). Burgundians (407), Heruli and Turingi (476), Saxons and Angles (476), and Lombards (526), 77 ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-03-pfof-1946-v-03>

Amzi Armstrong, as cited:

Amzi Armstrong, A Syllabus of Lectures on the Visions of the Revelation, pp. 99-107, 114, 119-132, 137-140, as cited in The Prophetic Faith of Our Fathers, Volume IV, page 196.4:

“... [page 196.4] The ten horns are the ten kingdoms —Huns, Ostrogoths, Visigoths, Franks, Vandals, Sue-vi and Alans, Burgundians, Heruli and Turingi, Anglo-Saxons, and Lombards-ten horn-nations ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-04-pfof-1954-v-04>

Edward Winthrop, as cited:

Edward Winthrop, Letters on the Prophetic Scriptures, pp. 113-118, 122-128, 132, 133, 135, 139-141. He seems to make “Antichrist” embrace both beasts—civil rulers and ecclesiastical hierarchies. (Ibid., pp. 68, 84.), as cited in The Prophetic Faith of Our Fathers, Volume IV, page 352.2:

“... [page 352.2] Western Rome being divided into ten Romano-Gothic horn kingdoms—originally the Vandals, Suevi, Visigoths, Alans, Burgundians, Franks, Saxons, Ostrogoths, Lombards, and Heruli. ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-04-pfof-1954-v-04>

Goodloe Harper Bell, as cited:

Goodloe H. Bell, Progressive Bible Lessons for Youth, pp. 110-135, as cited in The Prophetic Faith of Our Fathers, Volume IV, page 1133.1:

“... [page 1133.1] The ten horns represent the ten kingdoms—the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. In his notes Bell cites Rollin, Joseph us, Scott, Clarke, Machiavelli, Lloyd, Hales, and others. {1954 LEF, PFF4 1133.1} ...” - <https://archive.org/details/prophecy-le-roy-edwin-froom-prophetic-faith-of-our-fathers-04-pfof-1954-v-04>

G. I. Butler stated:

The Change Of The Sabbath, by G. I. Butler, page 167.1:

“... [page 167.1] The ten horns, he also says, are “ten kings,” or kingdoms, which are evidently the kingdoms of the Western empire, into which Rome was divided between the years 351 and 483 AD. These the commentators inform us were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. {1904 GIB, CHS 167.1} ...” - <https://text.egwwritings.org/read/1089.1000>

Josiah Litch gave:

The Probability of the Second Coming of Christ, about AD 1843, by Josiah Litch, page 79.2:

“... [page 79.2] Those ten kingdoms, as given by Machiavel the historian, and the time of their settlement, as given by Bishop Lloyd, I will here introduce. 1. The Huns in Hungary, [80] A. D. 356. 2. The Ostrogoths in Mysia, A. B. 377. 3. The Visigoths in Pannonia, A. D. 378. 4. The Franks in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves and Alans in Gascoigne and Spain, A. D. 407. 7. The Burgundians in Burgundy, A. D. 407. 8. The Heruli and Rugii or Turingi in Italy, A. D. 476. 9. The Saxons and Angles in Britain, A. D. 476. 10. The Lombards on the Danube in Germany, A. D. 483. ...” - <https://text.egwwritings.org/read/1194.329>

Josiah Litch and William Miller gave:

Foundations of the Seventh-day Adventist Message and Mission, page 23.1:

“... [page 23.1] The ten kingdoms he [William Miller] considered to be “England, France, Spain, Portugal, Germany, Austria, Prussia, Ravenna, Lombardy, and Rome.” 3 Josiah Litch felt, however, that the ten horns signified the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, the Burgundians, the Heruli and “Rugii or Thuringi,” the Saxons and Angles, and the Lombards. The little horn was interpreted by Miller, as was done by many other evangelical Protestants, as the papal power which arose among these ten kingdoms. Litch designated the three horns that were plucked up as the Heruli, Ostrogoths, and Vandals. According to Miller they represented Ravenna, Lombardy, and Rome and were called the “states of the Church” by the pope’s authority. ...” - <https://text.egwwritings.org/read/949.139>

Uriah Smith gives:

The Biblical Institute, by Uriah Smith, page 42.1:

“... [page 42.1] Rome was divided into ten kingdoms between the years A.D.356 and 483, as follows: Huns, A.D.356, Ostrogoths, 377, Visigoths, 378, Franks, 407, Vandals, 407, Suevi, 407, Burgundians, 407, Heruli, 476, Anglo-Saxons, 476, Lombards, 483. This enumeration of the ten kingdoms is given by Machiavel in his History of Florence, lib.1. The dates are furnished by Bishop Lloyd, and the whole is approved by Bishop Newton, Faber and Dr. Hales. {1878 UrS, TBI 42.1} ...”
- <https://text.egwwritings.org/read/1381.243>

Daniel and the Revelation, by Uriah Smith, page 132.2:

“... [page 132.2] As already noticed in chapter 2, Rome was divided into ten kingdoms, enumerated as follows: The Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman empire. See on chapter 2:41,42; also Appendix III. {1897 UrS, DAR 132.2} ...” - <https://text.egwwritings.org/read/12861.670>

The Marvel of Nations, by Uriah Smith, page 109.1:

“... [page 109.1] The ten kingdoms which rose out of the old Roman empire are enumerated as follows by Machiavel, indorsed by Bishop Newton, Faber, and Dr. [110] Hales: 1. The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Burgundians; 8. The Heruli; 9. The Anglo-Saxons; and 10. The Lombards. ...” - <https://text.egwwritings.org/read/1621.441>

Synopsis of the Present Truth, by Uriah Smith, page 13.2:

“... [page 13.2] The fourth great and terrible beast had ten horns. These are declared to be ten kingdoms which should arise out of this empire. Dan.7:24. These correspond to the ten toes of the image. Rome was divided into ten kingdoms between the years A.D. 356 and 483, as follows: Huns, A.D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 476; Anglo-Saxon, 476; Lombards, 483. This enumeration of the ten kingdoms is given by Machiavel in his History of Florence, lib. 1. The dates are furnished by Bishop Lloyd, and the whole is approved by Bishop Newton, Faber, and Dr. Hales. {1884 UrS, SYNPT 13.2} ...” - - <https://text.egwwritings.org/read/1345.59>

The United States in the Light of Prophecy, by Uriah Smith, page 36.1:

“... [page 36.1] The ten kingdoms which arose out of the old Roman Empire are enumerated as follows by Machiavel, indorsed by Bp. Newton, Faber, and Dr. Hales: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons, and 10. The Lombards. ...” - <https://text.egwwritings.org/read/1419.149>

James White stated:

The Judgment, by James White, page 6.2:

“... [page 6.2] The prophet considered the ten horns. These represent: 1. Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons. 10. The Lombards. ...” - <https://text.egwwritings.org/read/1491.25>

The Advent Review and Sabbath Herald, by James White, June 20, 1854, page 161.28:

“... [page 161.28] According to Marchiaval, the historian, (Hist. of Florence, book 1,) and Bishop Lloyd, an excellent chronologer, (in Lowth’s Commentary on the Prophets, pp. 381-2,) and Dr. Hale’s Analysis of Chronology, (Vol. 2, b.1, pp. 536-8,) the first ten kingdoms were as follows:- 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. ...” - <https://text.egwwritings.org/read/1643.5709>

The Advent Review and Sabbath Herald, April 15, 1862, page 157.12:

“... [page 157.12] The ten horns are usually enumerated as follows: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli and Rugli, or Thuringi. 9. The Anglo-Saxons, and 10. The Lombards. ...” - <https://text.egwwritings.org/read/1684.5624>

The Advent Review and Sabbath Herald, December 9, 1862, page 157.12:

“... [page 157.12] the ten kingdoms that arose out of the Roman empire, namely, the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. ...” - <https://text.egwwritings.org/read/1682.382>

Joshua V. Himes (Signs of the Times):

Signs of the Times, July 3, 1844; page 169.33:

“... [page 169.33] its ten horns are the ten kingdoms of the Gothic nations, which, towards the fifth century, all at once (as if at the word of command, from the banks of the Vistula to the Roman frontiers,) invaded, with a view to retain, under a divided form, the vast empire of the Latins, namely:--the Visigoths, Herules, Ostrogoths, Francks, Burgundians, Vandals, Alans, Sucoi, Gepides, and Lombards! {July 3, 1844 JVHe, HST 169.33} ...” - <https://text.egwwritings.org/read/1652.5889>

Stephen Nelson Haskell stated:

The Story of the Seer of Patmos, by S. N. Haskell, page 192.1:

“... [page 192.1] The ten tribes, namely, the Ostrogoths, the Lombards, the Heruli, the Vandals, the Visigoths, the Suevi, the Saxons, the Huns, the Burgundians, and the Franks, were by that time, or a few years later, settled within the borders of the Western Empire True, the Vandals, Heruli, and Ostrogoths were of short duration, having been, before the year 538, “plucked up” ...” - <https://text.egwwritings.org/read/1237.660>

and so on.

The focus of the action in **Daniel** 7 (and also 8), is with the ‘western’ aspect of the Roman empire, as it attacks Jerusalem, and whose power was centered in Italy (Rome). This natural power, then transitions to the spiritual power which was also centered in Italy (Rome). **Revelation** 17 identifies the city of seven mountains, as does **Daniel** 11, with the ‘tax’. The focus is never removed toward the ‘eastern’ portion of the Roman empire or Byzantium / Constantinople / Istanbul.

Another, Ellen G. White, never (being more than interesting to note) cited any specific listing of the “ten”, nor of the “three” of **Daniel** 7, in any of her works.

Having studied the Bible on the number “ten” (as noted above), and all of the historical positions taken (as cited), this author personally takes that as meaning, that Ellen G White knew that there was no actual specific listing that is accurate in all its detail and took no sides as to those specific listings, and that she understood that the number “ten”, is as scripture says, is representative of “whole” (all, however many there be), as seen in **Ecc.** 12:13-14 KJB, and other places in scripture. In studying her comments, she also never makes the mistake of directly equaling the 10 horns of **Daniel** 7 to the 10 horns of **Revelation** 17, as many do today (though they are part of the whole). There are connections between **Daniel** 2 and **Revelation** 17 though. Any may see for themselves - Ellen G. White Writings - <https://text.egwwritings.org/search?limit=20&offset=0&query=%22ten%20horns%22&collection=2§ion=all&snippet=short&order=wrel&period=both&lang=en>

When Ellen G White mentions “plucked up by the roots” it is always in connection with the scriptural definition, which means “twice dead” - Ellen G. White Writings - <https://text.egwwritings.org/search?limit=20&offset=0&query=%22plucked%20up%20by%20the%20roots%22&collection=2§ion=all&snippet=short&order=wrel&period=both&lang=en>

The “ten” horns of **Daniel** 7, are simply the complete division of the Pagan Roman Empire, which would become “broken” (**Dan.** 2:40,42, 11:20 KJB, “destroyed” (broken to pieces)), into however many fragments would actually come to exist in the various peoples, nations and kings that came to exist after AD 476. Attempting to find a specific and exact “ten”, is futile in its endeavor, and will always be contradicted by someone else with another listing and reasoning.

What about the “three horns” plucked up by the roots?

Historical citations from Heidi Heiks:

[AD] 508, 538, 1798, 1843 Source Book (Preliminary), by Heidi Heiks, page 78

“... [page 78] That prophecy [1,290 context] of Daniel also terminated in [AD] 1798. In A.D. 508, with Clovis, the union of church and state was “set up” the marriage was consummated. In [AD] 1798 the union of church and state was torn down; the marriage was annulled – exactly 1290 years later. The Liber Pontificalis, which is the earliest historical text of the papacy, adds this little gem of history to our understanding:

“At that time there came a golden crown, (a diadem) set with precious stones, from the king of the Franks, Cloduveus, for a gift to blessed Peter, the apostle.”¹¹³ (113. Louise Ropes Loomis, The Book of the Popes (Liber Pontificalis) (New York: Columbia University Pres, 1916), 130-1.)

The footnote in Liber Pontificalis serves to clarify the just-quoted text:

“Clovis died in [AD] 511, three years before the accession of [pope] Hormisdas. It is possible, however, that there had been a delay in the transportation of his votive crown to Rome.”¹¹⁴ (114. *ibid.* 131)

Pope Hormisdas ([AD] 514-523) received this golden crown at the beginning of his reign in [AD] 514. However, the recognized source of the golden crown for the pope is Clovis. The making and transportation of such a crown would require time, being no minor undertaking. Although Clovis died unexpectedly in [AD] 511 at the age of forty-five, it would be only logical that he had intended the crown for his fellow political partner Pope Symmachus, whose reign was from [AD] 498-514. The irony of it all is this: In [AD] 508 it was the French who gave the golden crown to the pope, literally, although somewhat delayed, and in [AD] 1798 it was the French again that took back the golden crown, literally, as well. ...” - <https://heidiheiks.com/welcome.htm> or - https://books.google.as/books?id=IBRV72orm_EC&printsec=frontcover#v=onepage&q&f=false or - <https://books.google.as/books?id=4mf6aY8yzEQC&printsec=frontcover#v=onepage&q&f=false>

This is confirmed by Catholicism itself in its encyclopedia online:

Oldest Daughter of the Church:

“... Since Clovis was the first of the Germanic princes to accept Catholicism, he and his successors were called were called “Oldest Son” (and France herself, “Oldest Daughter”) of the Church ...” – <https://catholicism.org/oldest-daughter-of-the-church.html>

Roman Catholic Encyclopedia Online, “N”, “Napoleon I”:

“... For this expedition for Berthier’s entry into Rome and the proclamation of the Roman Republic (10-15 February, 1798), and for the captivity of Pius VI, who was carried off a prisoner to Valence, see PIUS VI. ...” - <https://www.newadvent.org/cathen/10687a.htm>

Roman Catholic Encyclopedia Online, “P”, “Pope Pius VI”:

“... In an attempt to revolutionize Rome the French General Duphot was shot and killed, whereupon the French took Rome on 10 Feb., 1798, and proclaimed the Roman Republic on 15 Feb. ...” - CATHOLIC ENCYCLOPEDIA: Pope Pius VI - <https://www.newadvent.org/cathen/12131a.htm>

Now to the matter of the “three” “uprooted” or “fell”:

AD 538 Source Book, by Heidi Heiks, pages 34-36, selected portions:

“... [page 34] There are some things which the passage [Dan. 7:24-26] does not teach. For instance, it does not say that the Little Horn is to have the mastery over the ten horns (or even seven of them) for the entire 3 1/2 times. This is not even suggested. Secondly, neither this passage nor its context gives the plucking up of the three horns as necessary before the 3 1/2 times can begin. It is true that verse 8 [page 34-35] says that “before him three of the first horns were plucked up,” but this “before” is translated from the Aramaic qodam, which means place, and not time.⁴¹ ...

... [page 36] When Mervyn C. Maxwell stated the following in his footnote he was absolutely correct:

“It must be concluded, therefore, that the reference to the three horns’ being plucked up before the little horn gives no indication as to the timing of the 1260 days, and that any discussion based upon the supposition that it does, is without value.”⁴³ ...” - <https://heidiheiks.com/welcome.htm> or - <https://books.google.as/books?id=CdAwCwAAQBAJ&printsec=frontcover#v=onepage&q&f=false> or - https://books.google.as/books?id=3zafn-UcP_IC&printsec=frontcover#v=onepage&q&f=false

Continuing the same material:

AD 538 Source Book, by Heidi Heiks, pages 40-41, selected portions:

“... [page 40] However, the scriptures definitely affirm an uprooting or removal of three separate and distinct kingly powers or kingdoms in the life or in the presence of the papacy after A.D. 476. In an extremely significant letter, Pope Hormisdas writes to Justinian in February of [AD] 519. Amazing as it seems, the papacy singles herself out as the pope identifies the Catholic Church as the true source in rooting out her enemies, working from behind the scenes, fulfilling scripture.

Daniel 7:8 “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: ...”

A portion of the pope’s letter to Justinian reads: [page 40-41]

“The way to unity of the church is clear, the prescriptions for it are known; the priests who love the Catholic peace must not reject the Catholic confession. For it is necessary that the falsehood not be just partly improved but torn out by the root ... Therefore go forth as you have begun ... Your sentiments as they appear in your writings to us are of the kind such that not much exhortation is required for the execution of your good intentions.”⁵² ...” - <https://heidiheiks.com/welcome.htm>

More on the three horns in said material:

AD 538 Source Book, by Heidi Heiks, page 42

“... [page 42] While all [Seventh-day Adventists, in context] are agreed that the Vandals and the Ostrogoths are unquestionably two of the three kingdoms involved, it is the debate of the Heruli versus the Visigoths that has caused division among us. ...” - <https://heidiheiks.com/welcome.htm>

Since 3 (three) means ‘sufficient’ and ten (10) means ‘whole’, and / or ‘every’, the phrases in **Daniel** and **Revelation** are dealing with greater things than a mere specific grouping that is different from everyone else’s grouping. The little horn uprooted all that it needed to (sufficiently) among the whole division (all the nations that divided from out of Rome) of the Roman Empire that it might have its foretold place. That position is much clearer without any need for division among those who study prophecy, so that one may rise above another.

CHAPTER 18

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The 6th Trumpet part 03 - Revelation 9:19-21

Revelation 9:19 KJB - For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

Revelation 9:20 KJB - And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 9:21 KJB - Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The symbolism of “For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt”:

There is an amalgamation of a ‘beast’ (as the “locusts” before, **Rev. 9:3,7-10 KJB**), for “the heads of the horses were as the heads of lions” (**Rev. 9:17 KJB**) with “their tails: for their tails were like unto serpents” (**Rev. 9:19 KJB**), and this not merely a union of church / state (though it be so), it is also a union of two, for they (“horses”, churches) had “heads” like “lions” (a symbol used of the “beast” of the Sea; antichrist; MYSTERY BABYLON; **Rev. 13:1-2, 17:1-2,5 KJB**), and also had “tails” like “serpents” (of which “tail” is a symbol of the False Prophet, a generation of vipers, apostates, being the “beast” of the earth; **Act. 13:6** (BarJesus, Son of Jesus, and the Beast of the Sea claims to be in the place of Jesus); **Rev. 13:11-18, 16:13, 19:20, 20:10 KJB**), and “serpent” a symbol of the “dragon” (satan, Rome, spiritualism, kings of the earth):

Revelation 13:1 KJB - And I stood upon the sand of the sea, and saw **a beast rise up out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Revelation 13:2 KJB - And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth **as the mouth of a lion**: and the dragon gave him his power, and his seat, and great authority.

Acts 13:6 KJB - And when they had gone through the isle unto Paphos, they found **a certain sorcerer, a false prophet**, a Jew, whose name was **Barjesus**:

Revelation 16:13 KJB - And I saw three unclean spirits like frogs *come* **out of the mouth of the dragon**, and **out of the mouth of the beast**, and **out of the mouth of the false prophet**.

Revelation 19:20 KJB - And **the beast** was taken, and **with him the false prophet that wrought miracles before him**, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Revelation 20:10 KJB - And the devil that deceived them was cast into the lake of fire and brimstone, where **the beast and the false prophet** are, and shall be tormented day and night for ever and ever.

“their power is in their mouth” (see **Pro.** 18:21 KJB) -

Proverbs 18:21 KJB - **Death and life are in the power of the tongue**: and they that love it shall eat the fruit thereof.

“power” (**Mat.** 9:6,8, 10:1, 28:18; **Mar.** 2:10, 3:15, 6:7; **Luk.** 4:6,32, 5:24, 10:19, 12:5, 22:53; **Jhn.** 1:12, 10:18(x2), 17:2, 19:10(x2),11; **Act.** 1:7, 5:4, 8:19, 26:18; **Rom.** 9:21, 13:1,2,3; **1 Cor.** 7:37, 9:4,5,6,12(x2),18, 11:10; **2 Cor.** 13:10; **Eph.** 1:21, 2:2; **Col.** 1:13, 2:10; **2 Thes.** 3:9; **Jud.** 1:25; **Rev.** 2:26, 6:8, 9:3(x2),10,19, 11:6(x2), 12:10, 13:4,5,7,12, 14:18, 16:19, 17:12, 18:1, 20:6) KJB or

“powers” (**Luk.** 12:11; **Rom.** 13:1(x2); **Eph.** 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1 KJB)

are those in leadership positions, of having:

“authority” (**Mat.** 7:29, 8:9, 21:23(x2),24,27; **Mar.** 1:22,27, 11:28(x2),29,33, 13:34; **Luk.** 4:36, 7:8, 9:1, 19:17, 20:2(x2),8,20; **Jhn.** 5:27; **Act.** 9:14, 26:10,12; **1 Cor.** 15:24; **2 Cor.** 10:8; **Rev.** 13:2 KJB), or

“authorities” (**1 Pet.** 3:22 KJB), or

having a “jurisdiction” (**Luk.** 23:7 KJB), as in a dominion to rule over, having the “liberty” (**1 Cor.** 8:9 KJB) or “right” (**Heb.** 13:10; **Rev.** 22:14 KJB) and even “strength” (**Rev.** 17:3 KJB) to choose to think and act.

Just as God (**Psa.** 62:11; **Jer.** 27:5; **Dan.** 2:37; **Mat.** 6:13, 22:29; **Act.** 1:7; **Jhn.** 19:11; **Jud.** 1:25 KJB) had given Jesus “power” (**Mic.** 3:8; **Hab.** 3:4; **Mat.** 9:8, 28:18; **Mar.** 2:10, 11:28-29,33; **Luk.** 4:32,36, 5:24, 20:2,8; **Jhn.** 5:27, 10:18, 17:2; **1 Cor.** 15:24; **Col.** 2:10; **1 Pet.** 3:22; **Rev.** 12:10 KJB), so too did God allow antichrist (Papal Rome) to receive “power” (**Ecc.** 4:1; **Dan.** 8:24; **Mic.** 2:1; **Hab.** 1:6,11; **Luk.** 4:6; **Rev.** 13:1-7 KJB) from the Devil (**Job** 1:12; **Ecc.** 8:4; **Act.** 26:18; **Eph.** 2:2, 6:12; **Col.** 1:13 KJB), the Dragon (**Rev.** 13:2 KJB), also Pagan Rome.

Just as Jesus gave His disciples “power” (**Mat.** 28:18-19; **Mar.** 3:15, 6:7, 13:34; **Luk.** 9:1, 10:19, 19:17; **Jhn.** 1:12; **Act.** 8:19; **1 Cor.** 8:9, 9:4,5,6,12,18; **2 Cor.** 10:8, 13:10; **2 Thes.** 3:9; **Rev.** 2:26, 11:3 KJB) even of the Holy Ghost / Spirit (**Luk.** 24:49; **Jhn.** 7:39, 20:22; **Act.** 1:8, 2:1-4,33,38, 8:15,19; **Rev.** 18:1 KJB), so too did antichrist (as king, **Ecc.** 8:4) give his disciples “authority”, & “power” (**Act.** 9:14, 26:10,12; **Rev.** 13:12,15, 17:12 KJB), of the unclean spirit of the devil (**Zec.** 13:2; **Mat.** 12:43; **Mar.** 1:23,26, 3:30, 5:2,8, 7:25; **Luk.** 4:33, 8:29, 9:42, 11:24; **Rev.** 18:2 KJB) or spirit of antichrist (**1 Jhn.** 4:3 KJB), even the “power of darkness” (**Luk.** 22:53; **Col.** 1:13 KJB).

Then the Antichrist (**Rev.** 13:1-2 KJB), just as it had received power, so too did the false prophet have “power” (**Rev.** 13:11-18 KJB) to do the things it does:

Revelation 13:12 KJB - And **he exerciseth all the power of the first beast before him**, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Revelation 13:13 KJB - And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 KJB - And deceiveth them that dwell on the earth by *the means of* **those miracles which he had power to do in the sight of the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Revelation 13:15 KJB - And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

As Jesus had “power” to give life, so too did the antichrist have counterfeit power (**Jhn. 17:2; Rev. 13:15 KJB**):

John 17:2 KJB - As **thou hast given him power over all flesh**, that **he should give eternal life to** as many as thou hast given him.

Revelation 13:15 KJB - And **he had power to give life unto the image of the beast**, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Both systems would be world-wide super (“over”) powers (**Rev. 13:7,12 KJB**), for they both seek to mimic the prophet (**Jhn. 6:14 KJB**) Christ Jesus (**Mat. 28:18 KJB**):

Matthew 28:18 KJB - And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth**.

Revelation 13:7 KJB - And it was given unto him to make war with the saints, and to overcome them: and **power was given him over all** kindreds, and tongues, and nations.

Revelation 13:12 KJB - And **he exerciseth all the power of the first beast before him**, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

As the whole world was following Jesus (**Jhn. 12:19 KJB**), so too did these authorities seek this as well, in thought (“wondered”, to wonder after, **Rev. 13:3,8 KJB**) & deed (“be at his steps”, to wander after, **Dan. 11:43 KJB**):

John 12:19 KJB - The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? **behold, the world is gone after him**.

Revelation 13:3 KJB - And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and **all the world wondered after the beast**.

Revelation 13:8 KJB - And **all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world**.

Daniel 11:43 KJB - But **he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt**: and the Libyans and the Ethiopians **shall be at his steps**.

As it is written, that behind these men, are devils,

Ephesians 6:12 KJB - For **we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

Each “potter” hath “power” over that which they mould (**Rom.** 6:16, 9:21 KJB).

“Power” is strength or ability to choose (**1 Cor.** 8:9, 9:4 KJB) or rule, and is related to “Authority” (see notes on **Rev.** 9:3 KJB).

“in their tails” and “tails” are that which is the last (end) portion on a body (**Deu.** 28:13,44 KJB) opposite the “head” (the ruler of the body, the “elder”, or Overseer, Bishop, Presbyter; “chief priests” (are head priests), **Mat.** 26:59; **Act.** 20:28-30 KJB), and the tail is also likened unto the small stick or ‘rush’ (**Isa.** 19:15; **Mal.** 4:1 KJB), or ‘firebrands’ (that which is burning with smoke and fire (**Amo.** 4:11; **Isa.** 50:10-11 KJB); see **Jdg.** 15:4; **Isa.** 7:4 KJB; which is one who ‘deceives’ **Pro.** 26:18-19 KJB); see **Isa.** 9:14-15; **Eze.** 28:18, and is as **Isaiah** says, any prophet (one who claims to speak for God or on God’s behalf) that teaches lies (**Jhn.** 8:44; **1 Kin.** 22:22-23; **2 Chr.** 18:21-22 KJB) in the place of truth.

Isaiah 9:15 KJB - **The ancient and honourable, he is the head;** and **the prophet that teacheth lies, he is the tail.**

Acts 20:28 KJB - Take heed therefore unto yourselves, and to **all the flock, over the which** the Holy Ghost hath made you **overseers**, to **feed the church** of God, which he hath purchased with his own blood.

Acts 20:29 KJB - For I know this, that after my departing shall **grievous wolves enter in among you, not sparing the flock.**

Acts 20:30 KJB - **Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**

Matthew 26:59 KJB - Now the chief priests, and elders, and all the council, sought **false witness against Jesus, to put him to death;**

Many false Christs, false prophets, false apostles & false witnesses indeed arose after Pentecost, just as it was in the Old Testament after Mt. Sinai and continued unto the present day, growing in “power” (**Psa.** 37:35 KJB) and spreading like an evil green bay tree (**Deu.** 19:18; **Psa.** 27:12; **Isa.** 9:15, 28:7; **Jer.** 14:14, 23:32, 28:15; **Lam.** 2:14; **Eze.** 21:23; **Zec.** 10:2; **Mat.** 7:15, 24:11,24; **Mar.** 13:22; **Act.** 13:6, 20:28-30; **2 Cor.** 11:13-15; **2 Pet.** 2:1,16; **1 Jhn.** 2:18, 4:1; **Rev.** 2:2, 16:13, 19:20, 20:10 KJB).

Psalms 37:35 KJB - I have seen **the wicked in great power, and spreading himself like a green bay tree.**

The phrase “for their tails were like unto serpents” speaks to an apostate priesthood, a corrupt religion claiming to serve God, but inwardly serving the devil, of which the “serpent” is a symbol of (**Mat.** 3:7, 12:34, 23:33; **Luk.** 3:7 KJB).

Matthew 3:7 KJB - But when he saw many of the **Pharisees and Sadducees** come to his baptism, he said unto them, O **generation of vipers**, who hath warned you to flee from the wrath to come?

Matthew 12:34 KJB - O **generation of vipers**, how can **ye, being evil, speak good things?** for **out of the abundance of the heart the mouth speaketh.**

Matthew 23:33 KJB - **Ye serpents, ye generation of vipers**, how can ye escape the damnation of hell?

Luke 3:7 KJB - Then said he to the multitude that came forth to be baptized of him, O **generation of vipers**, who hath warned you to flee from the wrath to come?

Serpents are wise / cunning, but they do “hurt” (**Mat. 10:16 KJB**), and Christians were not to “hurt” as these religionists do:

Matthew 10:16 KJB - Behold, I send you forth as sheep in the midst **of wolves**: be ye therefore wise **as serpents**, and harmless as doves.

The word “serpent” is a symbol of the devil (**Gen. 3:1,13; Jhn. 8:44; 2 Cor. 11:3; 1 Jhn. 2:22; Rev. 12:9 KJB**, see also **Rev. 12:14-15, 20:2 KJB**), the first liar:

Genesis 3:1 KJB - Now **the serpent was more subtil than any beast of the field** which the LORD God had made. And he said unto the woman, **Yea, hath God said**, Ye shall not eat of every tree of the garden?

Genesis 3:13 KJB - And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, **The serpent beguiled** me, and I did eat.

2 Corinthians 11:3 KJB - But I fear, lest by any means, as **the serpent beguiled** Eve through **his subtilty**, so your minds should be **corrupted from the simplicity that is in Christ.**

John 8:44 KJB - Ye are of *your* father **the devil, and the lusts of your father ye will do.** He was a **murderer** from the beginning, and **abode not in the truth, because there is no truth in him.** When **he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

1 John 2:22 KJB - **Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.**

Revelation 12:9 KJB - And **the great dragon** was cast out, **that old serpent, called the Devil, and Satan, which deceiveth the whole world:** he was cast out into the earth, and his angels were cast out with him.

The word “serpent” is also a symbol of the Babylonians (**Deu. 32:24; Jer. 8:17, 46:20-22 KJB**), and they had images of dragons, serpents, “Mušhuššu”, “Marduk” and “Tiamat” all over their buildings:

Deuteronomy 32:24 KJB - *They shall be burnt* with hunger, and **devoured** with burning heat, and with **bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.**

Jeremiah 8:17 KJB - For, behold, **I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you,** saith the LORD.

Jeremiah 46:20 KJB - Egypt *is like* a very fair heifer, but **destruction cometh; it cometh out of the north.**

Jeremiah 46:21 KJB - Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

Jeremiah 46:22 KJB - **The voice thereof shall go like a serpent;** for **they shall march with an army,** and come against her with axes, as hewers of wood.

The word “serpent” was also a symbol of the apostate tribe of Dan (**Gen.** 49:17 KJB, which is why “Dan” is not listed in **Rev.** 7 KJB) or apostates and wicked leaders in general (**Isa.** 14:29 KJB):

Genesis 49:17 KJB - **Dan shall be a serpent** by the way, **an adder** in the path, **that biteth** the horse heels, so that his rider shall fall backward.

Isaiah 14:29 KJB - Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for **out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.**

Through the lies and false doctrines (teachings, their ‘wine’) of these counterfeit systems, and their illegal joining of church and state, many are poisoned and dying spiritually (**Deu.** 32:33; **Psa.** 58:4, 140:3; **Pro.** 23:27-33 KJB):

Deuteronomy 32:33 KJB - **Their wine is the poison of dragons,** and **the cruel venom of asps.**

Psalms 58:4 KJB - **Their poison is like the poison of a serpent:** *they are* **like the deaf adder that stoppeth her ear;** (See also **Zec.** 7:11; **Mat.** 13:15; **Act.** 7:57, 28:27 KJB)

Psalms 140:3 KJB - **They have sharpened their tongues like a serpent;** **adders’ poison is under their lips.** Selah.

Proverbs 23:27 KJB - For **a whore** *is* a **deep ditch;** and a **strange woman** *is* a **narrow pit.**

Proverbs 23:28 KJB - **She also lieth in wait** *as for* a prey, and **increaseth the transgressors among men.**

Proverbs 23:29 KJB - **Who hath woe?** who hath **sorrow?** who hath **contentions?** who hath **babbling?** who hath **wounds without cause?** who hath redness of eyes?

Proverbs 23:30 KJB - **They that tarry long at the wine;** they that go to seek mixed wine.

Proverbs 23:31 KJB - **Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.**

Proverbs 23:32 KJB - **At the last it biteth like a serpent,** and **stingeth like an adder.**

Proverbs 23:33 KJB - **Thine eyes shall behold strange women, and thine heart shall utter perverse things.**

These “serpents” feed on dust / death, rather than on Christ Jesus, the true bread from heaven (**Psa.** 22:15; **Mic.** 7:17 KJB):

Psalms 22:15 KJB - My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into **the dust of death**.

Micah 7:17 KJB - **They shall lick the dust like a serpent**, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

The lies of these pretended Christs (antichrist, vicarius christi) and false prophets (False prophet) cannot poison, or actually hurt, those who have the truth and the love of the truth (the “seal of God” in their foreheads) (**Mar.** 16:18; **Luk.** 10:19 KJB), but the falsehoods, will injure unto the second death all else:

Mark 16:18 KJB - **They shall take up serpents**; and if they **drink any deadly thing**, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke 10:19 KJB - Behold, I give unto you power to tread on **serpents and scorpions, and over all the power of the enemy**: and nothing shall by any means **hurt** you.

Since they are likened unto “serpents”, it is a false and unclean, unholy spirit of antichrist that they have, but even this being “all the power of the enemy” (**Luk.** 10:19 KJB), cannot overcome the true Holy Ghost / Spirit (**Mat.** 7:7-12; **Luk.** 11:9-13 KJB):

Matthew 7:7 KJB - Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Matthew 7:8 KJB - For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Matthew 7:9 KJB - Or what man is there of you, whom if his son ask bread, will he give him **a stone**?

Matthew 7:10 KJB - Or if he ask a fish, will he give him **a serpent**?

Matthew 7:11 KJB - If ye then, **being evil**, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matthew 7:12 KJB - Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Luke 11:9 KJB - And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Luke 11:10 KJB - For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Luke 11:11 KJB - If a son shall ask bread of any of you that is a father, will he give him **a stone**? or if *he ask* a fish, will he for a fish give him **a serpent**?

Luke 11:12 KJB - Or if he shall ask an egg, will he offer him **a scorpion**?

Luke 11:13 KJB - If ye then, **being evil**, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

The “serpent” is a symbol of sin (**Jhn. 3:14; 2 Cor. 5:21** KJB):

John 3:14 KJB - And **as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

2 Corinthians 5:21 KJB - For **he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him.

It is evil to bear false witness as these professed religionists do (**Exo. 20:16, 23:1,7; Deu. 5:20, 19:16,18; Job 36:4; Psa. 27:12, 35:11, 119:104,128, 120:3; Pro. 6:19, 11:1, 12:17, 14:5, 17:4, 19:5,9, 20:23, 21:28, 25:14,18; Jer. 14:14, 23:32, 37:14; Lam. 2:14; Eze. 21:23; Zec. 8:17, 10:2; Mal. 3:5; Mat. 7:15, 15:19, 19:18, 24:11,24, 26:59-60; Mar. 10:19; 13:22, 14:56-57; Luk. 6:26, 18:20, 19:8; Act. 6:13, 13:6; Rom. 13:9; 2 Cor. 11:13,26; Gal. 2:4; 2 Tim. 3:3; Tit. 2:3; 2 Pet. 2:1; 1 Jhn. 4:1; Rev. 16:13, 19:20, 20:10** KJB), yet their origins are in the mystery of iniquity, from out of the pit (**Psa. 27:12, 35:11** KJB) and so they sow discord among brethren (**Pro. 6:19** KJB), and boasted themselves of being somebody (messiahs; like **Act. 5:36-37** KJB), or prophets when they had no such gift from God (**Pro. 25:14; Rev. 2:20** KJB), and yet those without the seal of God, loved wickedness, and hated righteousness, and so readily gave heed to lying lips (**Pro. 17:4** KJB), and were injured, even unto the second death (**Rev. 2:11** KJB) which will meet them in the time to come, by those spiritual weapons and false doctrines and practices (**Pro. 23:32, 25:18** KJB).

Proverbs 25:14 KJB - Whoso boasteth himself of **a false gift** *is like* clouds and wind without rain.

Revelation 2:20 KJB - Notwithstanding I have a few things against thee, because thou sufferest **that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.**

It is by such lies (fake gospel = fake news), that many are “hurt” (**Psa. 38:12; Jer. 7:6** KJB):

Psalms 38:12 KJB - They also that **seek after my life lay snares for me**: and **they that seek my hurt speak mischievous things**, and **imagine deceits all the day long**.

Jeremiah 7:6 KJB - *If ye* **oppress** not the stranger, the fatherless, and the widow, and **shed** not **innocent blood** in this place, neither **walk after other gods to your hurt**:

1 John 2:4 KJB - He that saith, **I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

The symbolism of “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk”:

“And the rest of the men” - There are three parts of mankind (**Isa. 19:24** KJB):

[1] [North - Babylon] - **Revelation 9** (two phases; (5th) & (6th))

[2] [Center - Israel / Judah] - **Revelation 10**

[3] [South - Egypt] - **Revelation 11**

The King of Egypt (King South; secular humanism, atheism; **Rev.** 11:8 KJB) will eventually be defeated, as the OT type shows, and only the “residue” (remnant; **Eze.** 36:3-5 KJB) of “land of Egypt” (**Dan.** 11:42 KJB; the vast populous of earth who live by worldliness, hedonism, etc., and even these will be convinced by the deceptions of the devil at the end when he appears with fallen angels in the sight of all mankind; **Rev.** 16:14 KJB) will remain along with the Northern Kingdom and its King, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS” (**Rev.** 17:5 KJB; Papacy (**Rev.** 13:1-10 KJB), Apostate Protestantism (**Rev.** 13:11-18 KJB)), and the Remnant of spiritual Israel (**Rev.** 7:3-8, 12:17, 14:6-7, 12 KJB). See notes on **Rev.** 9:18 KJB.

Jeremiah 8:3 KJB - And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

Jeremiah 15:9 KJB - She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

Ezekiel 36:3 KJB - Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

Ezekiel 36:4 KJB - Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

Ezekiel 36:5 KJB - Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

“which were not killed” - Since this is the time period of the 6th trumpet, which is a time of mercy still, as opposed to the time which is just after in the 7th Trumpet when God’s wrath (**Job** 14:13 KJB; 7 last plagues) is poured out without mixture of mercy (**Jos.** 6:1-5; **Rev.** 10:5-7, 11, 11:15, 18, 14:10, 15:1, 7-8, 16:1-21, 17:16-17, 18:1-24, 19:11-21 KJB), not all men (**Eph.** 2:3 KJB) repented at experiencing these events when they had opportunity (**Ecc.** 3:1-8; **Isa.** 55:6; **Jhn.** 9:4 KJB (the hours of the 7th Millennium, the Great Sabbath with God, 1,000 years begins on earth, evening (dark) portion), but will be left to their own selves during the time when the Temple in Heaven is closed and mercy (Jesus) no longer pleads before the Father (**Lev.** 16:17; **1 Kin.** 8:10-11; **2 Chr.** 5:13-14; **Rev.** 8:5, 15:8 KJB).

Ephesians 2:3 KJB - Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Isaiah 55:6 KJB - Seek ye the LORD while he may be found, call ye upon him while he is near:

John 9:4 KJB - I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Leviticus 16:17 KJB - And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

1 Kings 8:10 KJB - And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

1 Kings 8:11 KJB - So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

2 Chronicles 5:13 KJB - It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

2 Chronicles 5:14 KJB - So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Revelation 15:8 KJB - And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

“by these plagues” - Each of the 3 “woe” Trumpets (5th, 6th, 7th), are as “plagues” (**Rev.** 9:20, 11:6 KJB). Compare the 10 plagues of Egypt which are divided by 3 (on all, **Exo.** 7:14-24, 8:1-19 KJB) and 7 (only on Egyptians, **Exo.** 8:22, **Exo.** 8:20-32, 9:1-35, 10:1-29, 11:1-10, 12:1-51 KJB), with the 3 Woes of **Revelation** (**Rev.** 8:13-11:19 KJB) and the 7 Last Plagues (**Rev.** 11:15,18, 15:1,6,7,8, 16:1, 17:1, 21:9 KJB).

“yet repented not of the works of their hands” - This is to serve anything other than God first (**Deu.** 4:28, 27:15, 31:29; **1 Kin.** 16:7; **2 Kin.** 19:18, 22:17; **2 Chr.** 32:19, 34:25; **Psa.** 115:4, 135:15; **Isa.** 2:8, 37:19; **Jer.** 1:6, 10:3,9, 25:6-7,14, 32:30, 44:8; **Hos.** 14:3; **Mic.** 5:13; **Hag.** 2:14; **Act.** 7:41 KJB), even the wickedness in their hearts unrepented of (**Psa.** 58:2 KJB), by which they are snared and taken in at their end (**Psa.** 9:16, 28:4; **Lam.** 3:64 KJB). As for instance, Nebuchadnezzar was sent warning through the prophetic dreams (**Dan.** 2 & 4 KJB), just as the world received them by **Revelation** (**Rev.** 1:1 KJB), but yet did not repent of the “works of his hands” (**Dan.** 4:30 KJB) and had to be cut down to the stump that he would be saved.

A “root” is that part of the “tree” which is generally “in the earth” (**Dan.** 4:15,23 KJB), and “beneath” (**Job** 18:16; **Amo.** 2:9 KJB) or “under” (**Eze.** 17:6 KJB) the soil, or “spreadeth out ... by the river” (**Jer.** 17:8 KJB), often “wrapped about the heap ... the place of stones” (**Job** 8:17 KJB).

Any “tree” which was “cut down”, by “the axe” which is “laid unto the root of the trees” (**Mat.** 3:10; **Luk.** 3:9 KJB) or “plucked up by the roots” (**Psa.** 52:5; **Dan.** 7:8; **Jud.** 1:12 KJB), it is “twice dead” (**Jud.** 1:12 KJB), having no hope, it is even as the “second death” (**Rev.** 2:10, 20:6,14, 21:8 KJB).

As it is written, if a “tree” is cut down, yet not to the root, but just to the Stump with roots left intact in the earth, it still has hope, “For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.” (**Job 14:7 KJB**).

King Nebuchadnezzar [II] of [Neo] Babylon, was “purge[d]” (pruned; **Jhn. 15:2 KJB**) in such a way (**Dan. 4:15,23,26 KJB**), and was delivered from destruction, and shall be in the Kingdom of Heaven (**Dan. 4:1-3,36,37 KJB**).

Daniel 4:30 KJB - The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

However, though Nebuchadnezzar was ultimately saved (**Dan. 4:1-3,34-37, 5:19-21 KJB**), his grandson, Belshazzar, was lost, having rejected the opportunity to learn and was forever lost (**Dan. 5:22-31 KJB**) when Cyrus (type of Christ came from the east with his immortals, dried up the river and took Babylon).

Building up the kingdom of “self” (“I will”; **Isa. 14:13-14 KJB**), rather than seeking first the “kingdom of God” (“thy will be done”) (**Mat. 6:33 KJB**) is vanity (**Ecc. 2:11 KJB**; beginning in nothing (**Gen. 1:2 KJB**), existing / being as nothing, ending in nothing, for from nothing, without God, is nothing), for it will all come to nothing even though it looked / appeared to be something, even as it was in the days of Noah / Noe and Lot. They seek to cover themselves in their own “sparks” (**Isa. 50:11 KJB**), in their own self-righteousness (self-law, either rejecting God’s law altogether, or adding to or taking away from God’s law, making one’s own to exist by; **Isa. 9:5, 59:6, 64:6 KJB**, “garments rolled in blood”, “filthy rags”).

Matthew 6:33 KJB - But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Ecclesiastes 2:11 KJB - Then **I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit,** and *there was* no profit under the sun.

Deuteronomy 4:28 KJB - And there **ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.**

Deuteronomy 27:15 KJB - **Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman,** and putteth *it* in a secret place. And all the people shall answer and say, Amen.

Deuteronomy 31:29 KJB - For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and **evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.**

1 Kings 16:7 KJB - And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for **all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands,** in being like the house of Jeroboam; and because he killed him.

2 Kings 19:18 KJB - And **have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone:** therefore they have destroyed them.

2 Kings 22:17 KJB - Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

2 Chronicles 32:19 KJB - And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

2 Chronicles 34:25 KJB - Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

Isaiah 2:8 KJB - Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

Isaiah 37:19 KJB - And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Jeremiah 1:16 KJB - And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Jeremiah 10:3 KJB - For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

Jeremiah 10:9 KJB - Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

Jeremiah 25:6 KJB - And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

Jeremiah 25:7 KJB - Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

Jeremiah 25:14 KJB - For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

Jeremiah 32:30 KJB - For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

Jeremiah 44:18 KJB - But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

Lamentations 3:64 KJB - Render unto them a recompence, O LORD, according to the work of their hands.

Psalms 9:16 KJB - The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

Psalms 28:4 KJB - Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

Psalms 58:2 KJB - Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

Psalms 115:4 KJB - Their idols are silver and gold, the work of men's hands.

Psalms 135:15 KJB - The idols of the heathen are silver and gold, the work of men's hands.

Hosea 14:3 KJB - Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

Micah 5:13 KJB - Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

Haggai 2:14 KJB - Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there *is* unclean.

Acts 7:41 KJB - And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

Isaiah 9:5 KJB - For every battle of the warrior *is* with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

Isaiah 50:11 KJB - Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Isaiah 59:6 KJB - Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

Isaiah 64:6 KJB - But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

They made an “image to the beast”, the “works of their own hands” (Act. 7:41; Rev. 13:14,15, 14:9,11, 15:2, 16:2, 19:20, 20:4 KJB), just as the Israelites of old had with the help of apostate Aaron (Exo. 32:4,8,19,20,24,35; Deu. 9:16,21; Neh. 9:18; Psalms 106:19 KJB), as was also later done at Bethel and Dan (Israel, apostate Northern Kingdom; 2 Kings 10:29; Hosea 8:5,6, 10:5, 13:2 KJB).

They did not trust in God, the true Creator (Gen. 1:1, 14:19,22; Exo. 20:11, 31:17; Deu. 10:14; 1 Chr. 29:11; Neh. 9:6; Psalms 146:6, 119:142; Isa. 37:16; Jer. 32:17; Mat. 11:25; Luk. 10:21; Act. 4:24, 14:15, 17:24; Rev. 10:6, 14:7 KJB), by faith (Rom. 3:22; Gal. 2:16,22; Rev. 14:12 KJB), and ended up uniting with the state (kings of the earth), instead of married to Christ (2 Cor. 11:2 KJB), and because the “MOTHER” (Rev. 17:1-2,5 KJB), united in “fornication” with “the kings of the earth”, a ‘child of the papacy’ was born, a church - state law (kingdom), a National Sunday Law (Eze. 8:16; Pro. 24:21; Dan. 7:25 KJB).

God had wanted them (**Isa.** 19:25 KJB) to be the work of His hands (**Job** 14:15; **Isa.** 60:21 KJB), that they might rejoice in Him (**Psa.** 92:4 KJB), but they were molded by another potter (**Isa.** 45:9-11; **Jer.** 18:4; **Lam.** 4:2; **Rom.** 6:16, 9:21-23 KJB), and thus the “woe” upon them.

Job 14:15 KJB - Thou shalt call, and I will answer thee: **thou wilt have a desire to the work of thine hands.**

Psalms 92:4 KJB - For thou, LORD, hast **made me glad through thy work: I will triumph in the works of thy hands.**

Isaiah 19:25 KJB - Whom the LORD of hosts shall bless, saying, Blessed be **Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.**

Isaiah 45:9 KJB - Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, **What makest thou? or thy work, He hath no hands?**

Isaiah 45:10 KJB - Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

Isaiah 45:11 KJB - Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and **concerning the work of my hands** command ye me.

Isaiah 60:21 KJB - **Thy people also shall be all righteous:** they shall inherit the land for ever, the branch of my planting, **the work of my hands,** that I may be glorified.

Jeremiah 18:4 KJB - And **the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.**

Lamentations 4:2 KJB - The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, **the work of the hands of the potter!**

Romans 6:16 KJB - Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;** whether of sin unto death, or of **obedience unto righteousness?**

Romans 9:21 KJB - Hath not **the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?**

Romans 9:22 KJB - *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering **the vessels of wrath** fitted to destruction:

Romans 9:23 KJB - And that he might make known the riches of his glory on **the vessels of mercy, which he had afore prepared unto glory,**

“that they should not worship devils,” - the word “devil” means “slanderer, accuser, traducer, one who falsely witnesses”. The “devils” are fallen (apostate) angels (**Lev.** 17:7; **2 Chr.** 11:15; **Mat.** 7:22, 9:33,34(x2), 10:8, 11:18, 12:24(x2),27,28; **Mar.** 1:34(x2),39, 3:15,22(x2), 6:13, 7:26,29,30, 9:38, 16:9,17; **Luk.** 4:33,35,41, 7:33, 8:2,27,30,33,35,38, 9:1,42,49, 10:17, 11:14(x2),15(x2),18,19,20, 13:32; **Jhn.** 7:20, 8:48,49,52, 10:20,21; **1 Cor.** 10:20(x2),21(x2); **1 Tim.** 4:1; **Jam.** 2:19; **Rev.** 9:20 KJB), but even Judas was called a “devil” (**Jhn.** 6:70 KJB), and Peter spoke by “satan” (**Mat.** 16:23; **Mar.** 8:33 KJB):

Matthew 16:23 KJB - But he turned, and said unto **Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.**

Mark 8:33 KJB - But when he had turned about and looked on his disciples, he rebuked **Peter**, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.**

John 6:70 KJB - Jesus answered them, Have not I chosen you twelve, and **one of you is a devil?**

The foretold change of the solemnity from the 7th day to that of the first [day] of the week, is proclaimed aloud in the books of **Daniel & Revelation**, as well as in typology (as already seen). In **Revelation** 14, repeating the message of the “remnant” (**Rev.** 10:1-11, 12:17 KJB), there is heard the testimony of the 3 Angels Messages (**Rev.** 14:6-12 KJB):

Revelation 14:6 KJB - And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

(“angel” = “messengers of God”, **Pro.** 13:17, 25:13; **Isa.** 42:19, 44:26; **Mal.** 2:7, 3:1; **Mat.** 11:10; **Mar.** 1:2; **Luk.** 7:27; **2 Cor.** 8:23; **Php.** 2:25 KJB. See the connection also at **Rev.** 1:20, 10:6-6,11 KJB)

Revelation 14:7 KJB - Saying with a loud voice, **Fear God**, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**

Ecclesiastes 12:13 KJB - Let us hear the conclusion of the whole matter: **Fear God**, and **keep his commandments: for this is the whole duty of man** (Hebrew = “HaAdam”, the mankind; See also **Rev.** 14:12 KJB).

Ecclesiastes 12:14 KJB - For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Exodus 20:11 KJB - For *in* six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Isaiah 66:23 KJB - And it shall come to pass, *that* from one new moon to another, and **from one sabbath to another**, shall **all flesh** come to **worship** before me, saith the LORD.

Revelation 14:8 KJB - And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

See connection in **Deu.** 32:31-33; **Psa.** 36:12; **Pro.** 4:17, 20:1, 31:4-6; **Isa.** 5:11-12,22, 28:1,7, 29:9-11; **Jer.** 50:1-51:64; **Hos.** 14:1; **Rev.** 17:2-6, 18:1-8 KJB

Revelation 14:9 KJB - And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

See connection at **Rev.** 13:1-10 for “beast”, **Rev.** 13:11-18 for “image”; **Exo.** 13:16; **Deu.** 6:8, 11:18; **Jer.** 3:3 for “forehead”, “frontlets” for thinking; **Ecc.** 9:10 KJB for “hand” = actions.

Revelation 14:10 KJB - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

“wrath of God” = the 7 Last plagues, see **Job** 14:13; **Rev.** 11:18, 15:1,6-8, 16:1-21 KJB.

Revelation 14:11 KJB - And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 14:12 KJB - Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

See **Jhn.** 14:15; **Exo.** 20:6; **Luk.** 4:14-21; **Rom.** 3:22; **Psa.** 119:172 KJB.

- <https://archive.org/details/three-angels-quick-image>

Yet many wanted the “power” that the devil would give them for worshipping him (**Mat.** 4:8-10; **Luk.** 4:5-8; **Rev.** 13:2,4 KJB), and did not desire the “power” / “strength” (**Rom.** 5:6; **Rev.** 12:10 KJB), from Jesus Christ (**1 Cor.** 1:24, 2:5 KJB), to overcome all things (**Jhn.** 16:33; **1 Jhn.** 2:13-14, 5:4-5; **Rev.** 2:7,11,17,26, 3:5,12,21, 15:2, 21:7 KJB):

Matthew 4:8 KJB - Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Matthew 4:9 KJB - And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Matthew 4:10 KJB - Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Luke 4:5 KJB - And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

Luke 4:6 KJB - And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Luke 4:7 KJB - If thou therefore wilt worship me, all shall be thine.

Luke 4:8 KJB - And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

“and idols of gold, and silver, and brass, and stone, and of wood:” - All the kingdom of the devil (**Dan.** 2:1-45, 3:1-30; **Deu.** 29:17; **Psa.** 115:4, 135:15; **Isa.** 2:20, 31:7; **Dan.** 5:4,23; **Hos.** 8:4 KJB), and the love of money, selfishness (**1 Tim.** 6:10; **Jam.** 5:3 KJB), loving to lie, talebear and have strife (**Pro.** 26:20-21 KJB):

Deuteronomy 29:17 KJB - And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

Psalms 115:4 KJB - Their idols *are* silver and gold, the work of men's hands.

Psalms 135:15 KJB - The idols of the heathen *are* silver and gold, the work of men's hands.

Proverbs 26:20 KJB - Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

Proverbs 26:21 KJB - *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

Isaiah 2:20 KJB - In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;

Isaiah 31:7 KJB - For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

Daniel 5:4 KJB - They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Daniel 5:23 KJB - But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

Hosea 8:4 KJB - They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

1 Timothy 6:10 KJB - For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

James 5:3 KJB - Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

They loved such things, but not the real “gold” (of faith and love, God’s law, righteousness, etc., see notes on **Rev.** 9:7 KJB) and “silver” (wisdom of God; **Pro.** 2:4, 3:10,14, 8:10,19, 10:20, 16:16, 25:11 KJB (they loved the wisdom of men more than the wisdom of God); the word of God; **Psa.** 12:6, 119:72 KJB; and the refined people of God; **Psa.** 66:10, 105:37; **Pro.** 17:3, 27:21 KJB, but they loved to worship other men (dross silver; **Pro.** 25:4, 26:23; **Jer.** 6:30 KJB)), and “brass” (corruption; **Jer.** 6:28 KJB, but their character should have been polished to reflect God’s glory as a mirror), and “iron” (hard of heart, unmerciful, but should have loved the Iron Rod of Christ’s rule in their life (**Rev.** 2:27, 12:5, 19:15 KJB)), and “stone” (no life in heart, hard heart, and rejected the true Rock, Jesus Christ (**Deu.** 32:31 KJB)) and “wood” (to be consumed, non-permanent, for they did not concern themselves with the ‘wood’ of the “tree” (Cross)):

Psalms 12:6 KJB - **The words of the LORD** *are* pure words: **as silver** tried in a furnace of earth, purified seven times.

Psalms 66:10 KJB - For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Psalms 105:37 KJB - He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

Psalms 119:72 KJB - The law of thy mouth is better unto me than thousands of gold and silver.

Proverbs 2:4 KJB - If thou seekest her [Wisdom] as silver, and searchest for her as *for* hid treasures;

Isaiah 60:17 KJB - For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Jeremiah 6:28 KJB - They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

Jeremiah 7:18 KJB - The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Habakkuk 2:19 KJB - Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and there is no breath at all in the midst of it.

“which neither can see, nor hear, nor walk:” - For they that make idols of anything, are like unto them (**Psa.** 115:8, 135:18 KJB), unable to “see” (being “blind” (**Rev.** 3:17-18 KJB), unable to perceive and know God; **Isa.** 30:21, 32:3; **Mat.** 5:8; **Jhn.** 6:46 KJB), “hear” (they have seared their conscience from the entreaties of the Holy Ghost / Spirit; **Psa.** 15:6; **1 Tim.** 4:2 KJB), or “walk” by their own choices to continue in sin (unable to follow Christ Jesus, no strength of legs to follow until they accept their strength, Jesus Christ; **Deu.** 29:4; **Psa.** 115:7; **Isa.** 6:10, 29:10, 40:31, 42:24; **Jer.** 5:21, 6:16; **Eze.** 12:2; **Zec.** 7:11-12; **Mat.** 9:2,5, 13:15; **Mar.** 2:5,9, 8:18; **Luk.** 5:23; **Jhn.** 5:7; **Act.** 4:9,18, 28:27; **Rom.** 11:8; **2 Cor.** 5:7 KJB).

For an example, the Pharisees became as their idols of self which said, “(Touch not [**Gen.** 3:3 KJB; “... neither shall ye touch it, lest ye die ...” (adding to God’s word); also **Mar.** 10:13; **Luk.** 18:15 KJB, disciples said for the children to touch not Jesus]; taste not [**1 Tim.** 4:3 KJB; abstain from meats (foods)]; handle not [**Psa.** 115:7 KJB; idols have hands, but “handle not”, see **2 Thes.** 3:10 KJB for those who refused to work, so be not like them, vss. 4,8, see **Luk.** 24:39 KJB, Jesus said, “handle me”];” (**Col.** 2:21 KJB).

Deuteronomy 29:4 KJB - Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Psalms 115:6 KJB - They have ears, but they hear not: noses have they, but they smell not:

Psalms 115:7 KJB - They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

Psalms 115:8 KJB - They that make them are like unto them; *so is* every one that trusteth in them.

Psalms 135:18 KJB - They that make them are like unto them; *so is* every one that trusteth in them.

Isaiah 6:10 KJB - Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah 29:10 KJB - For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Isaiah 30:21 KJB - And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Isaiah 32:3 KJB - And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Isaiah 40:31 KJB - But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, *and* not be weary; and they shall walk, and not faint.

Isaiah 42:24 KJB - Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

Jeremiah 5:21 KJB - Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

Jeremiah 6:16 KJB - Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Ezekiel 12:2 KJB - Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

Zechariah 7:11 KJB - But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

Zechariah 7:12 KJB - Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

Matthew 5:8 KJB - Blessed *are* the pure in heart: for they shall see God.

Matthew 13:15 KJB - For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Mark 8:18 KJB - Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Luke 5:23 KJB - Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

John 6:46 KJB - Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Acts 4:9 KJB - If we this day be examined of the good deed done to the impotent man, by what means **he is made whole**;

Acts 14:8 KJB - And there sat a certain man at Lystra, **impotent in his feet**, being a cripple from his mother's womb, **who never had walked**:

Acts 28:27 KJB - For **the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.**

Romans 11:8 KJB - (According as it is written, **God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;**) unto this day.

2 Corinthians 5:7 KJB - (For **we walk by faith, not by sight**.)

1 Timothy 4:2 KJB - **Speaking lies in hypocrisy**; having their conscience seared with a hot iron;

Revelation 3:17 KJB - Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that **thou art wretched, and miserable, and poor, and blind, and naked**:

Revelation 3:18 KJB - I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and **anoint thine eyes with eyesalve, that thou mayest see.**

When the “blind” refuse to see, and the “deaf” refuse to hear, they can only fall into the ditch (**Mat. 15:14; Luk. 6:39; Pro. 22:14, 23:27; Rev. 17:1,4-5; Dan. 7:8,20; Jer. 3:3** KJB).

Jeremiah 3:3 KJB - Therefore **the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead**, thou refusedst to be ashamed.

The symbolism of “Neither repented they of their murders, ... their sorceries, ... fornication, ... their thefts”:

~

MURDERS, SORCERIES, FORNICATION, THEFTS: Works of the flesh, Carnal Desire									
Rev. 9:21 parallels in language Jer. 7:9; Hos. 4:1-2, 6:9; Mal. 3:5; Mat. 15:19, 19:18; Mar. 7:21-23 & Rev. 21:8, 22:15 KJB:									
Revelation 9:21 KJB - Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.									
Rev. 9:21	Jer. 7:9	Hos. 4:1-2	Hos. 6:9	Mal. 3:5	Mat. 15:19	Mat. 19:18	Mar. 7:21-23	Rev. 21:8	Rev. 22:15
murders	murder	killing	priests murder	-----	murders	no murder	murders	murderers	murderers
sorceries	-----	-----	-----	sorcerers	-----	-----	-----	sorcerers	sorcerers
fornication	commit adultery	committing adultery	they commit lewdness	adulterers	adulteries, fornications	not commit adultery	adulteries, fornications	whore-mongers	whore-mongers
thefts	steal	stealing	as troops of robbers wait for a man	those that oppress the hireling in his wages	thefts	not steal	thefts	-----	-----
-----	swear falsely	lying	-----	false swearers	false witness, blasphemies	not bear false witness	deceit	idolators, and all liars	idolators, whosoever loveth and maketh a lie

They are the “works of the flesh”, and not of the Holy Spirit of God (**Rom. 1:18-32; Gal. 5:19-21 KJB**):

Romans 1:18 KJB - For **the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;**

Romans 1:19 KJB - Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

Romans 1:20 KJB - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Romans 1:21 KJB - Because that, when they knew God, they glorified *him* not as God, neither were thankful; but **became vain in their imaginations, and their foolish heart was darkened.**

Romans 1:22 KJB - Professing themselves to be wise, they became fools,

Romans 1:23 KJB - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Romans 1:24 KJB - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Romans 1:25 KJB - **Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator,** who is blessed for ever. Amen.

Romans 1:26 KJB - For this cause God gave them up unto **vile affections**: for even their women did change the natural use into that which is against nature:

Romans 1:27 KJB - And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Romans 1:28 KJB - And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Romans 1:29 KJB - **Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,**

Romans 1:30 KJB - **Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,**

Romans 1:31 KJB - **Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:**

Romans 1:32 KJB - Who knowing the judgment of God, that **they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**

Galatians 5:19 KJB - Now **the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,**

Galatians 5:20 KJB - **Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,**

Galatians 5:21 KJB - **Envyings, murders, drunkenness, revellings, and such like:** of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

All these things (transgressions of God's law (1 Jhn. 3:4 KJB) of Ten Commandments (Exo. 20:1-17; Deu. 5:6-21 KJB), which is Love transcribed; Lev. 19:17-18; Deu. 6:5 KJB) come through 'covetousness' (Exo. 20:17 KJB), and because they love not God, nor desire a knowledge of Him (Hos. 4:1 KJB), they can have no love for their fellow man(kind) (1 Jhn. 3:14, 4:20 KJB), and so commit these acts, which originated with their thoughts (just as it was in the days of Tower of Babel; Gen. 6:5, 11:6; Psalms 10:4, 56:5; Pro. 12:5; Isa. 55:7, 59:7, 65:2; Jer. 4:14, 6:19, 17:9; Mic. 4:12; Mat. 15:19; Mar. 7:21; Jam. 2:4 KJB) and drawn out by satan, and are "liars" (1 Jhn. 2:4, 4:20; Rev. 21:8 KJB).

1 John 2:4 KJB - He that saith, **I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

1 John 3:14 KJB - We know that we have passed from death unto life, because we love the brethren. **He that loveth not his brother abideth in death.**

1 John 4:20 KJB - **If a man say, I love God, and hateth his brother, he is a liar:** for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"murders" - naturally kill, spiritually, by being slothful (Pro. 21:25 KJB), or assassinate character by bearing false witness, which takes the name of the LORD in vain, saying one represents God, but do not live like God does; Jhn. 16:2 KJB, and so they will kill any whose lives reflect the glory of God, so that their own lives are not manifested in a true light (Job 24:14; Psalms 10:8, 95:6; Isa. 1:21; Dan. 11:44; Mat. 21:38, 23:34, 24:9, 26:4; Mar. 12:7; Luk. 20:14; Jhn. 8:37, 10:10; Act. 7:52, 9:23-24, 21:31, 35:15, 25:3, 26:21; Rev. 6:11, 12:17, 13:15 KJB):

Job 24:14 KJB - **The murderer rising with the light killeth the poor and needy, and in the night is as a thief.**

Psalms 10:8 KJB - He sitteth in the lurking places of the villages: **in the secret places doth he murder the innocent:** his eyes are privily set against the poor.

Psalms 94:6 KJB - **They slay the widow and the stranger, and murder the fatherless.**

Proverbs 21:25 KJB - **The desire of the slothful killeth him;** for his hands refuse to labour.

Isaiah 1:21 KJB - How is the faithful **city become an harlot!** it was full of judgment; righteousness lodged in it; but **now murderers.**

Daniel 11:44 KJB - But tidings out of the east and out of the north shall trouble him: therefore **he shall go forth with great fury to destroy, and utterly to make away many.**

Matthew 21:38 KJB - But when the husbandmen saw the son, they said among themselves, **This is the heir; come, let us kill him, and let us seize on his inheritance.**

Matthew 23:34 KJB - Wherefore, behold, I send unto you prophets, and wise men, and scribes: and **some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:**

Matthew 24:9 KJB - Then shall **they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**

Matthew 26:4 KJB - And **consulted** that they might take Jesus **by subtilty, and kill him.**

Mark 12:7 KJB - But those husbandmen said among themselves, **This is the heir; come, let us kill him, and the inheritance shall be ours.**

Luke 20:14 KJB - But when the husbandmen saw him, **they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.**

John 8:37 KJB - I know that ye are Abraham's seed; but **ye seek to kill me, because my word hath no place in you.**

John 8:44 KJB - **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

John 10:10 KJB - **The thief cometh not, but for to steal, and to kill, and to destroy:** I am come that they might have life, and that they might have *it* more abundantly.

John 16:2 KJB - **They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.**

Acts 7:52 KJB - Which of the prophets have not **your fathers persecuted?** and **they have slain them** which shewed before of the coming of the Just One; of whom **ye have been now the betrayers and murderers:**

Acts 9:23 KJB - And after that many days were fulfilled, **the Jews took counsel to kill him:**

Acts 9:24 KJB - But their laying await was known of Saul. And **they watched the gates day and night to kill him.**

Acts 21:31 KJB - And as **they went about to kill him,** tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Acts 23:15 KJB - Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, **are ready to kill him.**

Acts 25:3 KJB - And desired favour against him, that he would send for him to Jerusalem, **laying wait in the way to kill him.**

Acts 26:21 KJB - For these causes the Jews caught me in the temple, and **went about to kill me.**

1 John 3:15 KJB - **Whosoever hateth his brother is a murderer:** and ye know that **no murderer hath eternal life abiding in him.**

Revelation 6:11 KJB - And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, **that should be killed as they were,** should be fulfilled.

Revelation 12:17 KJB - And the dragon was wroth with the woman, and **went to make war with the remnant of her seed,** which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 13:15 KJB - And he had power to give life unto the image of the beast, that the image of the beast should both speak, and **cause that as many as would not worship the image of the beast should be killed.**

The Wrath of God (7 last plagues) is coming because they do not repent (**Mat. 22:7 KJB**):

Matthew 22:7 KJB - But when the king heard *thereof*, he was wroth: and he sent forth his armies, and **destroyed those murderers, and burned up their city.**

Because they murder, they shall be killed (**Mat. 26:52; Rev. 13:10 KJB**):

Matthew 26:52 KJB - Then said Jesus unto him, Put up again thy sword into his place: for **all they that take the sword shall perish with the sword.**

Revelation 13:10 KJB - **He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.** Here is the patience and the faith of the saints.

These false churches through wresting (**Psa. 56:5; 2 Pet. 3:16 KJB**) the word of God, in combination with the beasts (kingdoms) of the earth use the sword of the state (**Rom. 13:4 KJB**) to kill / murder the innocent (sheep):

Psalms 56:5 KJB - **Every day they wrest my words:** all their thoughts *are* against me for evil.

2 Peter 3:16 KJB - As also **in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

“sorceries” - pharmakeia; natural (counterfeit miracles as both Roman Catholicism and Apostate Protestantism claim; **2 Thes. 2:9; Rev. 13:13-14, 16:14, 18:23, 19:20 KJB**), spiritual and medical (drugs which alter the mind, like alcohol, narcotics, depressants, stimulants, etc.)

Isaiah 47:9 KJB - But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection **for the multitude of thy sorceries, and for the great abundance of thine enchantments.**

Isaiah 47:12 KJB - Stand now **with thine enchantments, and with the multitude of thy sorceries,** wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

Acts 8:9 KJB - But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

Acts 8:10 KJB - To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Acts 8:11 KJB - And to him they had regard, because that of long time he had bewitched them with sorceries.

2 Thessalonians 2:9 KJB - *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

Revelation 13:13 KJB - And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 KJB - And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Revelation 16:14 KJB - For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Revelation 18:23 KJB - And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Revelation 19:20 KJB - And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

The real “wonders” (Isa. 8:18 KJB) are the people of God, whom God delivers. Their life, because of God, is the miracle, the sign of Jonah (Mat. 12:39, 16:4; Luk. 2:34, 11:29-30 KJB).

Isaiah 8:18 KJB - Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

The devil tries to counterfeit this “miracle” of transformation of life, but it is all sorcery (2 Cor. 11:13-15 KJB), a deception (having a form of godliness but denying the power thereof; 2 Tim. 3:5 KJB):

2 Corinthians 11:13 KJB - For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

2 Corinthians 11:14 KJB - And no marvel; for Satan himself is transformed into an angel of light.

2 Corinthians 11:15 KJB - Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2 Timothy 3:5 KJB - Having a form of godliness, but denying the power thereof: from such turn away.

“fornication” - sexual union outside of marriage, in the natural (**Mat.** 5:32, 19:9; **1 Cor.** 5:1, 6:18, 7:2 KJB), & union of church / state in the spiritual (**Isa.** 23:17; **Eze.** 16:26,29 KJB), also idolatry (**2 Chr.** 21:11; **Rev.** 2:14,21 KJB) & infidelity to Jesus:

Church Abuses - <https://archive.org/details/vatican-crimes-against-children-documented-list>

2 Chronicles 21:11 KJB - Moreover **he made high places in the mountains of Judah**, and **caused the inhabitants of Jerusalem to commit fornication**, and compelled Judah thereto.

Isaiah 23:17 KJB - And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to **her hire**, and **shall commit fornication with all the kingdoms of the world upon the face of the earth**.

Ezekiel 16:26 KJB - **Thou hast also committed fornication with the Egyptians thy neighbours**, great of flesh; and hast **increased thy whoredoms**, to provoke me to anger.

Ezekiel 16:29 KJB - Thou hast moreover **multiplied thy fornication in the land of Canaan unto Chaldea**; and yet thou wast not satisfied herewith.

Matthew 5:32 KJB - But I say unto you, That whosoever shall **put away his wife, saving for the cause of fornication, causeth her to commit adultery**; and **whosoever shall marry her that is divorced committeth adultery**.

Matthew 19:9 KJB - And I say unto you, **Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery**; and **whoso marrieth her which is put away doth commit adultery**.

John 8:41 KJB - **Ye do the deeds of your father**. Then said they to him, We be not **born of fornication**; we have one Father, *even* God.

1 Corinthians 5:1 KJB - **It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife**.

1 Corinthians 6:18 KJB - **Flee fornication**. Every sin that a man doeth is without the body; but **he that committeth fornication sinneth against his own body**.

1 Corinthians 7:2 KJB - Nevertheless, to **avoid fornication**, let every man have his own wife, and let every woman have her own husband.

Revelation 2:14 KJB - But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, **who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication**.

Revelation 2:21 KJB - And **I gave her space to repent of her fornication**; and she repented not.

As a church, God's people are to be married to Him (**Isa.** 62:5 KJB), and yet, many have gone into His neighbour's (satan) wife (GREAT WHORE):

Isaiah 62:5 KJB - For as a young man marrieth a virgin, so shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Through their “fornication” (GREAT WHORE & Kings of the Earth; **Rev.** 17 KJB), they produce the ‘child of the papacy’, a Church / State amalgamation, a National Sunday Law (**Mar.** 7:9,13; **Col.** 2:8 KJB):

Mark 7:9 KJB - And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mark 7:13 KJB - Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Colossians 2:8 KJB - Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

“thefts” - stealing in natural (money, items, people; **Jam.** 5:1-9 KJB) and spiritual (stole people away from God through deceit; **Mal.** 3:7-10 KJB, for the true riches are the redeemed; **Mat.** 19:21 KJB), and having robbed the poor (**Pro.** 22:22 KJB) and turned aside judgment (**Isa.** 10:2 KJB), for the GREAT WHORE teaches theft by saying that there are other ways (like ‘Mary’, etc.) than Jesus Christ (**Pro.** 9:13-18; **Jhn.** 10:1,8 KJB), they rob God of the love and righteousness (**Psa.** 119:61; **Eze.** 33:15; **Mat.** 21:13; **Mar.** 11:17; **Luk.** 19:46 KJB) due unto Him:

Psalms 119:61 KJB - The bands of the wicked have robbed me: but I have not forgotten thy law.

Proverbs 9:13 KJB - A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

Proverbs 9:14 KJB - For she sitteth at the door of her house, on a seat in the high places of the city,

Proverbs 9:15 KJB - To call passengers who go right on their ways:

Proverbs 9:16 KJB - Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

Proverbs 9:17 KJB - Stolen waters are sweet, and bread *eaten* in secret is pleasant.

Proverbs 9:18 KJB - But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Proverbs 22:22 KJB - Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

Isaiah 10:2 KJB - To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

Ezekiel 33:15 KJB - If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

Malachi 3:7 KJB - Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Malachi 3:8 KJB - **Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.**

Malachi 3:9 KJB - **Ye are cursed with a curse: for ye have robbed me, even this whole nation.**

Malachi 3:10 KJB - **Bring ye all the tithes into the storehouse,** that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

Matthew 19:21 KJB - Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven:** and come *and* follow me.

Mark 11:17 KJB - And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of **prayer**? but **ye have made it a den of thieves.** (See also **Mat.** 21:13; **Luk.** 19:46 KJB)

John 10:1 KJB - Verily, verily, I say unto you, **He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.**

John 10:8 KJB - **All that ever came before me are thieves and robbers:** but the sheep did not hear them.

James 5:1 KJB - Go to now, ye rich men, weep and howl for your miseries that shall come upon *you.*

James 5:2 KJB - Your riches are corrupted, and your garments are motheaten.

James 5:3 KJB - Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. **Ye have heaped treasure together for the last days.**

James 5:4 KJB - Behold, the hire of the labourers who have reaped down your fields, **which is of you kept back by fraud,** crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

James 5:5 KJB - Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

James 5:6 KJB - Ye have condemned *and* killed the just; *and* he doth not resist you.

James 5:7 KJB - Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

James 5:8 KJB - Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

James 5:9 KJB - **Grudge not one against another,** brethren, lest ye be condemned: behold, the judge standeth before the door.

All who do such, deny their LORD (**Pro.** 30:9; **Isa.** 1:23 KJB), for it means by such action that they claim that God was not enough for them, and that God did not provide what was needed for them (as Eve took of the fruit; **Gen.** 3:6 KJB, for she believed the lie of the devil, that God had not given her everything she needed / required):

Proverbs 30:9 KJB - **Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.**

Isaiah 1:23 KJB - **Thy princes are rebellious, and companions of thieves:** every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

God says that we should not steal (**Eph.** 4:28 KJB), and yet these continue to steal the words of God from their neighbours so that others cannot know the way of salvation (**Jer.** 23:30 KJB):

Ephesians 4:28 KJB - **Let him that stole steal no more:** but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Jeremiah 23:30 KJB - Therefore, behold, **I am against the prophets, saith the LORD, that steal my words every one from his neighbour.**

All who rob God of His glory (**1 Cor.** 10:31; **Rev.** 14:6-7,12 KJB), and deny the life in them of His Son, shall not inherit the Kingdom (**1 Cor.** 6:10 KJB):

1 Chronicles 16:28 KJB - **Give unto the LORD,** ye kindreds of the people, **give unto the LORD glory and strength.**

1 Chronicles 16:29 KJB - **Give unto the LORD the glory due unto his name:** bring an offering, and come before him: worship the LORD in the beauty of holiness.

Psalms 29:1 KJB - A Psalm of David. **Give unto the LORD,** O ye mighty, **give unto the LORD glory and strength.**

Psalms 29:2 KJB - **Give unto the LORD the glory due unto his name;** worship the LORD in the beauty of holiness.

Psalms 96:7 KJB - **Give unto the LORD,** O ye kindreds of the people, **give unto the LORD glory and strength.**

Psalms 96:8 KJB - **Give unto the LORD the glory due unto his name:** bring an offering, and come into his courts.

Psalms 115:1 KJB - Not unto us, **O LORD,** not unto us, but **unto thy name give glory, for thy mercy, and for thy truth's sake.**

Isaiah 42:12 KJB - Let them **give glory unto the LORD,** and declare his praise in the islands.

Isaiah 48:11 KJB - For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and **I will not give my glory unto another.**

Malachi 2:2 KJB - If ye will not hear, and if ye will not lay *it* to heart, **to give glory unto my name, saith the LORD of hosts**, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

1 Corinthians 6:10 KJB - **Nor thieves**, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God**.

The glory we return to God, is the living of the resurrected / recreated anew life by faith of Jesus (Jhn. 2:11, 11:40 KJB):

John 2:11 KJB - This beginning of miracles did Jesus in Cana of Galilee, and **manifested forth his glory**; and **his disciples believed on him**.

John 11:40 KJB - Jesus saith unto her, Said I not unto thee, that, **if thou wouldest believe, thou shouldest see the glory of God**?

Isaiah 26:19 KJB - **Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust**: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

Revelation 12:11 KJB - And **they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death**.

Philippians 2:8 KJB - And being found in fashion **as a man, he humbled himself, and became obedient unto death, even the death of the cross**.

Philippians 4:13 KJB - **I can do all things through Christ which strengtheneth me**.

Revelation 21:7 KJB - **He that overcometh shall inherit all things**; and I will be his God, and he shall be my son.

Thus ends the details of **Rev. 9** KJB in regards spiritual Babylon (North), but is not the end of the 6th Trumpet, for that study will continue in other details in regards the interlude of spiritual Israel (Center, **Rev. 10** KJB) and the events of Spiritual Egypt (South, **Rev. 11** KJB), ending in **Rev. 11:14** KJB.

Revelation 11:14 KJB - The second woe is past; *and*, behold, the third woe cometh quickly.

SPECIAL SECTION, on some false doctrines that are commonly taught, and made aright.

The subjects of the human flesh nature of Jesus Christ (**Rom. 8:3** KJB, &c.), and the 7th day the Sabbath of the LORD God (**Gen. 2:1-3**; **Exo. 20:8-11** KJB, &c.), have already been addressed previously in some fashion, so they will not be written about here, yet there are still some very important subjects to be considered, such as the common error and deception on the state of the dead (**Gen. 2:17, 3:4** KJB) and the terrible doctrine of 'eternal torment', as well as the teaching on the Godhead, of the Father, Son and Holy Ghost / Spirit (**1 Jhn. 5:7** KJB).

Lies of the antichristian (MOTHER) system and the false prophet (harlot daughters):

Immortal Soul / Spirit theology, or the "Not surely die" doctrine:

Genesis 3:4 KJB - And the serpent said unto the woman, Ye shall not surely die:

Roman Catholic Online Encyclopedia; “S”, “Soul”:

“... is the doctrine of spirituality. ... Dualism ... Plato ... Platonic Dualism ...” - <http://www.newadvent.org/cathen/14153a.htm>

Roman Catholic Online Encyclopedia; “I”; “Immortality”:

“... For positive evidence, however, that the soul will continue after death in the possession of a conscious life, we must appeal to teleology and the consideration of the character of the universe as a whole. ...” - <http://www.newadvent.org/cathen/07687a.htm>

Adam Clarke’s [Methodist] Commentary on Genesis 25:8:

“... the immortal spirit or soul of man ...” - <https://www.studylight.org/commentary/genesis/25-8.html>

Matthew Henry’s [Non-Conformist] Commentary on Genesis 1:26-28:

“... The soul is a spirit, an intelligent immortal spirit ...” - <https://www.studylight.org/commentary/genesis/1-26.html>

Albert Barnes [Presbyterian] Commentary on Job 7:17:

“... Man is of importance. He has an immortal soul ...” - <https://www.studylight.org/commentary/job/7-17.html>

John Gill’s [Baptist] Commentary on Genesis 2:7:

“... soul ... immaterial and immortal ...” - <https://www.studylight.org/commentary/genesis/2-7.html>

In the face of the words and traditions of mankind and the devil, God clearly said in His word:

QUESTION: WAS MANKIND (ADAM) CREATED WITH AN IMMORTAL “SOUL”, OR WAS MANKIND (ADAM) CREATED AS A “LIVING SOUL” FROM SOMETHING?

[A.] Genesis 2:7 KJB - And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (See also 1 Cor. 15:45; Act. 17:25; Job 12:10 KJB)

[1.] “the dust of the ground” + [2.] “the breath of life (of God)” “breathed into his nostrils” = [3.] “man became a living soul”.

[B.] Genesis 18:27 KJB - And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

[C.] Job 4:19 KJB - How much less *in* them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

[D.] Job 27:3 KJB - All the while my breath is in me, and the spirit of God is in my nostrils;

[E.] James 2:26 KJB - For as the body without the spirit is dead, so faith without works is dead also.

QUESTION: WHAT IS A SOUL (LIVING or DEAD)?

A “soul” (H5315, G5590; Lev. 22:11; Heb. 4:12 KJB) is a “life” (Gen. 9:5; Mat. 6:25; Luk. 9:56; Act. 15:26, 27:10; 1 Jhn. 3:16; Rev. 12:11 KJB, &c.), “person/s” (Gen. 14:21; Num. 5:6 KJB, &c.), “creature” (Gen. 1:21,24; Lev. 11:46 KJB, &c.), or “beast” (Lev. 24:18 KJB). It can also be defined as a “being”.

QUESTION: IF MANKIND (ADAM), WHEN ALIVE, IS A “LIVING SOUL”, ARE “BEASTS” THAT ARE ALIVE ALSO “LIVING SOULS”?

Numbers 31:28 KJB - And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

See also Joshua 6, 10 & 11, in every instance where it is written that Joshua destroyed “all the souls that were therein” (Jos. 6:21, 10:28,30,32,35,37,39-40, 11:11 KJB) it included both “persons” (mankind) and “beeves”, “asses”, “sheep”, &c of the “beasts” that were in those cities.

QUESTION: CAN A “LIVING SOUL” DIE AND BECOME A “DEAD” SOUL, HAVING NO LIFE ANYMORE?

Yes, see “dead”: Lev. 19:28, 21:1, 22:4; Num. 5:2, 6:11, 9:6-7 (2),10 KJB. If the “dust of the ground” from which any “living soul” is “formed” is destroyed or damaged beyond sustaining life, or if the “breath of life (of God)” is taken back by God, that “living soul” becomes a dead soul (person, creature, beast, being):

[A.] Ezekiel 18:4 KJB - Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[B.] Ezekiel 18:20 KJB - The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

[C.] James 5:20 KJB - Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

[D.] Revelation 16:3 KJB - And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

QUESTION: IS THERE ANY DIFFERENCE BETWEEN MANKIND AND BEAST IN DEATH?

[A.] Genesis 2:17 KJB - But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

[B.] Genesis 3:19 KJB - In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (for Catholics, see ‘Ash Wednesday’, “Remember you are dust, and to dust you shall return.”)

[C.] Ecclesiastes 3:19 KJB - For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

Ecclesiastes 3:20 KJB - All go unto one place; all are of the dust, and all turn to dust again.

QUESTION: ARE MANKIND (“LIVING SOULS”) WHICH ARE ALIVE, “MORTAL” OR “IMMORTAL”?

Job 4:17 KJB - Shall mortal man be more just than God? shall a man be more pure than his maker? (See also Rom. 6:12, 8:11; 1 Cor. 15:53-54; 2 Cor. 4:11 KJB)

QUESTION: IF MANKIND HAS LIFE CONDITIONALLY, WHERE DID THE TEACHING OF “IMMORTAL SOUL / SPIRIT” COME FROM?

[A.] Genesis 3:4 KJB - And the serpent said unto the woman, Ye shall not surely die:

[B.] Revelation 12:9 KJB - And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (See also Rev. 20:2 KJB)

[C.] Leviticus 20:27 KJB - A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

[D.] 1 Chronicles 10:13 KJB - So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it:

[E.] 1 Timothy 4:1 KJB - Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

[F.] Revelation 16:14 KJB - For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

QUESTION: IS THERE ANYONE IN THE BIBLE WHO HAS IMMORTALITY, OR IS INHERENTLY IMMORTAL?

1 Timothy 6:15 KJB - Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

1 Timothy 6:16 KJB - Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

QUESTION: WHAT HAPPENS WHEN A “LIVING SOUL” DIES?

They return to the dust of the earth from which they came, and it is as if they “sleep” (lying down) in the grave, until their respective resurrection.

[A.] Ecclesiastes 9:5 KJB - For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Ecclesiastes 9:6 KJB - Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

[B.] Ecclesiastes 9:10 KJB - Whatsoever thy hand findeth to do, do *it* with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

[C.] Ecclesiastes 12:7 KJB - Then shall the dust return to the earth as it was; and the spirit ["breath of life (of God)"] shall return unto God who gave it.

[D.] Psalms 90:3 KJB - Thou turnest man to destruction [H1793; crushed to dust]; and sayest, Return, ye children of men.

[E.] Psalms 146:4 KJB - His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

[F.] Psalms 104:29 KJB - Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Psalms 104:30 KJB - Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

[G.] Job 7:21 KJB - And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

[H.] Job 14:5 KJB - Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

Job 14:6 KJB - Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

Job 14:7 KJB - For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Job 14:8 KJB - Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Job 14:9 KJB - *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

Job 14:10 KJB - But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

Job 14:11 KJB - *As* the waters fail from the sea, and the flood decayeth and drieth up:

Job 14:12 KJB - So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. (See "heaven": Mat. 24:35; Mar. 13:31; Luk. 21:33; 2 Pet. 3:10; Isa. 34:4; Rev. 6:14 KJB.)

Job 14:13 KJB - O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! (See “wrath” = 7 last plagues; Rev. 15:1, 16:1,19 KJB)

Job 14:14 KJB - If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. (See 1 Cor. 15:50-58; Luk. 14:14 KJB)

Job 14:15 KJB - Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. (See “call”: 1 Thes. 4:16; Psa. 50:4; Isa. 25:8-9 KJB)

[I.] Job 14:21 KJB - His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

[J.] Job 17:13 KJB - If I wait, the grave is mine house: I have made my bed in the darkness.

Job 17:14 KJB - I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

Job 17:15 KJB - And where *is* now my hope? as for my hope, who shall see it?

Job 17:16 KJB - They shall go down to the bars of the pit, when our rest together is in the dust.

QUESTION: IS IT ONLY THE “BODY” THAT GOES TO THE GRAVE, OR IS IT THE WHOLE PERSON, THE DEAD SOUL?

[A.] Job 20:11 KJB - His bones are full of *the sin* of his youth, which shall lie down with him in the dust.

[B.] Job 34:14 KJB - If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

Job 34:15 KJB - All flesh shall perish together, and man shall turn again unto dust.

[C.] John 5:28 KJB - Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29 KJB - And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

QUESTION: DON'T WE GET TO KEEP THE “SPIRIT” IN DEATH?

Ecclesiastes 8:8 KJB - There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

QUESTION: DO THE DECEASED PRAY, PRAISE, SING, REJOICE OR MAKE ANY NOISE?

[A.] Psalms 115:17 KJB - The dead praise not the LORD, neither any that go down into silence.

[B.] Isaiah 38:18 KJB - For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

[C.] Isaiah 8:19 KJB - And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

QUESTION: ARE THE PATRIARCH'S, PROPHETS, APOSTLES & DISCIPLES WHO DIED "IN THE LORD" IN HEAVEN NOW?

[A.] John 8:53 KJB - Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

[B.] Hebrews 11:35 KJB - Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Hebrews 11:39 KJB - And these all, having obtained a good report through faith, received not the promise:

Hebrews 11:40 KJB - God having provided some better thing for us, that they without us should not be made perfect.

[C.] Acts 2:29 KJB - Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:34 KJB - For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Acts 13:36 KJB - For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

[D.] Acts 7:59 KJB - And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. ("spirit" is Stephen's last breath, his prayer)

Acts 7:60 KJB - And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 8:2 KJB - And devout men carried Stephen to his burial, and made great lamentation over him.

QUESTION: WHAT DID PEOPLE DO TO JESUS WHEN HE TAUGHT THIS DOCTRINE OF THE 'SLEEPING' SOUL?

Matthew 9:24 KJB - He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. (See also Mar. 5:40; Luk. 8:53 KJB)

QUESTION: DID THE DISCIPLES & APOSTLES CONTINUE IN THIS DOCTRINE?

Acts 2:42 KJB - And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

QUESTION: DIDN'T JESUS SAY THAT GOD WAS THE "GOD OF THE LIVING" AND NOT THE DEAD, DOESN'T THAT MEAN THAT THEY ARE ALIVE IN HEAVEN?

No, Jesus was referring to the resurrection ("as touching the dead, that they rise", "they which shall be accounted worthy to obtain that world, and the resurrection from the dead", "that the dead are raised", "for all live unto him"; Mat. 22:28-33; Mar. 12:23-27; Luk. 20:33-39 KJB), in that those who are dead in the first death, sleep in the grave, until their resurrection, for they haven't suffered the second death (Rev. 2:11, 20:6,14, 21:8; Jud. 1:12; 2 Cor. 1:10 KJB), from which there is no return, or resurrection, or life (spiritually & physically).

Matthew 22:28 KJB - Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Matthew 22:29 KJB - Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matthew 22:30 KJB - For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matthew 22:31 KJB - But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Matthew 22:32 KJB - I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Matthew 22:33 KJB - And when the multitude heard *this*, they were astonished at his doctrine.

QUESTION: DIDN'T PAUL SAY THAT "TO BE ABSENT FROM THE BODY IS TO BE PRESENT WITH THE LORD", AND THAT MEANS, UPON DEATH WE IMMEDIATELY GO TO BE WITH JESUS IN HEAVEN?

No, there is no "is", but there is an "and", and so Paul actually said, "to be absent from the body, and to be present with the Lord", which means there is a space of time between death and being "with the Lord". It's like saying, I am going to the store "and" buying groceries. Time is involved. Notice Paul's timing that those who died in the Lord are to "be with" Him, not upon death, but in the resurrection at Jesus' coming as Job said:

[A.] 2 Corinthians 5:8 KJB - We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

[B.] 1 Thessalonians 4:13 KJB - But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (Jesus takes the resurrected and translated back "with him" to Heaven; Jhn. 14:1-4; Psa. 24:1-10 repeats.)

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain **unto the coming of the Lord shall not prevent them which are asleep.** (“prevent” means go before, or ahead of)

1 Thessalonians 4:16 KJB - For **the Lord himself shall descend from heaven with a shout,** with the voice of the archangel, and with the trump of God: **and the dead in Christ shall rise first:**

1 Thessalonians 4:17 KJB - **Then** we which are alive *and* remain shall be caught up **together with them** in the clouds, **to meet the Lord in the air: and so shall we ever be with the Lord.**

[C.] Colossians 3:3 KJB - For ye are dead, and **your life is hid with Christ in God.**

Colossians 3:4 KJB - **When Christ, who is our life, shall appear, then shall ye also appear with him in glory.**

QUESTION: DIDN'T KING SAUL SPEAK WITH THE DECEASED PROPHET “SAMUEL” THROUGH A WITCH AT ENDOR (1 Samuel 28 KJB)?

No. The “familiar spirit” wasn’t really the deceased prophet Samuel, as a “familiar spirit” is a “lying spirit” masquerading as the known deceased. It was the (or a) devil masquerading as “Samuel”. The “witch” divines “by” the “familiar spirit” (1 Sam. 28:7 KJB). Saul enquires of the “familiar spirit” and not God. Saul sees nothing, but takes the word of the (deceived) “witch” in what she claims to see by the “lying spirit”. The witch sees “elohiym” (‘gods’), not “nevi’im (prophets). The chapter explicitly starts by saying the actual prophet Samuel was dead, and buried in Ramah (in Canaan), as a warning. Since Saul grieved away the Holy Spirit, God was no longer talking to Saul by dreams, Urim & Thummim of the High Priest, and neither by prophets (of which Samuel once was in life; 1 Sam. 28:6 KJB). The passage says nothing of a resurrection, and there is no flesh and bones of any deceased raised to life. Saul left the safety of the land of Israel (Canaan) and travelled into enemy territory under disguise. That which the “familiar (taking on characteristics of someone we know) spirit” speaks a mixture of truth and lies (Ishbosheth, Saul’s son, didn’t die the next day (2 Sam. 2:8,10 KJB), and Saul later commits suicide, dying bereft of the Holy Ghost, and his head was severed from his body, which was later burned to bones, and finally buried in Benjamin, in Zelah in the sepulchre of Kish (2 Sam. 21:14 KJB), but Samuel was faithful in life, and buried in Ramah, while Saul wasn’t, so they weren’t together or “with” each other in death), and the devil is the father of lies (Jhn. 8:44; Rev. 16:14 KJB). Saul died for his sin of enquiring of the “familiar spirit” (1 Chr. 10:13 KJB). God never even appears to utilize witchcraft for communication, and outright condemned all who did practice it, even to death and loss of eternal life (Exo. 22:18; Lev. 19:31, 20:6,27; Deu. 18:10; 1 Sam. 15:23; Isa. 8:19, 29:4; Gal. 5:20 KJB).

[A.] Leviticus 19:31 KJB - **Regard not them that have familiar spirits,** neither seek after wizards, to be defiled by them: I *am* the LORD your God.

[B.] 1 Chronicles 10:13 KJB - So **Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;**

QUESTION: DIDN'T JESUS UPON HIS DEATH GO TO "HELL" AND PREACH TO THE "SPIRITS IN PRISON", OR DID HE GO IMMEDIATELY TO HEAVEN?

No, neither. Jesus died, and was placed into the sepulchre of Joseph of Arimathaea. The "spirits in prison" (1 Pet. 3:18-22 KJB), are those lost persons hearts / minds who grieved away the Holy Ghost (whom Jesus spake through), which spoke through Noah, while he was preaching when the Ark was being prepared (Gen. 6:1-8 KJB).

[A.] Job 21:32 KJB - Yet shall he be brought to the grave, and shall remain in the tomb.

[B.] Matthew 28:6 KJB - He is not here: for he is risen, as he said. Come, see the place where the Lord lay. (Note: Not merely Jesus' body.)

John 20:2 KJB - Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

[C.] John 20:17 KJB - Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

QUESTION: DON'T THE WICKED, UNREPENTANT, GO STRAIGHT TO HELL, WHERE THEY ARE BURNED AND TORTURED FOR EVER AND EVER, WHAT ABOUT THE RICH MAN AND LAZARUS OF LUKE 16:19-31?

No. The lesson on Hell / Hellfire ("Does a Loving & Just God really eternally torture people in Hellfire forever and ever?") will reveal what the Bible says on the subject of Hell, Hellfire, Lake of Fire, Torment, Eternal Punishment, Everlasting Fire and Luke 16's parable. God is long-suffering with the unrepentant, not eternally suffering the wicked to live. Jesus took the penalty for sin upon the cross of Calvary. Death, not eternal torment.

[A.] Romans 6:23 KJB - For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[B.] 1 Peter 3:18 KJB - For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

QUESTION: AREN'T WE IMMORTAL "SPIRIT BODIES" (NON-CORPOREAL ESSENCES, SHADES, GHOSTS) IN THE RESURRECTION?

No. A 'spirit-body' is a contradiction in terms (Luk. 24:39; Jhn. 3:6 KJB). In the resurrection, we will have real, tangible, glorified "spiritual" (subdued to the Holy Spirit) bodies of flesh and bones, just as Jesus has, even as the angels of Heaven have.

[A.] 1 Corinthians 15:44 KJB - It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

[B.] Luke 24:39 KJB - Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

[C.] Philippians 3:21 KJB - Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

QUESTION: ARE THERE ANY PERSONS OF MANKIND IN HEAVEN, AT ALL?

Yes, but they were either “translated” alive (not dead) and glorified, or resurrected (made alive) and glorified and taken up or ascended.

[1.] Enoch (translated alive & glorified; **Gen.** 5:24; **Heb.** 11:5 KJB),

[2.] Moses (resurrected & glorified; **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB),

[3.] Elijah (translated & glorified; **2 Kin.** 2:1-12 KJB),

[4.] ‘firstfruits’ around Jerusalem (resurrected & glorified; **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19 KJB; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15 KJB); compare **Psa.** 68:18 to **Eph.** 4:8-10 KJB; Compare **Lev.** 23:9-14; 15-22 KJB (Firstfruits) to **1 Cor.** 15:21-23 KJB. See also **Psa.** 24:1-10 (Triumphal Entry into New Jerusalem), with **Psa.** 98:1-3; **Col.** 2:15 KJB. See also **Act.** 1.), and

[5] Jesus Himself (resurrected, glorified & ascended; **Mat.** 28:6; **Mar.** 16:6; **Luk.** 24:6; **Rev.** 12:5 KJB, &c.). That’s it, for now.

QUESTION: DON’T CHRISTIANS HAVE ETERNAL LIFE RIGHT NOW?

[A.] 1 John 5:11 KJB - And this is the record, that God hath given to us eternal life, and this life is in his Son.

[B.] Daniel 12:2 KJB - And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

QUESTION: WHAT ABOUT THE THIEF ON THE CROSS, DIDN’T JESUS SAY TO HIM THAT HE WOULD BE WITH JESUS IN “PARADISE” THAT DAY WHEN THEY DIED?

No. Read the passage carefully, for the thief asked Jesus to “remember me when thou comest into thy kingdom”, which Jesus had not received yet (**Dan.** 2:44, 7:13-14,27; **Luk.** 19:12 KJB):

Luke 23:42 KJB - And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Luke 23:43 KJB - And Jesus said unto him, Verily I say unto thee, To day[,] shalt thou be with me in paradise.

Jesus, even three days after He had died (**Jhn.** 10:17; **Rev.** 1:18, 2:8 KJB; death is an enemy, not a friend, **1 Cor.** 15:26 KJB), and was buried (descended to “hell”, aka grave; **Psa.** 16:10; **Act.** 2:27; **Rom.** 10:7; **Eph.** 4:9-10 KJB), remained in the tomb (**Job** 21:32 KJB), where He lay (**Mat.** 28:6 KJB).

He was not yet resurrected (**Mat.** 27:63 KJB), and had not yet ascended to the Father, in “paradise” (**2 Cor.** 12:2,4; **Eph.** 4:9-10; **Rev.** 2:7 KJB); and didn’t even lead some of the captivity (dead) captive (resurrected) until then (**Psa.** 68:18; **Isa.** 26:19; **Psa.** 24:1-10; **1 Cor.** 15:20,23; **Lev.** 23:10-12; **Mat.** 27:52-53; **Jhn.** 14:2-4; **2 Tim.** 1:10 KJB):

John 20:17 KJB - **Jesus saith unto her, Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**

Jesus, after His ascension went to go receive a kingdom, but He has not yet received it (**Isa.** 61:10, 62:5; **Mat.** 19:28, 21:33, 25:14,31; **Mar.** 12:1; **Luk.** 20:9 KJB):

Luke 19:12 KJB - He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

The koine Greek has no punctuation, the English printed text is simply missing a comma, after the word “Today”, which was missed in the printing of the current edition (see the comma pattern: **Jhn.** 1:51, 3:3,5,11, 5:19,24,25, 6:26,32,47,53, 8:34,51,58, 10:1,7, 12:24, 13:16,20,21,38, 14:12, 16:20,23, 21:18; **Mat.** 5:18,26, 6:2,5,16, 8:10, 10:15,23,42, 13:17; Preserves **Words** – **Psa.** 12:6-7 KJB):

Luke 23:43 GNT TR - και ειπεν αυτω ο ιησους αμην λεγω σοι σημερον μετ εμου εση εν τω παραδεισω

Jesus was saying, “To day, if ye will hear his voice” (see **Psa.** 95:7 KJB; see also **Heb.** 3:7,15, 4:7 KJB), or ‘Believe me today, or I promise you today (now), in the resurrection to come of all those who believed, you will be with me (see **2 Cor.** 6:2; **1 Thes.** 4:17 KJB, “Then ... ever **be with** the Lord.”)’. A comma can make all the difference in the world:

(**EXAMPLE:**) “Let’s eat, Grandma!” vs. “Let’s eat Grandma!” or “A woman, without her, man is nothing.” vs. “A woman without her man, is nothing.”

Even the “creeds” of ‘Catholicism’ do not teach Jesus went to “Paradise” that day:

Thomas Aquinas “Summa Theologica”, Third Part, Question 52; Article 4, Reply To Objection 1 [and throughout, having both the Nihil Obstat and Imprimatur]:

“... Reply to Objection 1. When Christ descended into hell He delivered the saints who were there, not by leading them out at once from the confines of hell, but by enlightening them with the light of glory in hell itself. Nevertheless it was fitting that **His soul should abide in hell as long as His body remained in the tomb.** ...” -
<http://www.newadvent.org/summa/4052.htm#article4>

or we may see it from the “Creed of Aquileia”:

“... Descendit ad inferna; tertia die resurrexit a mortuis (**He descended to hell; on the third day he rose again from the dead**); Ascendit in cœlos; sedet ad dexteram Patris; (He ascended to the heavens; he sits at the right hand of the Father) ...”-
<http://www.newadvent.org/fathers/2711.htm>

or considering the “Apostles Creed”, it clearly states that Jesus was not “caught up to Heaven” until after the “third day”; “T” Apostles Creed:

“... (5) He descended into hell; the third day He rose again from the dead; (6) He ascended into Heaven, sitteth at the right hand of God the Father Almighty; ...” - <http://www.newadvent.org/cathen/01629a.htm>

or considering the “Nicene Creed”, it clearly says of Jesus that he:

“... suffered and was buried; and the third day rose again according to the Scriptures. And ascended into heaven ...” - <http://www.newadvent.org/cathen/11049a.htm>

or considering the “Athanasian Creed”, it clearly says of Jesus:

“... Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven ...” - <http://www.newadvent.org/cathen/02033b.htm>

USEFUL TEXTS:

[sleep, slept, asleep, sleepeth, sleepest] **Gen.** 2:21; **Deu.** 31:16; **2 Sam.** 7:12; **1 Kin.** 1:21, 2:10, 11:21,43, 14:20,31, 15:8,24, 16:6,28, 22:40,50; **2 Kin.** 8:24, 10:35, 13:9,13, 14:16,22,29, 15:7,22,38, 16:20, 20:21, 21:18, 24:6; **2 Chr.** 9:31, 12:16, 14:1, 16:13, 21:1, 26:2,23, 27:9, 28:27, 32:33, 33:20; **Job** 3:13, 7:21, 14:12; **Psa.** 13:3, 76:6; **Dan.** 12:2; **Mat.** 9:24, 27:52; **Mar.** 5:39; **Luk.** 8:52; **Jhn.** 11:11-13; **Act.** 7:60, 13:36; **1 Cor.** 15:6,18,20,51; **Eph.** 5:14; **1 Thes.** 4:13-15, 5:10; **2 Pet.** 3:4;

[awake / awaked / wake] **2 Kin.** 4:31; **Job** 14:12; **Psa.** 17:15; **Isa.** 26:19; **Dan.** 12:2; **Jhn.** 11:11-13; **Eph.** 5:14; **1 Thes.** 5:10;

[grave / bed] **Job** 17:13; **Psa.** 139:8; **Isa.** 57:2; **Eze.** 32:25; **Luk.** 17:34;

[fathers and prophets are dead] **Jhn.** 6:49,58, 8:52,53; **Act.** 2:29,34, 13:36; **Heb.** 11:4,13,16,40;

[knowing nothing] **Gen.** 27:4, 45:28; **Rth.** 1:17; **Job** 3:17-19, 7:8-10, 14:21, 21:32; **2 Kin.** 22:20; **2 Chr.** 34:28; **Psa.** 6:5, 28:1, 31:17, 88:4,10,11, 115:17, 143:7, 146:4; **Ecc.** 9:4,5,6,10; **Isa.** 14:11, 38:18;

[reserved] **2 Pet.** 2:9; **Jud.** 1:6; (see also **Mat.** 8:29 KJB);

[Jesus goes to prepare a place, so at 2nd Advent, He will raise us and receive us] **Jhn.** 14:2-3;

[grave[s], sepulchre[s], tomb[s], pit[s], hell [Hb: sheol; Gr: hades; grave]] **Gen.** 23:6, 35:20, 37:35, 44:29,31, 50:5; **Exo.** 14:11; **Num.** 16:30, 19:16,18; **Deu.** 34:6; **Jdg.** 8:32; **1 Sam.** 2:6, 10:2; **2 Sam.** 3:32, 4:10, 17:23, 19:37, 21:14, 22:6; **1 Kin.** 2:6,9, 13:22,30,31, 14:13; **2 Kin.** 9:28, 13:21, 21:26, 22:20, 23:6,16,17,30; **2 Chr.** 16:14, 21:20, 24:25, 28:27, 32:33, 34:4,28, 35:24; **Neh.** 2:3,5, 3:16; **Job** 3:17-19,22, 5:26, 7:8-10, 10:19, 11:8, 14:12-14,21, 17:1,13,16, 21:13,23-32, 24:19, 26:6, 30:24, 33:22; **Psa.** 5:9, 6:5, 18:5, 28:1, 30:3, 31:17, 35:7, 49:14,15, 55:15, 86:13, 88:3,4,5-12, 89:48, 94:13, 115:17, 116:3, 139:8, 141:7, 143:7; **Pro.** 1:12, 5:5, 7:27, 9:18, 15:11,24, 23:14, 27:20, 30:16; **Ecc.** 6:6, 9:10; **Son.** 8:6; **Isa.** 5:14, 14:9,11,15,19, 22:16, 28:15,18, 38:10,18, 53:9, 57:9, 65:4; **Jer.** 5:16, 8:1, 26:23, 20:17; **Eze.** 26:20, 31:15-17, 32:18,21-27, 37:12,13, 39:11; **Hos.** 13:14; **Amo.** 9:2; **Jon.** 2:2 [- figurative, typological]; **Nah.** 1:14;

[grave[s], sepulchre[s], tomb[s], pit[s], hell [Hb: sheol; Gr: hades; grave (continued)]] **Hab.** 2:5; **Mat.** 8:8, 11:23, 23:27,29, 27:52,53,60,61,64,66, 28:8; **Mar.** 5:2,3,5, 6:29, 15:46, 16:2,3,5,8; **Luk.** 8:27, 10:15, 11:47,48, 23:53,55, 24:1,2,9,12,22,24; **Jhn.** 5:28, 11:31,38, 12:17, 19:41,42, 20:1-4,6,8,11; **Act.** 2:29,34, 7:16, 13:29,36; **Rom.** 3:13; **1 Cor.** 15:55; **Rev.** 1:18, 11:9, 20:13,14;

[all that breathed died, no breath, breath nostrils] **Gen.** 2:7, 7:22; **Jos.** 10:40; **1 Kin.** 15:29, 17:17; **Job** 27:3; **Isa.** 2:22; **Jer.** 10:14, 51:17; **Lam.** 4:20; **Eze.** 37:8; **Hab.** 2:19;

[the ghost, last breath] **Gen.** 25:8,17, 35:29, 49:33; **Job** 3:11, 10:18, 11:20, 13:19, 14:10; **Jer.** 15:9; **Lam.** 1:19; **Mat.** 27:50; **Mar.** 15:37,39; **Luk.** 23:46; **Jhn.** 19:30; **Act.** 5:5,6,9,10, 12:23;

[slept with his fathers, sleep with] **Deu.** 31:16; **2 Sam.** 7:12; **1 Kin.** 1:21, 2:10, 11:21,43, 14:20,31, 15:8,24, 16:6,28, 22:40,50; **2 Kin.** 8:24, 10:35, 13:9,13, 14:16,22,29, 15:7,22,38, 16:20, 20:21, 21:18, 24:6; **2 Chr.** 9:31, 12:16, 14:1, 16:13, 21:1, 26:2,3, 27:9, 28:27, 32:33, 33:20; **Act.** 13:36;

[gathered unto, laid unto] **Gen.** 25:17, 35:29, 49:29,33; **Num.** 20:24,26, 27:13, 31:2; **Deu.** 32:40; **Jdg.** 2:10; **Act.** 13:36;

[no life without God / Jesus] **Jhn.** 6:53;

[no blood, no life] **Lev.** 17:14;

[life is the opposite of death] **Gen.** 43:8; **Deu.** 33:6; **Pro.** 12:28; **Php.** 1:21;

[life can be laid down] **Jhn.** 15:13;

[murderers do not have eternal life abiding in them] **1 Jhn.** 3:15;

[2nd-3rd Advent / Coming in Power and Glory] **Zec.** 14:1-7; **Dan.** 2:35,44,45, 7:14,22,27, 8:25, 12:1-3; **Mat.** 19:28, 24:30, 25:31; **Mar.** 13:26; **Luk.** 21:27; **1 Cor.** 15:43; **2 Thes.** 1:9;

[special resurrection] **Dan.** 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13;

[Righteous (NT) (beginning 1000 years)] **1 Sam.** 2:6; **Job** 14:12-14, 19:26; **Hos.** 13:14; **Mat.** 22:31; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:35,36; **Jhn.** 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 4:2, 17:31,32, 23:6, 24:15a,21; **Rom.** 6:5,8, 8:11; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Php.** 3:10,11; **Col.** 3:3; **1 Thes.** 4:16-17; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **Rev.** 20:5b,6 KJB

[Timing of the First Great Resurrection at the 2nd Advent of Jesus] **Col.** 3:3-4; **1 Thes.** 4:13-18; **Heb.** 11:40;

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Thessalonians 4:17 KJB - Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (Compare with **2 Cor.** 5:8 KJB, "... to be present with the Lord".)

Colossians 3:3 KJB - For ye are dead, and your life is hid with Christ in God.

Colossians 3:4 KJB - **When Christ**, *who is* our life, **shall appear**, **then shall ye also appear with him in glory**.

Hebrews 11:40 KJB - God having provided some better thing for us, that **they without us should not be made perfect**.

[[second great] resurrection [of the wicked, unjust, damnation, at the end / close of the 1000 years, when Christ Jesus and all of the Saints [then immortal] descend to Earth in New Jerusalem upon the Mount of Olives, and the Great White Throne Judgment takes place; Zec. 14; Rev. 20]] Jhn. 5:29b; Act. 17:31, 24:15b; Rev. 20:5a;

[resurrection of unjust / damnation takes place on earth] Rev. 20:5,7-15;

[2nd death - annihilation] Job 20:26,29, 31:2-3; Psalms 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2,28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; Proverbs 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; Eze. 18:4,20; Isaiah 13:9, 66:17,24; Nah. 1:10; Obadiah 1:16; Zeph. 1:2-3; Matthew 5:22,29,30, 10:28, 18:9, 23:15,33; Mark 9:43,45,47; Luke 12:5; John 3:16; Romans 6:23; 2 Thess. 1:9; Hebrews 6:8; James 1:15, 3:6; 2 Peter 3:10; Revelation 2:11, 20:6,9,14, 21:8;

[the serpent / devil / satan / dragon said, “Ye shall not surely die ...”] Gen. 3:4; and

[God said “Ye shall surely die ...”] Gen. 2:17, 27:4; Proverbs 19:16; Eze. 3:19, 18:4,20, 33:9; James 5:20; Revelation 16:3; and

[God strictly warned and forbade necromancy, communication with the ‘dead’, even spiritually, ‘old man of sin’] Exodus 22:18; Deuteronomy 18:9-12; Isaiah 8:19; Luke 24:5;

[Episode of Saul and the woman of Endor] 1 Samuel 28:7-25, 31:1-12; 2 Samuel 1:1-24; 1 Chronicles 10:1-13;

[Jesus is the resurrection and the life] John 11:25;

[man is mortal, mortality] Gen. 2:17; Job 4:17; Romans 6:12, 8:11; 1 Corinthians 15:53,54; 2 Corinthians 4:11, 5:4;

[dust, clay] Gen. 1:24,25, 2:7,19, 3:14,19, 18:27; Job 4:19, 7:21, 10:9, 13:12, 17:16, 20:11, 21:26, 30:19, 33:6, 34:15, 40:13; Psalms 22:15,29, 30:9, 103:14, 104:29; Ecclesiastes 3:20, 12:7; Isaiah 26:19, 29:16, 41:25, 45:9, 64:8; Jeremiah 18:4,6; Lamentations 4:2; Daniel 12:2; Malachi 4:3; John 9:6,11,14,15; Romans 9:21; 2 Corinthians 4:7; 2 Peter 2:6;

[God alone is inherently immortal] 1 Timothy 1:17, 6:14-16;

[God alone has inherent unborrowed life, original, eternal] John 1:4;

[mankind is created as “dust” + “breath of life” of God, neither of which we own, and is no different in that respect than the beasts, thus in the first death; returning to dust which we are, “breath of life” of God returns to God, for it is His, not ours] Gen. 2:7, 6:17; Job 34:14,15; Psalms 104:29; Ecclesiastes 8:8, 12:7; Act. 17:25;

[Jesus, Himself says that the first death = “sleepeth”] Mat. 9:24; Mark 5:39; Luke 8:52; John 11:11;

[God raises the dead] **Jhn.** 2:19, 6:39,44,54; **Act.** 26:8; **1 Cor.** 6:14; **2 Cor.** 4:14; **Heb.** 11:19;

[Cases of Translation (Taken alive without experiencing death) in Scripture to consider]

OT:

[01.] Enoch - **Gen.** 5:24; **Heb.** 11:5 KJB;

[02.] Elijah - **2 Kin.** 2:1-12 KJB;

NT:

[03.] Final Harvest - **1 Thes.** 4:15,17 KJB;

[Cases of Resurrections in Scripture to consider] **1 Sam.** 2:6; **Job** 14:12-14, 19:26; **Psa.** 16:10; **Hos.** 13:14; **Mat.** 22:23,28,30,31, 27:52,53; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:27,33,35,36; **Jhn.** 5:29, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 2:27,31, 4:2,33, 17:31,32, 23:6,8, 24:15,21; **Rom.** 1:4, 6:5,8; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Eph.** 1:20, 4:8; **Php.** 3:10,11; **Col.** 3:3; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **1 Pet.** 1:3, 3:21; **Rev.** 1:5,18, 20:5,6,13 KJB;

OT:

[01.] Moses by The Son of God (aka Jesus / Michael, the eternal uncreated and Highest Angel (Messenger) of the LORD (Father) - **Num.** 20:8-12, 27:13, 31:2; **Deu.** 4:21-22, 31:2,14,16, 32:51-52, 34:1-8; **1 Sam.** 2:6; **Mat.** 22:32; **Jhn.** 11:25-26; **Mat.** 17:1-12; **Mar.** 9:1-13; **Luk.** 9:27-36; **2 Pet.** 1:16; **Rom.** 5:14; **Jud.** 1:9 KJB;

[02.] Widow of Zarephath's Son by Elijah - **1 Kin.** 17:17-24; **Heb.** 11:35 KJB;

[03.] Shunamite Woman's Son by Elijah - **2 Kin.** 4:18-37; **Heb.** 11:35 KJB;

[04.] A man touching Elisha's bones - **2 Kin.** 13:20-21 KJB;

[05.] Valley of the Dry Bones (Raised Army) by Ezekiel (natural and spiritual applications; **1 Cor.** 15:46 KJB) - **Eze.** 37:1-14 KJB;

NT:

[06.] Widow of Nain's Son by Jesus - **Luk.** 7:11-17; **Heb.** 11:35 KJB;

[07.] Jairus' Daughter by Jesus - **Mat.** 9:18,19,23-26; **Mar.** 5:22-24,35-43; **Luk.** 8:41-42,49-56; **Heb.** 11:35 KJB;

[08.] Lazarus by Jesus - **Jhn.** 11:1-47; **Heb.** 11:35 KJB;

[09.] Jesus by the Father in Heaven, Himself (Jesus), and the Holy Ghost / Spirit; (JEHOVAH Elohiym) **Col.** 2:12; **1 Pet.** 1:21; **1 Cor.** 6:14; **Act.** 2:24, 3:15, 13:33; **Heb.** 13:20; (JEHOVAH, the Ancient of Days (The Father)), **Act.** 4:10; **Eph.** 1:20; **Rom.** 6:4; **Gal.** 1:1; **1 Thes.** 1:10; (Jesus JEHOVAH; The Son of the Father) **Jhn.** 2:19, 10:18; (The Holy Spirit / Ghost of JEHOVAH) **Rom.** 8:11; **1 Pet.** 3:18 KJB; See also: **Mat.** 28:1-20; **Mar.** 16:1-20; **Luk.** 24:1-53; **Jhn.** 20:1-31; **1 Cor.** 15:20,23 KJB, &c.;

[10.] Firstfruits / Wavesheaf at the time of Jesus' Resurrection around Jerusalem by JEHOVAH Elohiym - **Mat.** 27:50-53, 28:1-4; **Isa.** 26:19; (for Jesus, see also **Psa.** 40:6; **Heb.** 10:5; **Gal.** 4:4); **Psa.** 68:8,17-21 (vs 21., see **Gen.** 3:15); compare **Psa.** 68:18 to **Eph.** 4:8-10; Compare **Lev.** 23:9-14; 15-22 (Firstfruits) to **1 Cor.** 15:21-23 KJB. See also **Psa.** 24:1-10 (Triumphal Entry with Victory Train into New Jerusalem above), with **Psa.** 98:1-3; **Col.** 2:15 KJB. See also **Act.** 1 KJB.

[11.] Tabitha / Dorcas by Peter - **Act.** 9:36-42 KJB;

[12.] Eutychus by Paul - **Act.** 20:9-12 KJB.

[13.] Special Harvest - **Dan.** 12:2,12; **Mat.** 26:64; **Mar.** 14:62; **Rev.** 1:7, 14:13 KJB, &c;

[14.] The Righteous (Resurrection unto Eternal Life at the start of the 1,000 Years of **Rev.** 20:1-7; **Isa.** 24:22) - **1 Sam.** 2:6; **Job** 14:12-14, 19:26; **Hos.** 13:14; **Mat.** 22:31; **Mar.** 12:18,23,25; **Luk.** 14:14, 20:35,36; **Jhn.** 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; **Act.** 4:2, 17:31,32, 23:6, 24:15a,21; **Rom.** 6:5,8, 8:11; **1 Cor.** 15:12,13,16,20,21,23,29,32,35,42,43,52-55; **Php.** 3:10,11; **Col.** 3:3; **1 Thes.** 4:16-17; **2 Tim.** 2:18, 4:1; **Heb.** 6:2, 11:35; **Rev.** 20:5b,6; – All the Holy “Clouds” of Angels, the “reapers”, with Him - **Psa.** 68:17, 104:3; **Isa.** 66:15; **Mat.** 13:39,49, 16:27, 24:30, 25:31,51, 26:64; **Mar.** 8:38, 13:27; **Luk.** 9:26, 21:27; **Act.** 1:9-11; **1 Thes.** 3:13, 4:16-17; **Heb.** 1:7; **Rev.** 1:7, 12:7 KJB;

[15.] The Wicked (finally impenitent; Resurrection unto Damnation, 2nd Death at the close of the 1,000 Years of **Rev.** 20:1-7; **Isa.** 24:22) - **Jhn.** 5:29b; **Act.** 17:31, 24:15b; **Rev.** 20:5a; (2nd Death; **Gen.** 2:17; **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 25:8, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mal.** 4:1; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Jud.** 1:12; **Rev.** 2:1; 7:17, 20:6,9,14, 21:4,8 KJB);

NT: (Special Cases for consideration):

[16.] The “Two Witnesses” (not actually persons, they are symbols of the “Law” and the “Testimony” (word of God), see **Act.** 10:43; **Rom.** 3:21; **Deu.** 31:26; **Mat.** 24:14 KJB; tie to “Moses” - **Exo.** 4:9, 7:19,21, 9:14; **Deu.** 11:17 KJB, tie to “Elijah” - **1 Kin.** 8:35; **2 Chr.** 6:26, 7:13 (see also **1 Kin.** 17:1,14-15, 8:1,41,44-45 KJB), see also **Luk.** 4:25; **Jam.** 5:17 KJB; tie to “truth fallen in the street” - **Isa.** 59:14 (see also, for “street”, **Neh.** 8:1,3; **Job** 29:7; **Dan.** 9:25 KJB; see also for “truth”, **Psa.** 119:142,151; **Jhn.** 14:6, 15:26, 16:13; **1 Jhn.** 5:6; **Deu.** 32:4; **Psa.** 25:10 KJB); tie to “light”, “candlestick” - **Psa.** 119:105; **Isa.** 8:20; **2 Pet.** 1:19 KJB; tie to “the word of the LORD”, “my spirit” - **Zec.** 4:6 KJB; see also **Rev.** 1:2,9, 6:9, 12:17, 20:4; **Deu.** 4:2, **Rev.** 14:7,12; **Exo.** 20:11; **Isa.** 1:10; **2 Kin.** 17:13; **Psa.** 19:7, 78:5; **Pro.** 29:18; **Isa.** 8:16,20; **Lam.** 2:9; **Eze.** 7:26; **Mat.** 22:40; **Rom.** 3:21; **Rev.** 1:10 KJB, &c.) – **Rev.** 11:3-12 KJB.

[17.] Paul (not actually resurrected, merely injured and helped up) - **Act.** 14:19-20; **2 Cor.** 11:25, 12:1-7 KJB.

[18.] Anti Christos (koine Greek) (Vicariivs Christi (Latin)); Beast of the Sea; Son of Perdition; Man of Sin; receives a ‘deadly wound’ (Government / State Authority with execution powers is stripped from it), and later is healed (Government / State Authority with execution powers are returned to it; it counterfeits Christ Jesus; this is not an individual person, but a system, a Church / State entity*) – **Rev.** 13:3,12; **Dan.** 11:40 KJB.

There are many other verses to consider on resurrection in general, such as **Mat. 11:5; Luk. 7:22; Rom. 8:11 KJB; &c.**; and other related verses, such as **Mat. 8:22; Luk. 9:60 KJB, &c.**

There are many verses which speak about ‘spiritual resurrection (life) of heart / mind / spirit’, such as, **Rom. 11:15, 13:11; 1 Cor. 15:34; 2 Cor. 1:9, 5:14; Eph. 2:1,5, 5:14; Col. 2:12,13,20, 3:1,3; 1 Tim. 5:6; Heb. 6:1, 9:14; Jam. 2:17,26; 1 Pet. 2:24 KJB, etc.**

Immortal Soul / Spirit theology is very dangerous to the Everlasting Gospel for (natural to spiritual) if men who die, yet live somehow, then the old man of sin, does not ever really die either, is immortalized by the wicked spiritualistic theology of the devil, ‘Ye shall **not** surely die.’ Please find and read this own author’s book, “**Sincerely Dead – Dying, to Know Jesus**”. Consider also:

- **Every Living Soul Died (Rev. 16:3)** - https://archive.org/details/state-of-the-dead-annihilation-hellfire-non-sda-quotes_202301
- **That Soul That Sinneth It Shall Die (Eze. 18:4,20)** - https://archive.org/details/@its_adventagous?query=dead
- **Annihilation and Soul Sleep Historical Sources (Baptists, Methodists, Syrians, Arabians, Reformers (Martin Luther, William Tyndale, &c)** - <https://archive.org/details/state-of-the-dead-annihilation-hellfire-non-sda-quotes>
- **The Soul Sleepers - Chapter 4 The Major Seventeenth Century Advocates** - <https://archive.org/details/doctrine-the-soul-sleepers-chapter-4-the-major-seventeenth-century-advocates>
- **Emmanuel Petavel Olliff - The Problem Of Immortality** - <https://archive.org/details/doctrine-emmanuel-petavel-olliff-the-problem-of-immortality>
- **Charles L Ives - The Bible Doctrine Of The Soul An Answer To The Question** - <https://archive.org/details/doctrine-charles-l-ives-the-bible-doctrine-of-the-soul-an-answer-to-the-question>
- **Albert C. Johnson - Conditional Immortality** - <https://archive.org/details/doctrine-albert-c.-johnson-conditional-immortality>
- **A Debate On The State Of The Dead - Nathaniel Field Vs Thomas P Connelly** - <https://archive.org/details/doctrine-a-debate-on-the-state-of-the-dead-nathaniel-field-vs-thomas-p-connelly>
- **Henry Grew (Baptist) - State Of The Dead &c Owned By Joseph Frisbie, With His Personal Markings** - <https://archive.org/details/doctrine-henry-grew-baptist-state-of-the-dead-c-owned-by-joseph-frisbie-with-his-personal-markings>
- **Stephen Bohr - Secrets Unsealed - State Of The Dead & Hellfire Sermons** - <https://archive.org/details/immortality-of-the-soul-or-resurrection-of-the-dead-pr.-stephen-bohr-state-of-the-dead-3-abn>
- **Christian Mortalism From Tyndale To Milton By Norman T. Burns** - <https://archive.org/details/christian-mortalism-from-tyndale-to-milton-by-norman-t.-burns-z-lib.org>

- **William Tyndale – Tyndale’s Answer To Sir Thomas More** - <https://archive.org/details/doctrine-william-tyndale-tyndales-answer-to-sir-thomas-more>
- **Wenham John - The Case For Conditional Immortality** - <https://archive.org/details/doctrine-wenham-john-the-case-for-conditional-immortality>
- **Vladimir Baranozv - Sleep Of The Soul [18177565 Scrinium] “Angels In The Guise Of Saints” A Syrian Tradition In Constantinople** - <https://archive.org/details/doctrine-vladimir-baranozv-sleep-of-the-soul-18177565-scrinium-angels-in-the-gui>
- **Life And Immortality By Basil Atkinson** - <https://archive.org/details/doctrine-life-and-immortality-by-basil-atkinson>
- **Glenn A Peoples - Soul Sleep - Rethinking Hell Chapter 2** - <https://archive.org/details/doctrine-glenn-a-peoples-soul-sleep-rethinking-hell-chapter-2>
- **Dirk Krausmuller - Soul Sleep - [18177565 Scrinium] Christian Platonism And The Debate About Afterlife** - <https://archive.org/details/doctrine-dirk-krausmuller-soul-sleep-18177565-scrinium-christian-platonism-and-t>
- **Christopher M Date - Soul Sleep - 18. MJTM. 69 92 Date** - <https://archive.org/details/doctrine-christopher-m-date-soul-sleep-18.-mjtm.-69-92-date>
- **Richard Whately - A View Of The Scripture Revelations Concerning A Future State** - <https://archive.org/details/doctrine-richard-whately-a-view-of-the-scripture-revelations-concerning-a-future-state>
- **H H Dobney & John Milton - The Scripture Doctrine Of Future Punishment An Argument** - <https://archive.org/details/doctrine-h-h-dobney-john-milton-the-scripture-doctrine-of-future-punishment-an-argument>
- **George Storrs - An Inquiry Are The Wicked Immortal In Six Sermons Also Have The Dead Knowledge Which Is Prefixed An Extract On The Second Death By Archbishop Whately** - <https://archive.org/details/doctrine-george-storrs-an-inquiry-are-the-wicked-immortal-in-six-sermons-also-ha>
- **D M Canright - A History Of The Doctrine Of The Soul Among All Races And Peoples, Ancient And Modern...; Carefully Brought Down To The Present Time** - <https://archive.org/details/sda-d-m-canright-a-history-of-the-doctrine-of-the-soul-among-all-races-and-peopl>
- **John Milton (Paradise Lost)** - <https://archive.org/details/doctrine-the-state-of-the-dead-john-milton-paradise-lost>
- **F. Gavin - The Sleep Of The Soul In The Early Syriac Church** - <https://archive.org/details/doctrine-f.-gavin-the-sleep-of-the-soul-in-the-early-syriac-church>
- **Bryan W. Ball - Sixteenth Century Continental Conditionalists** - <https://archive.org/details/doctrine-bryan-w.-ball-sixteenth-century-continental-conditionalists>

- **Aphrahat By J. Edward Walters - Sleep Of The Soul And Resurrection Of The Body -**
<https://archive.org/details/doctrine-aphrahat-by-j.-edward-walters-sleep-of-the-soul-and-resurrection-of-the-body>
- **Hell & Mr Fudge - Edward Fudge -** <https://archive.org/details/hell-mr-fudge>
- **LeRoy Edwin Froom - The Conditionalist Faith Of Our Fathers Volume 02 -**
<https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-02>
- **LeRoy Edwin Froom - The Conditionalist Faith Of Our Fathers Volume 01 -**
<https://archive.org/details/doctrine-death-le-roy-edwin-froom-the-conditionalist-faith-of-our-fathers-volume-01>
- **Secrets Unsealed - Stephen Bohr - Misunderstood Texts On The State Of The Dead -**
<https://archive.org/details/secrets-unsealed-stephen-bohr-misunderstood-texts-on-the-state-of-the-dead>

Eternal torments doctrine blasphemes God's own character with that of satan's character:

QUESTION: WHAT DOES THE WORD "HELL" MEAN, OR WHAT IS THE DEFINITION OF "HELL"?

The Bible's use of the word "hell" (54 times, KJB), translated from Hebrew & koine Greek, in general mean "pit", "grave" or 'place of outer darkness, or away from a source of light':

[1] Hebrew "sheol" (H7586) - (65 times)

[A.] (31 times, "hell") Deu. 32:22; 2 Sam. 22:6; Job 11:8, 26:6; Psalms. 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Pro. 5:5, 7:27, 9:18, 15:11, 24, 23:14, 27:20; Isa. 5:14, 14:9, 28:15 (2), 18, 57:9; Eze. 31:16-17 (2), 32:21, 27; Jon. 2:2 (2); Hab. 2:5 KJB;

[B.] (30 times, "grave") Gen. 37:35, 42:38, 44:29, 31; 1 Kin. 2:6 (2), 9; Job 7:9, 21:13 (3), 24:19; Psalms. 6:5, 30:3, 31:17, 49:14-15 (3), 88:3, 89:48; Pro. 1:12, 30:16; Ecc. 9:10; Son. 8:6; Isa. 14:11, 38:10, 18; Eze. 31:15; Hos. 13:14 (2) KJB;

[C.] (3 times, "pit") Num. 16:30, 33; Job 17:16 KJB;

[D.] (1 times, "grave's") Psalms. 141:7 KJB.

[2] Greek "Hades" (G86) - (11 times)

[A.] (10 times, "hell") Mat. 11:23, 16:18; Luk. 10:15, 16:23; Act. 2:27, 31; Rev. 1:18, 6:8, 20:13-14 (2) KJB;

[B.] (1 times, "grave") 1 Cor. 15:55 KJB.

[3] Greek "Gehenna" (G1067) - (12 times, "hell") Mat. 5:22, 29-30 (2), 10:28, 18:9, 23:15, 33; Mar. 9:43, 45, 47; Jam. 3:5-6 (2) KJB.

[4] Greek “Tartaroo” (G5020) - (1 times, “hell”) 2 Pet. 2:4, “ταρταρωσας”, a place of “outer darkness” (see also **Mat.** 8:12, 22:13, 25:30 KJB). The fallen angels, were “cast out” (**Rev.** 12:9 KJB) of Heaven, where all is light and glory (**Rev.** 21:23, 22:5 KJB), into the darkness between worlds (**Heb.** 1:2, 11:3 KJB), what we call ‘outer space’, before satan came to the just newly created earth (**Eze.** 28:16-17; **Luk.** 10:18; **Jud.** 1:6 KJB), seeking allies in his continuing rebellion.

The Bible’s parallelism in either Hebrew or koine Greek, or English (KJB), shows us that the word, “hell” simply means “pit”, “grave”, a place of covering, and no light.

[A.] Isaiah 14:15 KJB - Yet thou shalt be brought down to hell, to the sides of the pit.

[B.] Ezekiel 31:16 KJB - I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

[C.] Psalms 30:3 KJB - O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

[D.] Proverbs 1:12 KJB - Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

[E.] Isaiah 14:19 KJB - But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

[F.] Isaiah 38:18 KJB - For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

[G.] Ezekiel 32:23 KJB - Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

[H.] Ezekiel 32:24 KJB - There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

[I.] Acts 2:27 KJB - Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (See also **Psa.** 16:10 KJB)

Acts 2:31 KJB - He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

[J.] Psalms 49:14 KJB - Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Psalms 49:15 KJB - But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Psalms 49:17 KJB - For when he **dieth** he shall carry nothing away: his glory shall not **descend** after him.

Psalms 49:19 KJB - He shall go to the generation of his fathers; they shall **never see light**.

QUESTION: ISN'T THE WORD "HELL" ASSOCIATED WITH "FIRE", AND NOT JUST "GRAVE", "PIT" OR "DARKNESS"?

Yes, it is, but the two words "hell" and "fire" are separate and distinct things. The fire was already kindled by God, since the Noachian Flood (a type of the end-time final destruction; **2 Pet.** 3:6-8; **Mat.** 24:37-38; **Luk.** 17:26 KJB), as the earth was broken up, and massive amounts of debris was buried in and under the nether parts of the earth (**Job** 26:5-6 KJB), and turned to 'gas', 'coal', 'oil' over time, and the friction of great weight of the plates of the earth, causing those things to heat, burn and explode (it's where earthquakes, tsunami's, volcanoes come from), is still burning to this day, and will be used to bring about the final destruction of satan, his fallen angels and all the finally impenitent (unrepentant), wicked.

[A.] Deuteronomy 32:22 KJB - For **a fire is kindled in mine anger**, and **shall burn unto the lowest hell**, and **shall consume the earth with her increase**, and **set on fire the foundations of the mountains**.

[B.] Revelation 20:14 KJB - And **death** and **hell** were **cast into the lake of fire**. **This is the second death**. (See also **Mat.** 5:22, 18:9; **Mar.** 9:43,45,47; **Jam.** 3:6 KJB)

QUESTION: ARE THE UNREPENTANT, THE WICKED, UPON THEIR DEATH, BURNING IN HELL FIRE RIGHT NOW?

2 Peter 2:9 KJB - The Lord knoweth how to deliver the godly out of temptations, and **to reserve the unjust unto the day of judgment to be punished**:

QUESTION: WHEN ARE THE UNREPENTANT, THE WICKED, BURNED IN HELL FIRE?

[A.] Revelation 20:7 KJB - And **when the thousand years are expired**, Satan shall be loosed out of his prison,

Revelation 20:8 KJB - And shall go out to deceive **the nations which are in the four quarters of the earth, Gog and Magog**, to gather them together to battle: the number of whom *is* as the sand of the sea.

Revelation 20:9 KJB - And they went up **on the breadth of the earth**, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them**.

[B.] Revelation 21:8 KJB - But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have **their part in the lake which burneth with fire and brimstone: which is the second death**.

[C.] Matthew 13:40 KJB - As therefore **the tares are gathered and burned in the fire; so shall it be in the end of this world**.

Matthew 13:41 KJB - The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Matthew 13:42 KJB - And **shall cast them into a furnace of fire**: there shall be wailing and gnashing of teeth.

[D.] John 12:48 KJB - He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the **same shall judge him in the last day**.

QUESTION: WILL SATAN, AND HIS FALLEN ANGELS BE DESTROYED, OR WILL THEY EXIST FOR EVER IN TORMENTS?

[A.] Malachi 4:1 KJB - For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble**: and **the day that cometh shall burn them up**, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Malachi 4:3 KJB - And ye shall tread down **the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this**, saith the LORD of hosts.

[B.] Psalms 7:9 KJB - Oh **let the wickedness of the wicked come to an end**; but establish the just: for the righteous God trieth the hearts and reins.

[C.] Ezekiel 28:19 KJB - All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never shalt thou be any more**.

[D.] Psalms 104:35 KJB - **Let the sinners be consumed out of the earth**, and **let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.

[E.] Daniel 2:35 KJB - Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that **no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole earth.

[F.] Revelation 20:11 KJB - And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them**.

QUESTION: DOESN'T THE BIBLE TEACH 'ETERNAL TORMENT', OR THAT GOD 'ETERNALLY TORMENTS' THE WICKED IN HELLFIRE?

No, there is not one verse using the words 'eternal torment', nor any idea thereof either. God is "longsuffering" with the wicked, but does not eternally suffer the wicked to continue in their misery. The 'eternal torment' teaching of satan blasphemes the loving, merciful & just character of God (Exo. 33:12-23, 34:1-9, 20:5-7 KJB), with his own evil character.

[A.] Exodus 34:6 KJB - And the LORD passed by before him, and proclaimed, **The LORD, The LORD God, merciful and gracious, longsuffering**, and abundant in goodness and truth,

[B.] Romans 9:22 KJB - *What if* **God, willing to shew his wrath**, and to make his power known, **endured with much longsuffering the vessels of wrath fitted to destruction**:

[C.] 2 Peter 3:9 KJB - The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should **perish**, but that all should come to repentance.

[D.] 1 John 4:8 KJB - He that loveth not knoweth not God; for **God is love**. (see also 1 John 4:16)

[E.] Job 4:17 KJB - **Shall mortal man be more just than God?** shall **a man be more pure than his maker?**

[F.] Isaiah 45:21 KJB - Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; **a just God** and a Saviour; *there is* none beside me. (see also Rev. 15:3 KJB)

QUESTION: DOESN'T THE BIBLE TEACH THAT THE WICKED WILL HAVE "TORMENT" (MAT. 8:29; REV. 14:11 KJB) THOUGH?

Yes, but their "torment" (pain) is limited (time), unto death (eternity, final; 2nd death, the wages of sin; Rom. 6:23; Jam. 1:15 KJB), and based upon their deeds done in life (Ecc. 12:13-14 KJB), just like the flood, and is not yet. Jesus took the penalty for sin upon Himself, and he was "tormented" (Heb. 11:37 KJB), having "once suffered" for a time and then "died". If the wages for sin is 'eternal torment' and not "death" as the Bible says, then Jesus did not pay that penalty, and everyone still owes it, but thanks be to God, Jesus did pay the true penalty for sin.

[A.] Matthew 8:29 KJB - And, behold, **they cried out**, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to **torment us before the time?**

[B.] 1 Peter 3:18 KJB - For **Christ also hath once suffered for sins, the just for the unjust**, that he might bring us to God, **being put to death in the flesh**, but quickened by the Spirit:

[C.] Romans 5:6 KJB - For when we were yet without strength, **in due time Christ died for the ungodly**. (See also Rom. 8:34, 14:15; 1 Cor. 8:11, 15:3 KJB)

[D.] 2 Corinthians 5:14 KJB - For the love of Christ constraineth us; because we thus judge, that **if one died for all, then were all dead**:

QUESTION: IS THE DEVIL IN CHARGE OF HELL AND / OR HELLFIRE OR LAKE OF FIRE?

No. The hell fire, or lake (sea) of fire, is for the destruction of satan and his fallen angels, along with the finally impenitent (unrepentant). The devil does not rule there, he is destroyed.

[A.] Matthew 25:41 KJB - Then shall he say also unto them on the left hand, Depart from me, **ye cursed, into everlasting fire, prepared for the devil and his angels**:

[B.] Revelation 20:10 KJB - And **the devil that deceived them was cast into the lake of fire and brimstone**, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

QUESTION: IS THERE ANY PASSAGES WHICH TELL US WHAT THE LAKE OF FIRE, OR HELL FIRE, WILL BE LIKE?

[A.] Genesis 19:24 KJB - Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

Genesis 19:25 KJB - And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

[B.] 2 Peter 2:6 KJB - And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

[C.] Jude 1:7 KJB - Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

[D.] Isaiah 47:14 KJB - Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it. (in other words, this is no ‘warming fire’ to sit beside on a cold night, but is a vehement, all consuming, flame of vengeance)

QUESTION: DIDN'T JESUS SAY THAT THE WICKED WILL RECEIVE “EVERLASTING PUNISHMENT” (Mat. 25:46 KJB), AND DOESN'T THAT MEAN THAT THE “TORMENT” IS ETERNAL?

Yes, Jesus said, “everlasting punishment”, but, “No,” it does not mean that the “torment” is “eternal”, or that the wicked are not destroyed. It means that the “punishment” for sin, is “everlasting”, and the “wages of sin is death” (2nd death, annihilation, destruction), not ‘eternal torment’.

[A.] Matthew 25:46 KJB - And these shall go away into everlasting punishment: but the righteous into life eternal.

[B.] Job 31:3 KJB - *Is not* destruction to the wicked? and a strange punishment to the workers of iniquity?

[C.] Hebrews 10:28 KJB - He that despised Moses' law died without mercy under two or three witnesses: (physical death)

Hebrews 10:29 KJB - Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (second, or total, death)

QUESTION: DIDN'T JESUS USE THE WORDS “EVERLASTING FIRE” (MAT. 18:8, 25:41 KJB), AND DOESN'T THAT MEAN THAT THE FIRE THAT TORMENTS THE LOST NEVER CEASES TO BURN THEM?

Yes, Jesus used the words “everlasting fire”, but these words come from the koine Greek “το πῦρ το αἰώνιον”, and the word “αἰώνιον” (G166) does not always mean without end, but simply means ‘of the moment’, or ‘age / time ongoing’, and we even use the English word “ever” this way, as in, “I haven’t seen my brother in for ever.”

In other words, the fire lasts as long as it is required to destroy the wicked, and the results of that fire is the complete destruction of the lost unto smoke and ashes, which is truly everlasting, or forever and ever, without end. Just as the sin bearing creatures were cut into pieces and burned up into smoke and ashes in the sanctuary service (**Psa. 77:13 KJB**) at the altar of slaughter (burnt offering, brasen altar), so too the wicked are killed upon the earth.

[A.] Matthew 18:8 KJB - Wherefore if thy hand or thy foot offend thee, cut *them* off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

[B.] Matthew 25:41 KJB - Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

[C.] Psalms 37:20 KJB - But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

[D.] Psalms 73:17 KJB - Until I went into the sanctuary of God; *then* understood I their end.

Psalms 73:18 KJB - Surely thou didst set them in slippery places: thou castedst them down into destruction.

[E.] Luke 17:29 KJB - But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. (See also Rev. 20:9,13-15 KJB)

[F.] Proverbs 11:31 KJB - Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

QUESTION: DOESN'T THE BOOK OF REVELATION SAY THAT "THE SMOKE OF THEIR TORMENT ASCENDETH UP FOR EVER AND EVER" (REV. 14:11 KJB), AND DOESN'T THIS MEAN THAT THE "TORMENT" OF THE LOST IS ETERNAL AND WITH OUT ENDING?

No. Let all read the text carefully, for that which is "for ever and ever" is not the "torment" itself, but rather it is the "smoke of their torment" that "ascendeth up" "for ever and ever". In other words, the smoke is ascending (climbing) upward into the heavens and stratosphere of earth, until it passes out of human sight. **Rev. 14:11 KJB** speaks of distance (height) and direction (up), not time. Their "torment" is limited, though ongoing ("have no rest (reprieve, relief) day nor night") until they are destroyed, & burnt up into "smoke" and "ashes".

[A.] Revelation 14:11 KJB - And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

[B.] Revelation 18:9 KJB - And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Revelation 18:18 KJB - And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

[C.] Revelation 19:3 KJB - And again they said, Alleluia. And her smoke rose up for ever and ever. (Babylon the great; Rev. 14:8, 16:19, 17:5, 18:2,10,21 KJB)

Similar examples and uses in the Old Testament pages:

Destruction of the world:

Isaiah 34:8 KJB - For *it is* the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

Isaiah 34:9 KJB - And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

Isaiah 34:10 KJB - It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Sodom & Gomorrah are not still burning, nor even still smoking, they are ashes and dust, and no more for they were punished with the fire of God completely destroying them.

[A.] Genesis 19:28 KJB - And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

[B.] Isaiah 1:9 KJB - Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

[C.] Jeremiah 49:18 KJB - As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it. (See also Jer. 50:40 KJB)

[D.] Luke 17:29 KJB - But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

[E.] 2 Peter 2:6 KJB - And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making them an ensample unto those that after should live ungodly;

[F.] Jude 1:7 KJB - Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The city of Ai's destruction by Joshua:

Joshua 8:20 KJB - And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

Joshua 8:21 KJB - And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

The book of **Judges**:

Judges 20:38 KJB - Now there was an appointed sign between the men of Israel and the liers in wait, that they should make **a great flame with smoke rise up out of the city.**

Judges 20:40 KJB - But when **the flame began to arise up out of the city with a pillar of smoke,** the Benjamites looked behind them, and, behold, **the flame of the city ascended up to heaven.**

Elsewhere:

[A.] Isaiah 9:18 KJB - For **wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.**

[B.] Exodus 19:18 KJB - And mount Sinai was altogether on a smoke, because the LORD descended upon it **in fire: and the smoke thereof ascended as the smoke of a furnace,** and the whole mount quaked greatly.

QUESTION: DIDN'T JESUS SPEAK ABOUT "THE FIRE THAT NEVER SHALL BE QUENCHED" (Mar. 9:43,44,45,46,48 KJB), AND DOESN'T THAT MEAN THE FIRE BURNS WITH OUT END?

Jesus did use the words, but, "No," it does not mean the fire burns without end, as the word "quench" is a verb, meaning to 'deliberately put out' (see **Num. 11:2; 2 Sam. 14:7, 21:17; Psalms. 104:11, 118:12; Song. 8:7; Isa. 1:31, 42:3, 66:24; Jer. 4:4, 17:27, 21:12; Eze. 20:47; Amos. 5:6; Mat. 12:20; Eph. 6:16; 1 Thes. 5:19; Heb. 11:34** KJB). Even the fire that burned Jerusalem of old in Nebuchadnezzar's (II) day, was not "quenched", but is it still burning without fuel? No. The wicked cannot put out the fire that will consume them into smoke and ashes, and they shall not be able to deliver themselves from the power (intensity) of the flame. No one is going to put out the fire. It burns all the fuel (wicked, things of earth) up and then goes out on its own, dying for lack of fuel, everything reduced to basic carbon.

[A.] Mark 9:43 KJB - And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into **the fire that never shall be quenched:**

[B.] Jeremiah 17:27 KJB - But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of **Jerusalem** on the sabbath day; then will **I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**

QUESTION: DIDN'T JESUS SAY THAT IN THE LAKE OF FIRE, OR HELL FIRE, THAT "THEIR WORM DIETH NOT" (Mar. 9:44,46,48 KJB), AND THAT THIS MEANS THAT THE LOST EXIST FOR EVER IN TORMENTS IN FIRE?

Jesus did use the phrase, "their worm dieth not", and is citing **Isa. 66:24** KJB in its context, but notice that in the context, their existence (**Job 25:6; Psalm. 22:6; Isa. 41:14; Mic. 7:17** KJB) does not cease / die **until** their "carcasses" (bodies) are totally consumed to the last bit, and then they are considered entirely gone, and will never receive a resurrection to life.

Jesus also contrasts “enter into life”, with “go into hell”, which shows that there is no life to be had in the fire which burns, only torment unto complete annihilation or destruction of all that they are. The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey (feed as fuel) upon.

[A.] Mark 9:43 KJB - And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mark 9:44 KJB - Where their worm dieth not, and the fire is not quenched. (see also Mar. 9:46,48 KJB)

[B.] Isaiah 66:22 KJB - For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Isaiah 66:23 KJB - And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Isaiah 66:24 KJB - And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

[C.] Malachi 4:1 KJB - For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Malachi 4:3 KJB - And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

[D.] Matthew 10:28 KJB - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

QUESTION: DIDN'T JOHN RECORD IN REVELATION THAT SATAN (ETAL.) WILL “BE TORMENTED DAY AND NIGHT FOR EVER AND EVER” (REV. 20:10 KJB), AND DOESN'T THIS SHOW ‘ETERNAL TORMENT’?

John did record in **Revelation** the words “be tormented day and night for ever and ever”, but how does the Bible define the words “for ever and ever”, and what are the koine Greek words that underlie the English translation? The words in koine Greek are, “εις τους αιωνας των αιωνων”. Can “for ever and ever” come to an end? Yes, as the word “αιων” (aeon, like where English speakers say, “I haven’t seen my brother in eons (ages).”), simply means ‘moment, age enduring’, and so it means “be tormented day and night (whole day) moment to moment (in other words, without reprieve, until they perish). The fire will burn and burn until they are gone, and their torment doesn’t end until there is nothing left of the lost. **Revelation** 20, shows that the lost are being burned on the surface of the earth, where after they are smoke and ashes, God is going to create a New Heavens and Earth on top of those ashes. The devil would love everyone to believe that he lives with out end, or that God is a vindictive Person, who never lets the lost cease from their torment, but it simply is not so.

Can an “αιων” [aiwn, aeon, in either time, distance or space] come to an end? Yes, even as Paul shows in **Hebrews**:

Hebrews 9:26 KJB - For then must he often have suffered since the foundation of the world: but now once in **the end of the world** hath he appeared to put away sin by the sacrifice of himself.

Hebrews 9:26 GNT TR - επει εδει αυτον πολλακις παθειν απο καταβολης κοσμου νυν δε απαξ επι **συντελεια των αιωνων** εις αθετησιν αμαρτιας δια της θυσιας αυτου πεφανερωται

Notice again:

Titus 2:12 KJB - Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in **this present world**;

Titus 2:12 GNT TR - παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω **νυν αιωνι**

Notice, “in this present world [aeon]”, which indicates that there is an end to the current “world”, or existence, and another “world” [aeon], or existence, to follow after it. Thus an “aeon” can come to an end, and is not necessarily eternal. See also “since the world began”, “before this world”, “this present evil world”, “this world”, in **Mat.** 12:32, 13:22,39-40 (2),49, 24:3, 28:20; **Mar.** 4:19, 10:30; **Luk.** 1:70, 16:8, 18:30, 20:34-35 (2); **Jhn.** 9:32; **Act.** 3:21, 15:18; **Rom.** 12:2; **1 Cor.** 1:20, 2:6-8 (4), 3:18, 8:13, 10:11; **2 Cor.** 4:4; **Gal.** 1:4; **Eph.** 1:21, 3:9,31, 6:12; **1 Tim.** 6:17; **2 Tim.** 4:10; **Tit.** 2:12; **Heb.** 6:5, 9:26 KJB; &c. It is now seen that “aeon’s” can begin, and end, and are not always ongoing without ceasing, and thus context always determines the length, distance, existence, etc.

Notice how the Bible uses the word “for ever”:

Jonah 2:6 KJB - I went down to the bottoms of the mountains; **the earth with her bars was about me for ever**: yet hast thou brought up my life from corruption, O LORD my God.

Jonah 2:6 (2:7) Origen’s Greek Hexapla - κατέβην εις γην, ἥς οἱ μοχλοὶ αὐτῆς κάτοχοι **αἰώνιοι**, καὶ ἀναβήτω φθορὰ ζωῆς μου, κύριε ὁ θεός μου.

In both distance and time, it is impossible for the word “for ever” in Jonah to be eternal, or without end. Not only does earth have limited space [thus “ends of the earth”, dry land is earth, see **Gen.** 1 KJB], but Jonah was only 3 days and 3 nights, timewise, in the belly:

Jonah 1:17 KJB - Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish **three days and three nights**.

Therefore, in either case, “for ever” is limited, in this instance, in distance and time. In **Deu.** 23:3 KJB, “forever” means 10 generations. It can also mean “as long as he lives,” or “to death.”; see **1 Sam.** 1:22, 28; **Exo.** 21:6; **Psa.** 48:14 KJB. The redeemed will have eternal life, because Jesus is eternal life, but the wicked will never have eternal existence:

[A.] Psalms 21:4 KJB - He **asked life** of thee, *and* thou gavest *it* him, **even length of days for ever and ever**. (Saints)

[B.] Ecclesiastes 8:13 KJB - But **it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow**; because he feareth not before God. (Sinners)

Iniquity (sin) must be purged and cleansed from the universe, and it will not happen until the wicked cease to be:

[A.] Isaiah 22:14 KJB - And it was revealed in mine ears by the LORD of hosts, Surely **this iniquity shall not be purged from you till ye die**, saith the Lord GOD of hosts.

[B.] Psalms 37:10 KJB - For **yet a little while, and the wicked shall not be**: yea, thou shalt diligently **consider his place, and it shall not be**.

[C.] Nahum 1:9 KJB - What do ye imagine against the LORD? **he will make an utter end: affliction shall not rise up the second time**.

QUESTION: DOESN'T THE "LAKE (SEA) OF FIRE" (REV. 19:20, 20:10,14-15 KJB) BURN WITH OUT END?

No. The "lake (sea) of fire" burns upon the surface of the earth, at the end of the 1,000 years in Rev. 20 KJB. God is going to make a New Heavens and Earth where it once existed, after it does its cleansing job and destroys all the finally impenitent. Ignore the Chapter break for the moment and read straight through:

Revelation 20:14 KJB - And death and hell were cast into **the lake of fire. This is the second death**.

Revelation 20:15 KJB - And whosoever was not found written in the book of life was cast into **the lake of fire**.

Revelation 21:1 KJB - And I saw **a new heaven and a new earth**: for **the first heaven and the first earth were passed away**; and **there was no more sea**.

Revelation 21:2 KJB - And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:3 KJB - And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and **there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away**.

Revelation 21:5 KJB - And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful.

While it is true there will be no more 'ocean' (left over from Noah's day, see also Isa. 33:14-24; Eze. 47:1-6 KJB), the context is the "lake" or "sea" of fire. There will be "no more sea (lake of fire)", having "passed away". A "lake" is a "sea"? Yes, in scripture, a "Sea" = "Lake" (whether of water, fire, &c):

[A.] Luke 5:1 KJB - And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by **the lake of Gennesaret**,

[B.] Numbers 34:11 KJB - And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of **the sea of Chinnereth** eastward:

In **Luk. 5:1 KJB**, “the lake of Gennesaret”, is the “sea of Chinnereth” (**Num. 34:11 KJB**). Also see “Chinnereth” in **Deu. 3:17**; **Jos. 19:35 KJB**, or “sea of Chinneroth” in **Jos. 12:3 KJB**, or “of Gennesaret” in **Mat. 14:34**; **Mar. 6:53 KJB**. **Mat. 8:27**; **Mar. 4:39,41 KJB** uses the word “sea” and **Jhn. 6:1** says, “sea of Galilee, which is the sea of Tiberias”.

The very word “lake” in the koine Greek in **Rev. 20:14,15 KJB** is “λίμνην”, “limnen” (**G3041**), **Luk. 5:1-2 (2)**, **8:22-23 (2),33**; **Rev. 19:20**, **20:10,14-15 (2)**, **21:8 KJB**. See also the alternate koine Greek word, “θάλασσα”, “Thalassa”, for “sea” (**G2281**, **Mat. 4:15**; **Act. 7:36 KJB**, &c), it is also in Origen’s Hexapla, as “sea of Chinnereth” (**Num. 34:11,12 KJB**).

QUESTION: IN LUK. 16:19-31 KJB, THERE IS A “CERTAIN RICH MAN” WHO DIED AND WAS IN IMMEDIATE TORMENTS IN FLAME (Luk. 16:23-25,28 KJB). DOESN’T THIS TEACH IMMEDIATE REWARD UPON DEATH, AND ETERNAL TORMENT IN HELL FIRE?

No. Jesus, in **Luk. 16:19-31 KJB**, is giving a parable to the Pharisees, in response to their covetousness and adulterousness, in **Luk. 16:14-18 KJB**, and it comes in a series of parables, beginning in **Luk. 15:1-32 KJB**. See also **Luk. 14:1-35 KJB** for more context. The parable is filled with symbols. Some say that the passage cannot be a parable because it doesn’t use the word “parable”, but that is a man-made tradition, not found in scripture. For instance, see **Luk. 15:8-10 KJB**. It’s a parable that doesn’t use the word parable, because it is already part of the series of parables. Also see **Eze. 4:1-15**; **Jdg. 9:7-15**, **14:14**; **2 Sam. 12:1-7**, **14:1-12**; **Book of Job** (parables throughout); **Isa. 5:1-6**; **Jer. 1:11,13**; **Mat. 5:13-16**, **9:15-17**, **18:21-35**, **20:1-16**, **21:28-32**, **25:1-13**, **14-30**; **Mar. 2:18-22**, **3:27**, **4:26-29**, **7:14-16**, **8:15,34-48**; **Luk. 7:40-42**, **8:16-18**, **10:25-37**, **14:16-24**, **25-33**, **34-35**, **15:8-10**, **11-32**, **16:1-13**; **Jhn. 16:21 KJB**, and **Revelation** itself, given nearly entirely in symbol (**Rev. 1:1 KJB**).

Some say **Luk. 16:19:31 KJB** cannot be a parable because it uses ‘proper’ names, like “Abraham”, “Moses and the prophets”, “Lazarus”. This is again a man-made (‘pharisaical’) tradition, that a parable cannot have ‘proper names’ and still remain a parable. There is no such rule in all of scripture, and in fact, there are other parables in scripture which use ‘proper names’, as ‘names’ carry symbolic meaning. See **Num. 23:7-10 KJB**, “parable”, “Balak”, “Moab”, “Aram”, “Jacob”, “Israel” and “the LORD (JEHOVAH)”. See **Eze. 23:1-4 KJB**, “Egypt”, “Aholah the elder”, “Aholibah her sister”, “Samaria is Aholah”, “Jerusalem Aholibah”. See **2 Sam. 12:1-7 KJB**, with the parable of the prophet Nathan to King David, “the one rich, and the other poor”, “the rich man”, “the poor man”, “a traveller”, “David, thou art the man”. See the parable of Jotham in **Jdg. 9:7-15 KJB**, “God”, “Lebanon”. See Jesus in **Mat. 13:31 KJB**, “parable”, “mustard seed”. See also, **Mar. 4:15 KJB** - gives “Satan”; **Mat. 13:37 KJB** - gives “The Son of man”; **Mat. 13:39 KJB** - gives “The devil” and “angels”; **Mat. 15:13 KJB** - gives “heavenly Father”; **Luk. 4:23 KJB** - gives as a “proverb” “Physician” to Jesus Himself. See the great Parable and Prophecy of Revelation, “Antipas” (**Rev. 2:13 KJB**); “Balaam” (**Rev. 2:14 KJB**); “Jezebel” (**Rev. 2:20 KJB**); “David” (**Rev. 3:7 KJB**); “children of Israel ... Juda ... Reuben ... Gad ... Aser ... Nephtalim ... Manasses ... Simeon ... Levi ... Issachar ... Zabulon ... Joseph ... Benjamin” (**Rev. 7:4-8 KJB**); “Wormwood” (**Rev. 8:11 KJB**); “Abbadon ... Apollyon” (**Rev. 9:11 KJB**); “Euphrates” (**Rev. 9:14 KJB**); “Gentiles” (**Rev. 11:2 KJB**); “my two witnesses” (**Rev. 11:3 KJB**); “Sodom and Egypt” (**Rev. 11:18 KJB**); “Babylon” (**Rev. 14:8**, **16:19**, **17:5**, **18:2,10,21 KJB**); “Moses” (**Rev. 15:3 KJB**); “Armageddon” (**Rev. 16:16 KJB**); “Gog and Magog” (**Rev. 20:8 KJB**), “Dragon” (**Rev. 12:7,9,13,16,17**, **20:2 KJB**); “Michael” (**Rev. 12:7 KJB**); “the Lamb” (throughout Revelation, **Rev. 5:6,8,12,13**, **6:1,16**, **7:9,10,14,17**, **12:11**, **13:8,11**, **14:1,4,10**, **15:3**, **17:14**, **19:7,9**, **21:9,14,22,23,27**, **22:1,3 KJB**), &c.

[A.] Numbers 23:7 KJB - And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

[B.] Ezekiel 23:4 KJB - And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

Moreover, the ‘names’ (Lazarus, Abraham, Moses) as used in **Luk. 16:19-31 KJB** have meaning (see “as his name is, so is he”, **1 Sam. 25:25 KJB**; also **Pro. 22:1; Ecc. 7:1 KJB**). “Lazarus” (**G2976**) is simply the koine Greek way of saying the Hebrew “Eleazar” (**H499, El; (H410)**) is my Helper (‘azar; (**H5826**)) or ‘Eliezer’ (**H461**)). Did Abraham have such a servant, that he loved, by that name? Yes (**Gen. 15:2 KJB**), and the name means, “God (El; (**H410**)) is my Helper (‘azar; (**H5828**))”, or the ‘one whom God helps’, ie. the poor in Spirit. Does the name “Abraham” (**H85; G11**) have meaning? Yes, it means, “a father of many nations (multitude)” (**Gen. 17:5 KJB**). Does the name “Moses” have meaning? Yes. It means (**H4872**, drawn to or out (of the water; **Exo. 2:10 KJB**). Whenever Jesus spoke to the pharisees, it was always in a parable, as foretold:

[A.] Psalms 78:2 KJB - I will open my mouth in a parable: I will utter dark sayings of old:

[B.] Matthew 13:34 KJB - All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Matthew 13:35 KJB - That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

What does the parable of **Luk. 16:19-31 KJB** mean then? That would be too long of a discussion here, but if one were to look up each symbol, “finger”, “water”, “flames”, “tongue”, &c. they would be able to understand the parable, along with the previous context of what Jesus said to them about covetousness and adultery. Who is the “certain rich man”? It is unrepentant and stubborn “Judah” as a nation. Who are the “five brothers” of the “rich man” (Judah)? They are the other unrepenting tribes (Reuben, Simeon, Levi, Issachar and Zebulon, all of the same mother, “Leah”). So, do men which die, go straight to their reward upon death? No, Abraham was still dead and buried (**Mat. 22:31-32 KJB**) in the grave, awaiting to come to life in the resurrection, and was not yet in Heaven, and see what Jesus said in **Luk. 14**, just a little before **Luk. 16**:

[A.] Luke 14:14 KJB - And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

[B.] Revelation 22:12 KJB - And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

[C.] John 8:52 KJB - Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

[D.] Hebrews 11:13 KJB - These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Hebrews 11:39 KJB - And these all, having obtained a good report through faith, received not the promise:

Hebrews 11:40 KJB - God having provided some better thing for us, **that they without us should not be made perfect.**

QUESTION: WHAT IS JESUS' CLEAREST WORDS ON WHAT HAPPENS TO THE WICKED IF THEY DO NOT ACCEPT GOD'S FREE OFFER OF GRACE IN CHRIST JESUS?

John 3:16 KJB - For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.

1 John 5:12 KJB - He that hath the Son hath life; *and* **he that hath not the Son of God hath not life.**

WEBSITES TO CONSIDER FOR MORE:

- https://archive.org/details/state-of-the-dead-annihilation-hellfire-non-sda-quotes_202301
- https://archive.org/details/@its_adventagous?query=hellfire
- https://archive.org/details/@its_adventagous?query=hell
- https://archive.org/details/@its_adventagous?query=dead

The Scriptural [KJB] Fire of GOD'S LOVE, instead:

Additionally, it is the Righteous who will eternally dwell with God, who is "a Spirit" (**Jhn.** 4:24 KJB), and "the Holy Spirit" the fullness of "fire" (**Act.** 2:3; **Rev.** 1:4; 4:5 KJB), who "baptize/s" with "fire" (**Mat.** 3:11; **Mar.** 9:49; **Luk.** 3:16 KJB), thus we will dwell with "everlasting burnings" (**Isa.** 33:14 KJB), for God is a "consuming fire" (to sin and of "Love") (**Deu.** 4:24, 9:3; **Heb.** 12:29; **1 Jhn.** 4:8,16 KJB) and a "fire goeth before Him" (**Psa.** 97:3 KJB) which "shall devour before Him" (**Psa.** 50:3 KJB) and "he burned against Jacob like a flaming fire" (**Lam.** 2:3 KJB), and for those whom He loves He is a "wall of fire round about" (**Zec.** 2:5 KJB) and His "ministers a flame of fire" (**Psa.** 104:4; **Heb.** 1:7 KJB) and His "tongue as a devouring fire" (**Isa.** 30:7 KJB) His speech "fire" (**2 Sam.** 22:9; **Psa.** 18:8; **Jer.** 20:9; **Act.** 2:3; **2 Thes.** 2:8 KJB), His "eyes ... as a flame of fire" (**Rev.** 1:14, 2:18, 19:12 KJB), His "face as the sun" and His "feet a pillar of fire" (**Mat.** 17:2; **2 Cor.** 4:6; **Rev.** 1:15, 2:18, 10:1 KJB)], for He is a "refiners fire" (**Mal.** 3:2 KJB) having a "throne of fire" (**Psa.** 89:36; **Dan.** 7:9; **Eze.** 1:26-28; **Rev.** 4:5 KJB), His Ten Commandments a "Fiery Law" (**Deu.** 33:2; **Eze.** 28:14,16 KJB) and it is they who have the victory over sin who stand upon the sea of glass mingled with fire (**Rev.** 15:2 KJB), and will be as the burning bush which was not consumed (**Exo.** 3:3 KJB), for He is "Light", even the Light of all.

However, the wicked are never immortal, for they are to be burnt up into smoke and ashes at the meeting out of Judgment, they are perished forever; **Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4, 18:20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9, 21:4 KJB.

ADDENDUMS:

QUESTION: DO THE SCRIPTURES TEACH THE ANNIHILATION OF THE WICKED IN THE SECOND DEATH?

Yes. (**Job** 20:26,29, 31:2-3; **Psa.** 7:9, 9:17, 11:6, 21:9, 37:10,20,28,38, 68:2,28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; **Pro.** 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; **Eze.** 18:4,20; **Isa.** 13:9, 66:17,24; **Nah.** 1:10; **Oba.** 1:16; **Zep.** 1:2-3; **Mat.** 10:28; **Jhn.** 3:16; **Rom.** 6:23; **Heb.** 6:8; **Jam.** 1:15; **2 Pet.** 3:10; **Rev.** 20:9 KJB.

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and **they shall be as though they had not been.**

The words used so far in describing the end of the wicked are Destroy, Blotted Out, Perished, Consumed Utterly, Cut Off, Dissolved, Melted, Devoured, Dead, Death, Hath Not Been, Not [any / no more], Burned Up, etc. [all taken from Strong's]:

HEBREW: (Strong's Concordance listing)

- H6: 'abad אָבַד; meaning: perished, vanished, destroyed, die, exterminated, blot out, put to death
- H8: 'obed אָבַד; meaning: destruction, perish
- H398: 'akal אָכַל; meaning: to eat, devour, consume, to be wasted, destroyed
- H402: 'oklah אָכַלָה; meaning: object of devouring, consuming in judgment
- H1104: bala בָּלַע; meaning: swallowed up, eaten up, to be ended
- H1086: balah בָּלָה; meaning: to wear out, wear away, use up completely
- H1468: guwz גָּוַז; meaning: to pass over, pass away (of life), cut off
- H1478: gava גָּוַע; meaning: to expire, die, death, breathe ones last, yield up the last breath
- H1820: damah דָּמָה; meaning: to cease, cause to cease, cut off, destroy, perish, to be undone
- H1846: da'ak דָּעַךְ; meaning: extinguished, to go out, put out, dry up, made extinct, quenched
- H2040: harac הָרַס; meaning: to tear down, break down, overthrow, destroy utterly
- H2628: chacal חָסַל; meaning: to consume, eaten up, bring to an end
- H2763: charam חָרַם; meaning: to ban, destroy utterly & completely, exterminated, forfeited, divided, prohibited
- H3341: yatsath יָצַת; meaning: to be burned up, to be made desolate, set on fire
- H3582: kachad כָּחַד; meaning: hide, conceal, cut down, make desolate, destroy, cut off, **annihilate**
- H3615: kalah כָּלָה; meaning: consumed, determined, ended, finished, completely spent, at an end, perish, terminated, **annihilation**, complete destruction
- H3772: karath כָּרַת; meaning: cut off, cut asunder, eliminate, kill, cut down
- H4127: muwg מָוַג; meaning: to melt, dissolve, faint, dissipate, flow away
- H4191: muwth מָוַת; meaning: dead, death, kill, slain
- H4229: machah מָחָה; meaning: to wipe out; blot out, obliterate; exterminated
- H4531: macah מָסָה; meaning: melt away, dissolve, liquefy, consumed
- H4743: maqaq מָקַק; meaning: to decay, pine away, rot, fester, corrupt, dissolve
- H5307: naphal נָפַל; meaning: cast down, fail, waste away, overturn, knock down, fall
- H5490: cuwph סָוַף; meaning: come to an end, make an end, consume utterly, cause to cease, perish
- H5595: caphah סָפָה; meaning: to be swept away, destroyed, consumed
- H6565: parar פָּרַר; meaning: break apart, frustrate, split, splinter to pieces, shatter, cracked up
- H6789: tsamath צָמַת; meaning: put an end to, cut off, destroy, exterminate, **annihilate**
- H7722: show' שָׁוָא; meaning: devastated, ruined, laid to waste
- H7843: shachath שָׁחַת; meaning: destroyed, corrupted, ruined, decayed
- H8045: shamad שָׁמַד; meaning: destroyed, exterminate, **annihilated**, devastated
- H8316: sērephah שָׂרָפָה; meaning: burning, burn, burnt up thoroughly
- H8552: tamam תָּמַם; meaning: to be complete, finished, at an end, consumed, exhausted

koine GREEK: (Strong's Concordance listing)

- G62: apollymi ἀπόλλυμι; meaning: to destroy, put out of the way entirely, abolish, put an end to ruin, render useless, kill, perish
- G355: analiskō ἀναλίσκω; meaning: to expend, consume, destroy
- G599: apothnēskō ἀποθνήσκω; meaning: to die, perish, dry up, **eternal death**
- G609: apokoptō ἀποκόπτω; meaning: cut off, amputate
- G853: aphanizō ἀφανίζω; meaning: to snatch away, take away, to make unseen, to destroy, consume, to make vanish
- G1311: diaphtheirō διαφθείρω; meaning: to corrupt, consume, destroy, kill, eat up, ruin
- G1581: ekkoptō ἐκκόπτω; meaning: hewn down, cut off or out
- G1714: empi(m)prēmi ἐπι(μ)πρημι; meaning: burn up, destroy by fire
- G2618: katakaiō κατακαίω; meaning: to burn up, consume by fire
- G2647: katalyō καταλύω; meaning: dissolved, disunite, overthrow, render vain, bring to naught
- G2704: kataphtheirō καταφθείρω; meaning: to corrupt, deprave, to destroy, perish
- G3089: lyō λύω; meaning: loosed, undone, annul, dissolve, do away with, overthrow, break up
- G3498: nekros νεκρός; meaning: lifeless, dead, deceased, breathed ones last, inanimate, inactive
- G3499: nekroō νεκρόω; meaning: dead, put to death, to deprive of power, destroy the strength
- G5351: phtheirō φθείρω; meaning: to corrupt, to destroy, to perish, deprave
- G5356: phthora φθορά; meaning: corruption, destruction, perishing, decay

Begin to ask, where are the all of the wicked (including Satan & his angels) standing in **Rev. 20:8-9** KJB? Do they (the wicked) live there eternally or are they rather not completely destroyed so that the New Heaven and the New Earth may be created there, wherein dwelleth righteousness, peace, no more tears, pain, suffering torment, sorrow, sin, selfishness or satan?

“... and there was found **no place** for them.” **Rev. 20:11** KJB (See also **Dan. 2:35** KJB.)

DEFINITIONS AND ETYMOLOGY (WORD ORIGINS) OF THE WORDS “HELL” AND “HELLING”:

ETYMOLOGY ONLINE:

[A.] “also Hell, Old English hel, helle, “nether world, abode of the dead, infernal regions, place of torment for the wicked after death,” from Proto-Germanic *haljō “the underworld” (source also of Old Frisian helle, Old Saxon hellia, Dutch hel, Old Norse hel, German Hölle, Gothic halja “hell”). Literally “**concealed place**” (compare Old Norse hellir “**cave, cavern**”), from PIE root *kel- (1) “**to cover, conceal, save.**”

Old Norse Hel (from Proto-Germanic *halija “**one who covers up or hides something**” ... **Used in the KJV for Old Testament Hebrew Sheol and New Testament Greek Hades, Gehenna.** ...” - <https://www.etymonline.com/word/hell>

[B.] “*kel- (1)

Proto-Indo-European root meaning “**to cover, conceal, save.**”

It forms all or part of: Anselm; apocalypse; Brussels; caliology; Calypso; calyx; ceiling; cell; cellar; cellular; cellulite; cellulitis; cilia; clandestine; cojones; coleoptera; color; conceal; eucalyptus; hall; hell; helm (n.2) **“a helmet;” helmet; hold (n.2) “space in a ship below the lower deck;” hole; hollow; holster; housing (n.2) “ornamental covering;” hull (n.1) “seed covering;” kil-; kleptomania; occult; rathskeller; supercilious; Valhalla; William.**

It is the hypothetical source of/evidence for its existence is provided by: Sanskrit *cala* “hut, house, hall;” Greek *kalia* “hut, nest,” *kalyptein* “to cover,” *koleon*, *koleos* “sheath,” *kelyphos* “shell, husk;” **Latin cella “small room, store room, hut,” celare “to hide, conceal,” clam “secret,” clepere “to steal, listen secretly to;” Old Irish cuile “cellar,” celim “hide,” Middle Irish cul “defense, shelter;” Gothic hulistr “covering,” Old English heolstor “lurking-hole, cave, covering,” Gothic huljan “to cover over,” hulundi “hole,” hilms “helmet,” halja “hell,” Old English hol “cave,” holu “husk, pod;” Old Prussian au-klipts “hidden;” Old Church Slavonic poklopu “cover, wrapping.”**” - <https://www.etymonline.com/word/hell>

WEBSTER’S 1828 DICTIONARY ONLINE:

“... HELL, noun

1. The place or state of punishment for the wicked after death. Matthew 10:28. Luke 12:5. ... 2. The place of the dead, or of souls after death; the lower regions, or **the grave; called in Hebrew, sheol, and by the Greeks, hades. Psalms 16:10. Jonah 2:2. ...**” -

<https://webstersdictionary1828.com/Dictionary/hell>

WORD USAGE:

Devon and Cornwall Record Society, Volumes 12-14 (1967), page xiv.:

[A.] “... [page xiv] **Roofs were usually covered with helling stones or slates from Cornwall.** Some came from St. Dominick and Menhenniot, but the origin of most is unstated. Some of the **helling stones** for Plympton grammar school came from Cann quarry which is north of Plym bridge, but these may have been of an inferior quality. ...” - <https://books.google.as/books?id=h5BnAAAAMAAJ&dq=%22helling%22&focus=searchwithinvolume&q=%22helling%22>

God is Great: Bible Rebuttal to Christopher Hitchens by Peter James, page 63:

[B.] “... [page 63] **The word “hell” replaced the Hebrew word “Sheol” and the Greek word “Hai’des”. The Hebrew word “Sheol” is the common grave of mankind, not a fiery place of torture. The archaic English word “hell” was used as a replacement for “Sheol” and at the time, the word meant “to put under the ground” as in “helling potatoes”** (Colliers Encyclopedia 1986 Volume 12, page 28) (Vine’s Expository Dictionary Old and New Testament Words, 1981 Volume 2, page 187). ...” - <https://books.google.as/books?id=4lszEAAQBAJ&pg=PA63#v=onepage&q&f=false>

Satan's Secret: Exposing the Master of Deception and the Father of Lies by D. A. Teunis, page 181:

[C.] "... [page 181] The English word "hell" was a word that the translators picked to express an idea or condition of the Hebrew word "sheol" or Greek words "hades", "gehenna", or "tartaroo", and sometimes instead of using the word "hell", they would use the word "grave" or "pit". One of the most interesting aspects of the word "hell" is that in the old English usage, it also meant "to conceal" or "to hide" or "to cover". Old English literature sometimes mentions the "helling of onions" or potatoes, and even tells of the "helling of a house", by covering it with thatch or wooden shingles." - <https://books.google.as/books?id=v-lrzfWzkQgC&pg=PA181#v=onepage&q&f=false>

[D.] "That place is a real 'hell-hole', as it is without light, or joy, being dark and hidden away."

[E.] "Cover your head! Put on that Hel-met (helmet, literally a 'hell met', or head covering').

The doctrine of the Godhead, or eternal Heavenly Trio (the Persons / Beings of the Father, the Son and the Holy Ghost / Spirit) vs. the Roman Catholic "Trinity". See this author's book, "**Godhead – The Eternal Heavenly Trio**":

Ecclesiastes 4:12 KJB - And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Isaiah 48:16 KJB - Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

Isaiah 61:1 KJB - The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

Zechariah 3:2 KJB - And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?*

Luke 4:18 KJB - The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1 John 5:7 KJB - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 KJB - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

The Roman Catholic official definition of their "trinity" is as follows [this author does not believe in the following definitions as they give about their "God"]:

Catechism of the Catholic Church, sections 237, 253, 261-264, 266-267:

“... 237 **The Trinity is a mystery** of faith in the strict sense, one of the “mysteries that are hidden in God, which can never be known unless they are revealed by God”.⁵⁸ To be sure, **God has left traces of his Trinitarian being** in his work of creation and in his Revelation throughout the Old Testament. But **his inmost Being as Holy Trinity is a mystery** that is inaccessible to reason alone or even to Israel’s faith before the Incarnation of God’s Son and the sending of the Holy Spirit. ...

... 253 **The Trinity is One. We do not confess three Gods, but one God in three persons**, the “**consubstantial Trinity**”.⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: “**The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.**”⁸⁴ In the words of **the Fourth Lateran Council** (1215), “**Each of the persons is that supreme reality, viz., the divine substance, essence or nature.**”⁸⁵ ...

... 261 **The mystery of the Most Holy Trinity is the central mystery** of the Christian faith and of Christian life. **God** alone can make it known to us by **revealing himself as Father, Son and Holy Spirit**.

262 The Incarnation of God’s Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, **in the Father and with the Father the Son is one and the same God**.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (Jn 14:26) and by the Son “from the Father” (⇒Jn 15:26), reveals that, **with them, the Spirit is one and the same God**. “With the Father and the Son he is worshipped and glorified” (Nicene Creed).

264 “**The Holy Spirit proceeds from the Father as the first principle** and, by the eternal gift of this to the Son, from the communion of both the Father and the Son” (St. Augustine, De Trin. 15, 26, 47: PL 42, 1095). ...

... 266 “**Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance**; for the person of the Father is one, the Son’s is another, the Holy Spirit’s another; but **the Godhead of the Father, Son and Holy Spirit is one**, their glory equal, their majesty coeternal” (Athanasian Creed: DS 75; ND 16).

267 **Inseparable in what they are**, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper **to him in the Trinity**, especially in the divine missions of the Son’s Incarnation and the gift of the Holy Spirit. ...” -

https://web.archive.org/web/20180513203437/http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p2.htm

Roman Catholic Online Library; Credo of the People of God; Promulgated by Pope Paul VI on June 30, 1968:

“... **We believe then in the Father who eternally begets the Son, in the Son, the Word of God, who is eternally begotten**; in **the Holy Spirit**, the uncreated Person who proceeds from the Father and the Son **as their eternal love**. Thus in the Three Divine Persons, coaeternae sibi et coaequales,[8] the life and beatitude of **God perfectly one superabound** and are consummated in the supreme excellence and glory proper to uncreated being, and always “**there should be venerated unity in the Trinity and Trinity in the unity.**”[9] ...” -

https://www.newadvent.org/library/docs_pa06cr.htm

Roman Catholic Online Encyclopedia, “H”, “Holy Ghost”:

“... that **the Paraclete** “is not to be considered as unconnected with the Father and the Son, for **He is with Them one in substance and divinity**”...

... **Proceeding both from the Father and the Son, the Holy Ghost**, nevertheless, **proceeds from Them as from a single principle**. ... Hence it follows, indeed, that **the Holy Ghost proceeds from the two other Persons, not in so far as They are distinct, but inasmuch as Their Divine perfection is numerically one**. Besides, **such is the explicit teaching of ecclesiastical tradition, which is concisely put by St. Augustine** (On the Holy Trinity V.14): “As the Father and the Son are only one God and, relatively to the creature, only one Creator and one Lord, so, relatively to the Holy Ghost, **They are only one principle**.” **This doctrine was defined in the following words by the Second Ecumenical Council of Lyons** [Denzinger, “Enchiridion” (1908), n. 460]: “We confess that **the Holy Ghost proceeds eternally from the Father and the Son, not as from two principles, but as from one principle, not by two spirations, but by one single spiration**.” **The teaching was again laid down by the Council of Florence** (ibid., n. 691), **and by Eugene IV in his Bull “Cantate Domino”** (ibid., n. 703 sq.). ...

... “the Holy Ghost comes from the Father and from the Son not made, not created, not generated, but proceeding” ...” - <https://www.newadvent.org/cathen/07409a.htm>

The Council of Florence (A.D. 1438-1445) From Cantate Domino — Papal Bull of Pope Eugene IV by Pope Eugene IV:

“... The sacrosanct **Roman Church**, founded by the voice of our Lord and Savior, **firmly believes, professes, and preaches one true God omnipotent, unchangeable, and eternal, Father, Son, and Holy Ghost; one in essence**, three in persons; Father unborn, **Son born of the Father**, Holy Spirit proceeding from Father and Son; that the Father is not Son or Holy Spirit, that Son is not Father or Holy Spirit; that Holy Spirit is not Father or Son; but Father alone is Father, Son alone is Son, Holy Spirit alone is Holy Spirit. **The Father alone begot the Son of His own substance; the Son alone was begotten of the Father alone**; the Holy Spirit alone proceeds at the same time from the Father and Son.

These three persons are one God, and not three gods, because **the three have one substance, one essence, one nature, one divinity, one immensity, one eternity**, where no opposition of relationship interferes.

“Because of this unity the Father is entire in the Son, entire in the Holy Spirit; the Son is entire in the Father, entire in the Holy Spirit, the Holy Spirit is entire in the Father, entire in the Son. No one either excels another in eternity, or exceeds in magnitude, or is superior in power. For the fact that the Son is of the Father is eternal and without beginning; and that the Holy Spirit proceeds from the Father and the Son is eternal and without beginning.” Whatever the Father is or has, He does not have from another, but from Himself; and He is the principle without principle. Whatever the Son is or has, He has from the Father, and is the principle from a principle. Whatever the Holy Spirit is or has, He has simultaneously from the Father and the Son. But the Father and the Son are not two principles of the Holy Spirit, but **one principle**, just as the Father and the Son and the Holy Spirit are not three principles of the creature, but **one principle**. ...” - <https://catholicism.org/cantate-domino.html>

They represent their “trinity” through the pagan symbolism of the “triquetra”, or 3 interlocking 6’s.

The complete paganism of the Tri-quetra (triquetra, sometimes known as the ‘celtic-knot’), and its anti-Christian purpose, and its ties to the false and deadly heresy of the Roman Catholic ‘trinity’.

History:

Triquetra – Wikipedia:

“... The term triquetra in archaeology is used of any figure consisting of three arcs, including a pinwheel design of the type of the triskeles. Such symbols become frequent from about the 4th century BC ornamented ceramics of Anatolia and Persia, and it appears on early Lycian coins.[1]

The triquetra is found on runestones in Northern Europe and on early Germanic coins. ...” - <https://en.wikipedia.org/wiki/Triquetra>

Sites.Psu.Edu / Keep You Culture, 2019, The Celts Thriving In Spite Of Globalization:

“... The Triquetra, a type of triangle, represents the three stages in life: Maiden, Mother, and Wise-Woman. ...” - <https://sites.psu.edu/keepyourculture/2019/04/03/the-celts-thriving-in-spite-of-globalization/>

Gutenberg.org / article / Triquetra:

“... the design is used as a religious symbol adapted from ancient Celtic images by Christianity. It is similar to Odin’s symbol, the valknut. ...” - <http://self.gutenberg.org/article/WHEBN0001466712/Triquetra>

Where does the word “trinity” come from, and is it really a good word to use?

Wikipedia – Trinity:

“... The word “trinity” is derived from Latin trinitas, meaning “the number three, a triad, tri”. This abstract noun is formed from the adjective trinus (three each, threefold, triple),[21] as the word unitas is the abstract noun formed from unus (one).

The corresponding word in Greek is τριάς, meaning “a set of three” or “the number three”.[22] The first recorded use of this Greek word in Christian theology was by Theophilus of Antioch in about the year of 170. ...

Tertullian, a Latin theologian who wrote in the early 3rd century, is credited as being the first to use the Latin words “Trinity”,[26] “person” and “substance”[27] to explain that the Father, Son, and Holy Spirit are “tres personae, una substantia”.[28] While “personae” is often translated as “persons,” the Latin word personae is better understood as referring to roles as opposed to individual centers of consciousness. ...” - <https://en.wikipedia.org/wiki/Trinity#Etymology>

Already a thinking person can see at least 2 varying definitions, [1] between Theophilus of Antioch (which is where they were first called “Christians”; Act. 11:26 KJB), and [2] the later Latin Tertullian, which included “una substantia” (one / single substance; false doctrine). There is nowhere in scripture (KJB) which states that all three Persons / Beings are of “one substance”.

A.T. Jones, himself, a lawyer, understanding words and definitions, also makes the distinction, between one use and another:

Advent Review And Sabbath Herald, Volume 69, May 31, 1892, page 337.13:

“[page 337.13] BY ELDER A. T. JONES ...

... After citing “historical” statements which show that the Roman Catholic religion might be the religion of this nation; which establish the righteousness of religious test-oaths as a qualification for office; which require belief in the doctrine of the Trinity—the Catholic doctrine of the Trinity, of course—and in the inspiration of the Old and New Testaments; and which establish the righteousness of Sunday laws,—after citing statements which establish the legality of all these religious things, then the court quotes from the First Amendment to the Constitution that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and upon this, flatly declares:—ARSH May 31, 1892, page 337.13 ...” -
<https://text.egwwritings.org/read/1058.19>

GOD – ELOHIYM (THREE PERSONS/BEINGS THAT WORK TOGETHER IN HARMONY, AS FAMILY, AS MARRIAGE, AS TEAM, AS CHORD)

“Elohiym” (Gen. 1:1 HOT, etc.) x (a lot) (true plural, 3 or greater form), “us” x 4 (plural pronoun), “our” x 3 (plural pronoun): Gen. 1:26, 3:22, 11:7; Isa. 6:8; “we” x 3 (plural pronoun): Jhn. 3:11; “Creators” x 1 (Ecc. 12:1 HOT, “בוראִים”) (plural pronoun) (see also Job 33:4; Isa. 43:7; Rom. 11:36; 1 Cor. 8:6; Heb. 1:2, 2:10; Rev. 4:11), “Makers” x 3 (Job 35:10 HOT, “עֲשִׂים”) & (Psa. 149:2 HOT, “בַּעֲשִׂים”) & (Isa. 54:5 HOT, “עֲשִׂים”) (plural pronoun); “Holy Ones” x 1 (Pro. 9:10 HOT, “קְדוֹשִׁים”) (plural pronoun); &c; **Verbs are plural in association with Elohiym:** Gen. 20:13, “הִתְעַר” (wander) connected to Elohiym is plural; Gen. 35:7, “נִגְלַר” (revealed) connected to Elohiym is plural; Deu. 4:7, “קָרַבִּים” (nigh) connected to Elohiym is plural; Jos. 24:19, “קְדוֹשִׁים” (Holy) connected to Elohiym is plural; 2 Sam. 7:23, “הִלַּכְו” (went) connected to Elohiym is plural; Psa. 58:11, “שִׁפְטִים” (judge) connected to Elohiym is plural; Pro. 30:3-4, “קְדוֹשִׁים” (holy) connected to vs 4 with the “name” (of the Father), and that of “son’s name”. **Even the word “Adonai” (“לַאֲדֹנָי”) is given mostly/majority in the plural (Gen. 18:30; Exo. 34:23; Deu. 10:17; Jos. 3:11,13; Psa. 45:11; 114:7; 135:5; Mal. 1:6).**

(A.) Genesis 1:1 KJB - In the beginning God (H430 ; Elohiym, true plural, 3) created the heaven and the earth. (“God said”, “God made”, “God saw”)

(B.) Zechariah 3:2 KJB - And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

(C.) 1 John 5:7 KJB - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (“agree in one”, parallel in 1 Jhn. 5:8 KJB)

(D.) Ecclesiastes 4:12 KJB - And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

(1.) The Person / Being of the Father (Mat. 6:9; Luk. 11:2 KJB), JEHOVAH (“the LORD”, Gen. 19:24b; Zec. 3:2b KJB), the “Ancient of Days” (Dan. 7:9,13,22 KJB), “the only true God” (Jhn. 17:3 KJB; “τον μονον αληθινον θεον”), “God” (Psa. 45:7b.; Heb. 1:9b.; Jhn. 1:1b. KJB, “τον θεον”), **who spoke to the Son:**

(A.) Revelation 4:11 KJB - Thou art worthy, O **Lord**, to receive glory and honour and power: for **thou hast created all things, and for thy pleasure they are and were created.**

(B.) Revelation 10:6 KJB - And sware by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,** that there should be time no longer:

(C.) Genesis 1:6 KJB - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

(2.) The Person / Being of the Son, Jesus JEHOVAH ((H3444; H3068) “ליהוה ישועתה”; Gen. 49:18; Exo. 14:13; 2 Chr. 20:17; Jon. 2:10; Psa. 119:174 HOT) or JEHOVAH Immanuel ((Psa. 46:7,11) Psa. 46:8,12 HOT, (H3068; H5973; H430), “אלהי ... עמנו ... יהוה”), “the LORD” (Gen. 19:24a.; Zec. 3:2a.; Heb. 1:10; Psa. 102:12,25-27; Heb. 13:4-8 KJB), “the son of man” (Dan. 7:13 KJB), “the only begotten” (Jhn. 1:14,18, 3:16,18; Heb. 11:17; 1 Jhn. 4:9 KJB, is basically monogene (μονογενῆ; Jhn. 3:16; Heb. 11:17; 1 Jhn. 4:9 GNT TR) or monogenes (μονογενῆς; Jhn. 1:18 GNT TR) or monogenous (μονογενοῦς; Jhn. 1:14, 3:18 GNT TR)), “the Lord Jesus Christ, the Son of the Father” (2 Jhn. 1:3 KJB; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς), “the express image of his (God, The Father’s) person” (Heb. 1:3 KJB; χαρακτήρ τῆς ὑποστάσεως αὐτοῦ), being Himself also “God” (Jhn. 1:1c. KJB, “θεὸς ἦν ὁ λόγος”; Jhn. 1:14,18, 3:16,18; Heb. 11:17; 1 Jhn. 4:9; Psa. 47:5a.; Heb. 1:8,9a. KJB), even “O God” (Heb. 1:9 KJB, “ὁ θεός”), and the “son of man” (Dan. 7:13 KJB), the “fellow” (Zec. 13:7 KJB), who acted, “made” all things (Jhn. 1:1-3; Eph. 3:9; Col. 1:16; Heb. 1:1-3 KJB), on behalf of the Father’s will (Pro. 8:22-36; Jhn. 5:30, 6:38 KJB), though, a father in His own right (Isa. 9:6; Heb. 2:13; Isa. 8:16,18; Jhn. 13:33 KJB), and yet also the perfect Son (Num. 19:2 KJB; “without spot, wherein is no blemish, and upon which never came yoke”), the “Angel (Messenger)” (Mal. 3:1b KJB) “of the LORD (Father)” (Zec. 3:1 KJB); “Michael” (Dan. 10:13,21, 12:1; 1 Thes. 4:16; Jud. 1:9; Rev. 12:7 KJB), the great “I am” (Jhn. 8:58 KJB; ἐγὼ εἰμὶ), see also Jhn. 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:5, 10:7,9,11,14, 11:25, 14:6, 15:1,5, 18:5,6,8, 13:19 KJB:

(A.) John 1:1 KJB - In the beginning was **the Word**, and **the Word** was with God, and **the Word was God.**

John 1:2 KJB - **The same** was in the beginning with God.

John 1:3 KJB - **All things were made by him;** and without him was not any thing made that was made.

(B.) Ephesians 3:9 KJB - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ:**

(C.) Colossians 1:16 KJB - For **by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:**

(D.) Hebrews 1:1 KJB - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJB - Hath in these last days spoken unto us by *his* **Son**, whom he hath appointed heir of all things, **by whom also he made the worlds;**

(E.) Genesis 1:7 KJB - And **God made** the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

(3.) The Person / Being of the Holy Ghost / Spirit, the “another Comforter” (Jhn. 14:16 KJB), the “Spirit of truth.” (Jhn. 14:17 KJB), “Comforter ... the Holy Ghost” (Jhn. 14:26 KJB), the “LORD” (Zec. 3:2c. KJB), and a father in His own right (Mat. 1:18; Luk. 1:35; 1 Pet. 1:23; Jhn. 1:13, 3:3-8; 1 Jhn. 3:9, 4:7, 5:1,4,18 KJB), yet differing than the Father or the Son (Isa. 48:16; Jhn. 14:26 KJB) whose nature is a mystery unspoken of in scripture, and therefore no man can say is of the same “substance” as Father and Son without adding, or possibly taking away from, God’s word. The Bible simply does not say one way or another. Where scripture is silent, it is best for the Christian to be silent, but that which is revealed by JEHOVAH Elohiym is for the Christian (Deu. 29:29 KJB):

(A.) Job 33:4 KJB - The Spirit of God hath made me, and the breath of the Almighty hath given me life.

(B.) Genesis 1:2 KJB - And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

(C.) Genesis 1:31 KJB - And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

The eternal Heavenly Trio - family JEHOVAH Elohiym, the “threefold” whom are over all creation as “Godhead”.

Three distinct Persons / Beings working together as united family without discord, but rather thinking and acting as harmonious chord.

Deuteronomy 6:4 KJB - Hear, O Israel: The LORD our God *is* one LORD:

Deuteronomy 6:4 HOT - שמע ישראל יהוה אלהינו יהוה אחד:

Deuteronomy 6:4 HOT Transliterated - sh'ma yis'ra'el y'hwäh élohëynû y'hwäh echäd

In other words, “Hear (listen), O Israel (the peoples), [The] JEHOVAH (Family name) Elohiym (Three Persons / Beings) is / are a harmonious (united together in what they do & say, as ‘one’) JEHOVAH (Family name)”, united together not in their Persons / Beings, but in their eternal Purpose (Jhn. 17:11,22 KJB; &c, like as the Bible is many books, but a united message, or 4 gospels (Matthew, Mark, Luke & John, but a harmonious Gospel). They are not like the pagan pantheon of triads, triquetra, triskelons, tritheism, who all fought & warred with each other, vying for supremacy

Think like as “JEHOVAH” Construction Company, they (the Father, & the Son & the Holy Ghost) are all each individually “Boss” (like “God”) over their employees (mankind or unfallen heavenly beings).

In fact, the Person / Being of the Father “JEHOVAH” Sr. (Sr. (Senior), is a Father who has a Son of the same name, thus is called “the Ancient of Days”; Dan. 7:9,13,22 KJB) can be “with” the Person / Being of the Son “JEHOVAH” Jr. (Jr. (Junior), is a Son with same name as the Father) at a construction (Creation) site (like in Gen. 1:1 KJB), and an employee (like the angels, “morning stars”, “sons of God” (Job 38:7 KJB)) come up to them two Persons / Beings, and say “Boss”, and both would respond together, because “Boss” (Son) was “with” the “Boss” (Father) at that moment, thus in Jhn. 1:1 “God” was “with” “God”, being witnessed by the eternal witness of the Holy Ghost / Spirit of JEHOVAH, which is why there is a record of such in the NT in the Gospel of John, or in the OT book of Genesis (Psa. 139:7; 2 Tim. 3:16-17; 2 Pet. 1:21 KJB).

Even in ‘maths’ (mathematics), this concept works logically, because of something called “set [theory] maths”.

[1.] Uncreated & Infinite Eternal Father, Son and Holy Spirit {Set Deity}

[2.] Created & finite Angels, mankind & lesser creatures {Set creation}

{Set Deity} is Head over {Set creation}. Yet {Set Deity} is not a single Person / Being, but a group of 3 (the Father, the Son, and the Holy Ghost / Spirit), as all individuals together which are creation is not a single person / being but a grouping.

Yet, in {Set Deity} as (Head) are three Persons / Beings which individually or together {Set} are “Head” over creation.

Yet in {Set Deity} there is also hierarchy (**Gen.** 41:40 KJB; typologically).

[1.] {Set Father}

[2.] {Set Son}

[3.] {Set Holy Spirit}.

Now for phrases “only true God” and “only begotten”: “Mono” & “Gene”

Mono is simply “one”, or “only”. Mono is used in conjunction or connection, with the word “gene”. “Gene” refers to race or nature (that which is the content of essence), that which comes about or exists through / from another. It is used this way even coming down to modern-day American English:

Etymology Online, “gene”:

“gene (n.) 1911, from German Gen, coined 1905 by Danish scientist Wilhelm Ludvig Johannsen (1857-1927), from Greek genea “generation, race” (from PIE root *gene- “give birth, beget”). De Vries had earlier called them pangenes. Gene pool is attested from 1946.” - <https://www.etymonline.com/word/Gene>

That is why the Father is called in scripture (“the only true God”; **Jhn.** 17:3 KJB):

(koine Greek): “τον μονον αληθινον θεον”,

(transliterated koine Greek): “ton monon alethinon theon” and elsewhere “ton theon” (**Jhn.** 1:1b), “o theos” (**Heb.** 1:9b).

And because the Son is in the “express image” (**Heb.** 1:3 KJB) of the Father’s “person”, is called “the only begotten”, “God”:

(koine Greek): “τον μονογενη”

(transliterated koine Greek): “ton monogene”, and elsewhere “logos en o theos” (**Jhn.** 1:1c), “o theos” (**Heb.** 1:9a).

The Father’s nature is His own, underived (“true”*), but the Son, because He is the Son has that same nature because of the Father.

- True - <https://www.thesaurus.com/browse/true>
- Authentic - <https://www.thesaurus.com/browse/authentic>
- Original - <https://www.thesaurus.com/browse/original>

The word “ἀληθινόν”, “alethinon” means **underived**.

So, the word “monogene” in connection with the words “ton monon alethinon theon” means that the nature of the Son is of the Father and He is the only Son of the Father with that nature of the Father, and in this way only are they different in Their respective natures. Created Angels and humans are sons, but not of that same nature as the Father and Son are.

In other words:

The Father is “The only true (underived in nature) God”.

The Son is “The only begotten” (derives His nature from the Father because He is the Son) “God”.

Keep in mind that the words “only begotten” have nothing to do with time, or creation, or coming into existence in these contexts addressing the nature of the Son, but only deals with the eternally existing nature of the Son in relation to the Father’s nature. The words are **not** the same as ‘to generate’, ‘give birth’, ‘bring into existence’, etc., as ‘γεννηται’, ‘gegennetai’, **G1080**. The Son has always existed alongside and “with” the Father. There was never any time in existence or in eternity past that the Son was not still present.

If the Person / Being of the “Ancient of Days” (**Dan. 7:9,13,22 KJB**) existed by Himself at any point in eternity past, this makes Him, in character / attribute, not “the Father”, for there can be no characteristic / attribute of “Father” without a “child”, the “Son”. This is very serious, for if it were otherwise, it would mean that a characteristic / attribute was at some point ‘gained’, ‘improved upon’, ‘added’ to this Person / Being, which makes Him ‘evolutionary,’ and ‘changeable,’ ‘malleable,’ ‘mercurial’. If such can be ‘added’ at some point in eternity past, then how does anyone know that other characteristics / attributes, were also not ‘added’ before, and as well, in eternity past, and thus that which exists now as “The Father”, began from nothing (and thus arrive at the general idea of ‘atheistic evolutionism’). If that which was ‘added’ in eternity past, came to exist, then why cannot such also be ‘taken away’ and ‘lost’ in eternity future? For all things which come into existence can cease to be in existence. What prevents the Father from bringing into existence another like the Son at some point in eternity future? There is nothing preventing according to that distorted theology.

In contrast, scripturally (KJB), the Father has always been the Father, just as the Son has always been the Son, and likewise the Holy Ghost / Spirit has always been the Holy Ghost / Spirit, and they have always been such, and not as some erroneously say took on a ‘role’. That error leads into other dangerous directions.

QUESTION: WHAT IS GOD THE FATHER LIKE; IS GOD THE FATHER AN ESSENCE PERVADING THE UNIVERSE (PANTHEISM, PANENTHEISM)?

God the Father is not a perfume. He is not an aethereal essence pervading the universe. That is pantheism, or panentheism (God is all, or in all, things), both of which are gross heresies and destroys the Gospel itself and would even place God in the sinner, including satan himself, which is a violation of **Rev. 3:20 KJB**, etc. God is omnipresent through omniscience (**Psa. 139 KJB**). What do Christians pray like?:

Matthew 6:9 KJB - After this manner therefore pray ye: **Our Father which art in heaven**, Hallowed be thy name. (See also Luk. 11:2 KJB)

Matthew 16:17 KJB - And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but **my Father which is in heaven**.

He, the Father, is a “**Person**”, even His person (**Job** 13:8; **Heb.** 1:3 KJB), of which Jesus (the Son) is the “**express image**” of. (Quoting from KJB)

God is local (**Gen.** 4:16; **Exo.** 19:17,21, 20:21, 33:14-15; **Num.** 23:15; **Deu.** 5:5; **1 Kin.** 19:11), has dwelt among mankind (**Exo.** 25:8, 29:43-45; **Lev.** 26:11-12; **1 Kin.** 6:11-13, 8:13; **2 Chr.** 6:2,18; **Psa.** 132:14; **Mic.** 1:2; **Hab.** 2:20; **Zec.** 2:10; **Rev.** 21:3), moves about (**Gen.** 17:22, 18:33; **Exo.** 19:20; **Num.** 12:5, 23:4; **Deu.** 33:2; **Jdg.** 5:4; **1 Sam.** 4:7; **Psa.** 47:5, 67:8, 68:7; **Jer.** 14:8; **Eze.** 11:23; **Mic.** 1:3; **Hab.** 3:3; **Zec.** 2:13), utilizes modes and means of travel (**2 Sam.** 22:11; **Psa.** 18:10, 104:3; **Hab.** 3:8,15; **Zec.** 9:14), and the Father and the Son have been seen in their general forms (**Gen.** 18:1, 35:9, 48:3; **Exo.** 24:9-11; **2 Chr.** 7:12; **Job** 42:5-6; **Isa.** 6:1; **Eze.** 1:26-27, 8:1-2,4; 43:2-3; **Dan.** 7:9-10; **Amo.** 9:1; **Rev.** 4:2-3).

Notice “His person” (**Job** 13:8; **Heb.** 1:3), “form of God” (**Php.** 2:6), “shape” (**Jhn.** 5:37), “image” (**Gen.** 1:26,27; **Heb.** 1:3), “likeness” (**Gen.** 1:26,27), “being” (**Act.** 17:28), having “parts” (**Exo.** 22:32), has a very real movable “Throne” on which He sits (**Dan.** 7:9-10; **Rev.** 4-5, &c), has “the hair of his head like the pure wool” (**Dan.** 7:9), has a “face” (**Gen.** 32:30; **Exo.** 33:11,20; **Deu.** 5:4, 34:10; **Mat.** 18:10; **Rev.** 20:11), with “eyes” (**2 Chr.** 16:9; **Pro.** 22:12; **Rev.** 1:14, 2:18, 19:12), with “nostrils” (**2 Sam.** 22:9,16; **Psa.** 18:15), able to hear and has “ears” (**Num.** 11:18, 14:28; **1 Sam.** 8:21; **2 Sam.** 22:7; **2 Kin.** 19:28; **2 Chr.** 7:15; **Psa.** 18:6, 34:15, 130:2; **Isa.** 5:9, 37:29; **Jam.** 5:4; **1 Pet.** 3:12).

God is a Soul ((Living Being with form), **Jer.** 5:9), and is a Spirit (thus having a mind (Intelligence), **Mat.** 12:28), has a “mouth” (**Num.** 12:8; **Deu.** 8:3; **Jos.** 9:4; **1 Kin.** 13:21; **Psa.** 33:6; **Pro.** 2:6; **Isa.** 1:20, 40:5, 58:14, 62:2; **Jer.** 9:12,20, 23:16; **Mic.** 4:4; **Rev.** 1:16), has a “tongue” (**Psa.** 35:28, 66:17, 71:24, 119:172; the Son praises the Father; **Isa.** 30:27), has “lips” (**Job** 11:5, 23:12; **Psa.** 89:34; **Isa.** 30:27), has “teeth” (**Gen.** 49:12) and expresses emotions (**Grieved** (**Gen.** 6:6; **Jdg.** 10:16; **Psa.** 78:40, 95:10; **Eze.** 16:43; **Heb.** 3:10); **Jealous / love** (**Exo.** 34:14; **Deu.** 4:24, 32:21; **Psa.** 78:58, 79:5; **Isa.** 42:13; **Eze.** 38:19; **Zep.** 3:8; **Zec.** 8:2; **1 Cor.** 10:22); **Anger** (**Num.** 12:9; **Deu.** 32:22; **Jdg.** 10:7; **2 Sam.** 22:8; **Job** 19:11; **Psa.** 2:5, 7:11, 21:9, 90:11; **Isa.** 28:21, 30:30, 66:15; **Jer.** 30:24; **Lam.** 2:3, 3:43; **Eze.** 5:13, 38:18; **Hos.** 12:14; **Nah.** 1:6); **Hates evil** (**Psa.** 5:5-6, 11:5; **Jer.** 44:4; **Rev.** 2:6,15); **takes vengeance / justice** (**Deu.** 32:34-35,41-43; **Psa.** 94:1; **Isa.** 1:24, 34:8, 66:6; **Jer.** 46:10; **Amo.** 2:13; **Nah.** 1:2; **Heb.** 10:30)), with organs of speech and breath (**Num.** 12:8; **Psa.** 18:8; **Isa.** 30:27-28; **Rev.** 1:15), speaks with a language that is understood (**Exo.** 3:4, 19:19, 20:19,22; **Lev.** 1:1; **Num.** 7:89, 12:4, 22:9; **Deu.** 4:12,33,36, 5:24-26; **1 Kin.** 19:12-13; **Psa.** 68:33; **Jer.** 25:30; **Eze.** 43:6; **Joe.** 2:11, 3:16; **Amo.** 1:2; **Act.** 7:31; **Heb.** 12:19,26), laughs and ‘sleeps’ (**Psa.** 2:4, 59:8, 78:65), sings (**Zep.** 3:17), rejoices (**Deu.** 28:63, 30:9).

Keep in mind that the Father creates by His spoken word, not as like mankind does through ‘procreation’ by unification of genetic material from the male and female. The LDS ideology errs here.

God has “shoulders” (**Deu.** 33:12), wears garments (**Job** 29:14), “whose garment was white as snow” (**Dan.** 7:9), wears a crown/s (**Isa.** 62:3; **Rev.** 19:12), and sometimes the Son dresses as priest (**Dan.** 10:5-9; **Rev.** 1:13-16), and sometimes the Son dresses as King (**Rev.** 17:14, 19:16), and sometimes the Son dresses as Warrior (**Exo.** 15:3, 17:16; **Jos.** 5:13-15; **Isa.** 66:16; **Jer.** 14:9, 21:5; **Zec.** 14:3).

God has “arms” (**Isa.** 51:9, 53:1; **Jhn.** 12:38), has a “right hand” (**Rev.** 5:1; **Act.** 7:55-56), so has “hands” (**Gen.** 49:24; **Exo.** 33:22; **Deu.** 33:27; **Psa.** 21:8, 74:11, 89:13, 118:16; **Isa.** 52:10; **Hab.** 3:4), having “fingers” (**Exo.** 8:19, 31:18; **Deu.** 9:10; **Psa.** 8:3; **Luk.** 11:20), utilizes weapons (**Deu.** 32:23; **Job** 19:12; **Psa.** 7:12-13, 21:12, 64:7; **Isa.** 34:5; **Jer.** 50:25; **Lam.** 2:4, 3:12-13; **Hab.** 3:9).

God is able to be looked upon, “to look upon like a jasper and a sardine stone” (**Rev.** 4:2), having His own “nature” (**Gal.** 4:8), having also “back parts” (**Exo.** 33:21-23, speaking of the Son, but remember the Son is in the “express image” of the Father; **Jer.** 18:17), has a “heart” (**Gen.** 6:6), and “loins” ((H4975; waist to upper thighs, see **1 Kin.** 18:46), **Eze.** 1:27), able to sit on posterior (**Dan.** 7:9; **Col.** 3:1; **Heb.** 1:3, 10:12; **Rev.** 4:2) and even a “divine nature” (**2 Pet.** 1:4), having “feet” (**Rev.** 1:15); see also “under his feet” (**Exo.** 24:10, speaking of the Son, as the Son is in the “express image” of the Father; **Psa.** 18:9), and so walks (**Gen.** 3:8; **Psa.** 104:3).

The angels are also called “spirits” and “persons” (“fellows”; **Heb.** 1:9), “young man” (**Mar.** 16:5; **Dan.** 9:21; &c), and yet have real celestial (2nd Heavenly) “bodies” with unfallen angelic “flesh” (**1 Cor.** 15:35-58; **Jud.** 1:7, **Gen.** 17-19, &c.) an unfallen heavenly “nature” (**Heb.** 2:16), whereas those of mankind have bodies terrestrial (dust of the earth).

The Son is also a “person” (**Heb.** 1:3; **2 Cor.** 2:10; **Mat.** 27:24; **Deu.** 27:25 KJB; &c.).

So is the Holy Ghost (**Jhn.** 14:16 KJB; &c.), but His nature is a mystery, unspoken of in scripture, and where scripture does not speak, silence is golden.

Those of Mankind are also called “spirits” (**1 Pet.** 3:19; **Heb.** 12:23 KJB) and yet are real tangible beings, with bodies (made of dust).

Texts for consideration: **Php.** 2:6; **Dan.** 3:25; **Gen.** 18:4, 19:2; **Exo.** 24:10-11; **Psa.** 18:9; **Jhn.** 5:37; **Exo.** 33:23,20,22; **Dan.** 7:9-10,13; **Eze.** 1:1,8,26-28; **Act.** 7:55-56; **Psa.** 24:1-10; **Jhn.** 20:17; **1 Pet.** 3:22; **Mat.** 18:10; **Rev.** 1:13-20, 2:1, 4:1-11, 5:1-14; **Heb.** 1:13; **Col.** 1:3-6; **Num.** 12:8; **Isa.** 45:23, 48:3; **Rev.** 3:16; **Psa.** 89:34, 104:33, 146:2; **Act.** 17:28; **Gen.** 1:26-27; **Col.** 1:15 KJB; &c.

QUESTION: WHAT ARE ANGELS LIKE, PHYSICAL OR AETHERAL (GHOSTLY, GASEOUS, NON-CORPOREAL (NO-BODY)) BEINGS?

The heavenly beings (good or evil) have “celestial bodies” (**1 Cor.** 15:40 KJB), being an “heavenly” (**1 Cor.** 15:48,49; **Heb.** 11:16 KJB), for God has given to each kind (angel and man), “a body as it hath pleased him” (**1 Cor.** 15:38 KJB), for “(a)ll flesh is not the same flesh” (**1 Cor.** 15:39 KJB), and there are “celestial bodies, and bodies terrestrial” (**1 Cor.** 15:40 KJB), which is why Jud. says that the beings of heaven have “strange (foreign, alien to this world / earth) flesh” (**Jud.** 1:7 KJB, σαρκος ετερας).

The heavenly beings have physical, tangible bodies of heavenly (2nd) nature (**Heb.** 2:16 KJB), and our bodies in the resurrection, or translation, will be glorified like their glorious bodies, even as Jesus has a glorious body after His resurrection (**Mat.** 22:30; **Mar.** 12:25; **Luk.** 20:35-36; **Rom.** 5:6; **1 Cor.** 15:47-49; **Eph.** 5:30; **Php.** 3:21; **Job** 19:25-27 KJB).

The “stone” (**Mat.** 28:2; **Mar.** 16:3,4; **Luk.** 24:2; **Jhn.** 20:1 KJB) upon the tomb had to be rolled back by Gabriel, to let Jesus free. Jesus did not phase through it, He got up and walked out of the opening (**Mat.** 28:1-7; **Mar.** 16:1-8; **Luk.** 24:1-9; **Jhn.** 20:1-13 KJB). Additionally, in Jesus’ death there was an earthquake (**Mat.** 27:51 KJB) which “opened” (**Mat.** 27:52 KJB) many of the tombs of the martyred saints around Jerusalem, so that those martyred saints therein, could come “out” (**Mat.** 27:53 KJB) in their resurrection when Jesus was resurrected (**1 Cor.** 15:20,23 KJB). They did not phase through them either.

The disciples were able to hold onto Jesus’ glorified flesh, when they held Him by the feet (**Mat.** 28:9; **Jhn.** 20:17 KJB), and He drew near to two on the road to Emmaus, and walked and talked with them (**Mar.** 16:12; **Luk.** 24:15 KJB), and entered their house, sat down and broke bread with them (**Luk.** 24:30,35 KJB). Jesus verily “vanished out of their sight” (**Luk.** 24:32 KJB), but please notice, it does not say he *poofed* into nothing. To “vanish out of ... sight” is simply to be “invisible”, not incorporeal, as a mythological and paganistic ‘shade’.

They got up and left to go back to Jerusalem, and Jesus was with them the whole time, unseen. Jesus did not phase through a wall, nor a locked door, that first evening (**Luk. 24:13-49; Jhn. 20:19 KJB**), nor over a week later (**Jhn. 20:26 KJB**). He simply entered with them unnoticed (**Luk. 24:32-36 KJB**), as a third individual, unknown coming in from out of the darkness of the night, and was “invisible” until He revealed Himself, even as He had been with the two earlier on the road to Emmaus and they did not recognize Him, until He showed Himself to them at their house.

Jesus asks them to “handle” (**Luk. 24:38; Eph. 5:30 KJB**) Him, having “flesh and bones”, “hands and feet” (**Luk. 24:39,40 KJB**), and He eats with the disciples (**Luk. 24:41-43 KJB**). Jesus even asks Thomas to put his finger and hand into the very wounds that Jesus still had (**Jhn. 20:27 KJB**). He also shewed Himself at the sea of Tiberias (**Jhn. 21:1-25 KJB**), and also Jesus later ascends (**Mar. 16:19; Luk. 24:51; Jhn. 20:17; Act. 1:2-11; Eph. 4:8-10; Rev. 12:5; Psalms. 24:1-10 KJB**) into Heaven with the “same” (**Act. 1:11 KJB**) glorified body, even the “form” (**Dan. 3:25; Phil. 2:6, etc. & Exo. 33:23 KJB**) thereof. This same body, and all its descriptive parts, is seen in Heaven in **Rev. 1:13-16, 2:1,18 KJB**, having the glory He had before coming in humanity (**Jhn. 17:5 KJB**). He went to “prepare a place” (**Jhn. 14:2,3 KJB**), a very real place, for those who believe unto the end. **Possession simply deals with ‘mind upon mind’ (Rom. 6:16 KJB), submitting to another’s will.**

That Heavenly city, having precious foundations, whose builder and make is God (**Heb. 11:10 KJB**), is real and will come down from Heaven above, and is filled with all manner of beauty and creation, “cherubim and seraphim, “elders”, “creatures”, stones, gold, pearls, eternal gates. The Christians will have “crowns”, “palms”, “harps” and “white raiment”, being able to drink from the “river of water of life”, and to eat from “the tree of life” in the middle of the garden of the Heavenly Eden. There is the true Temple and true Ark of God, and His Ten Commandments. The Father Himself (and Son) rules from a very real “throne”, and a description of Him may be seen in **Dan. 7:9; Mat. 10:18; Rev. 4 KJB**.

That fallen angel, satan, has attempted to etherealize and vaporize the reward of God and Heaven into non-things, gaseous clouds of non-entity, incorporeal vanity, and he has highly succeeded in this, but only because God’s people reject knowledge sent from God (**Hos. 4:6 KJB**).

The peoples of this world are the ‘aliens’ (foreign ones, nomads, wanderers, and Christians as “strangers and pilgrims on the earth”) out of all the unfallen worlds, for we are the only fallen ones, satan has reversed the thought, and many simply buy into it. The unfallen worlds are the natural, this fallen world the unnatural, or alien.

The angels, like the Cherubim and Seraphim, the shining ones, are “**ministering** spirits” (**Heb. 1:14 KJB**), called a “flaming fire” (**Psa. 104:4 KJB**), and “**ministers** a flame of fire” (**Heb. 1:7 KJB**), and their “countenances” are “like lightning”, as “burning coals of fire”, and “burning lamps”, and wearing “white raiment” which are very “bright”. Even satan can transform himself into an “angel of light” (**2 Cor. 11:14 KJB**). Does this mean that angels have no substance, no body and are merely wispy aether? Not at all. How does a being “minister”? With their “hands”:

Acts 20:34 KJB - Yea, ye yourselves know, that **these hands have ministered** unto my necessities, and to them that were with me.

The bodies they have, are “celestial” (**1 Cor. 15:40 KJB**), and those which are good, are led by the Spirit, and are thus “spiritual bodies” (**1 Cor. 15:44 KJB; not ‘spirit-bodies’, a contradiction in terms (Luk. 24:39 KJB)**), being in subjection to God, and are not subject to death (yet the wicked angels will be soon). The Christians are, likewise, to be “ministering spirits” (**Heb. 12:23 KJB**).

The Angels of Heaven (from Gen. to Rev., while some things are symbolic (‘many eyes’, glittering light; Mat. 6:22 KJB), context determines) are always depicted as having the:

God created the Angels as glorious beings, and they do have bodies, as Paul would say, “celestial bodies”, for “God giveth it a body as it hath pleased Him”. Just as Jesus now eternally has a “glorious body” (Php. 3:21 KJB).

Lucifer / (now satan) was the very “anointed cherub that covereth” (Eze. 28:14 KJB) and stood directly by the very Throne of God in Heaven (just as the imitation ones, being patterned after the heavenly ones on either side of the Mercy Seat of the Ark of the Covenant on earth) and God had dressed him (Lucifer) in precious stones and metals, **“every precious stone (was) thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created”** (Eze. 28:13 KJB) and Lucifer had once “walked up and down in the midst of the stones of fire” in the “Eden the garden of God”, upon “the holy mountain of God”, being “Mount Zion” of Heaven, which “cannot be removed, (but) abideth forever”.

“similitude of the sons of men” (Dan. 10:16)	“the likeness of a man” (Dan. 10:16)	“like the appearance of a man” (Dan. 10:18)	looking like “men” (Gen. 18:2)
having that like the “hands of a man” (Eze. 1:8, 10:21)	a “hand” (Eze. 2:9; Dan. 10:10)	“fingers of a man’s hand” (Dan. 5:5)	“bear thee up in (their) hands” (Psa. 91:12) or “hands they shall bear thee up” (Mat. 4:6)
“touched” (Dan. 8:18, 9:21)	“the face of a man” (Eze. 1:10, 10:14, 41:19)	“fell ... on their faces” (Rev. 7:11)	“countenance was like lightning” (Mat. 28:3)
“their appearance (was) like burning coals of fire, (and) like the appearance of lamps” (Eze. 1:13)	“young man” (Mar. 16:5)	and man-kind are “made ... a little lower than the angels” (Psa. 8:5)	“bodies” (Eze. 1:11,23; 1 Cor. 15:40)
“feet” (and legs) (Gen. 18:4, 19:2; Exo. 24:10; 2 Sam. 22:10; Psa. 18:9; Isa. 6:2; Lam. 3:34; Eze. 1:7; Dan. 10:6; Hab. 3:5; Zec. 14:4; Rev. 1:5, 2:18, 10:1, 19:10, 22:8)	and have “wings” (Exo. 25:20, 37:9; 2 Sam. 22:11; 1 Kin. 6:27, 8:6-7; 1 Chr. 28:18; 2 Chr. 3:11,13, 5:7-8; Psa. 18:10, 104:3; Isa. 6:2; Eze. 1:6,8-9,11,23-25, 3:13, 10:8,12,16,19,21, 11:22; Rev. 4:8)	“eyes” (Deu. 11:12, 13:18; 2 Chr. 16:9; Job 34:21; Psa. 11:4; Eze. 1:18, 10:12; Dan. 10:6; Heb. 4:13; Rev. 1:14, 2:18, 4:6,8, 5:6, 19:12)	“trumpet(s)” (Exo. 19:13,16,19, 20:18; Psa. 47:5, 150:3; Zec. 9:14; Mat. 24:31; 1 Cor. 15:52; Heb. 12:19; Rev. 8:2,6,13, 9:14 (consider also in the context of Jesus’ voice; 1 Thes. 4:16; Rev. 1:10, 4:1))
“breasts” (ie, upper chest/torso) (Rev. 15:6)	“voices” (Rev. 4:5, 8:5, 10:3-4, 11:15,19, 16:18)	“the voice of many angels round about the throne” (Rev. 5:11)	“sang together” (Job 38:7)
“shouted for joy” (Job 38:7)	that “talked” (Zec. 5:5)	able to “Hail” (Luk. 1:28)	“sole of their feet” (Eze. 1:7)
“fly swiftly” (Dan. 9:21)	and being able to carry a “sword” (Gen. 3:24; Num. 22:31; Jos. 5:13; 1 Chr. 21:16)	or having “a slaughter weapon in his hand” (Eze. 9:2)	able to “smote” (2 Kin. 19:35)
and “cut off” (2 Chr. 32:21)	and “fought” (Rev. 12:7)	make “war” (Rev. 12:7, see also 2 Kin. 6:16-17)	“encampeth round about them that fear him, and delivereth them” (Psa. 34:7)
“an hedge” (Job 1:10)	they are strong, “that excel in strength” (Psa. 103:20),	“strengthening” (Luk. 22:43)	able to do, “that do his commandments” (Psa. 103:20)
listening, “hearkening unto the voice of his word” (Psa. 103:20)	or carrying a “writer’s ink horn by his side” (Eze. 9:2)	have “food” (Psa. 78:25)	can be “entertained” (Heb. 13:2)
and “harps” (Rev. 5:8)	“live coal” (Isa. 6:6)	“tongs” (Isa. 6:6)	“vials” (Rev. 5:8, 15:7, 16:1, 17:1, 21:9)
“golden censer” (Rev. 8:3)	“golden reed” (Rev. 21:5)	wearing “golden girdles” (Rev. 15:6)	having “incense” (Rev. 8:3)
“sickle” (Rev. 14:14-19)	“do always behold the face of my Father which is in heaven” (Mat. 18:10)	devils and Satan “speaketh a lie” (Jhn. 8:44)	“tongues (languages) ... of angels” (1 Cor. 13:31)
Paul having heard “unspeakable words” (2 Cor. 12:4)	“sat” (Jdg. 6:11; Mat. 28:2)	and are found “sitting” (Jhn. 20:12)	being able to “stand” (1 Chr. 21:16; Luk. 1:19; Rev. 10:5)
and “stood” (Eze. 9:2; Act. 1:10)	and “all the angels stood round about the throne” (Rev. 7:11)	seen “standing” (Num. 22:31)	able to “touched” (1 Kin. 19:5,7)
held “the staff that (was) in his hand” (Jdg. 6:21)	“ministers” (Psa. 103:21),	“minister(ed)” (Mat. 4:11; Heb. 1:14, 8:2)	found “ministering” (Psa. 104:4; Heb. 1:7)
“clothed with linen” (Eze. 9:2,3,11, 10:2,6,7; Dan. 10:5)	“stood by them in white apparel” (Act. 1:10)	“clothed in a long white garment” (Mar. 16:5)	“clothed in white raiment” (Rev. 4:4)
“in white sitting” (Jhn. 20:12)	the “four and twenty elders” having “on their heads crowns of gold” (Rev. 4:4)	“clothed in pure and white linen, and having their breasts girded with golden girdles” (Rev. 15:6)	and they “worship” (Exo. 34:14; Mat. 4:10; Luk. 4:8; Jhn. 4:24; Heb. 1:6; Rev. 4:10, 19:10)
and even a “book” (scroll) (Exo. 32:32-33; Psa. 69:28, 139:16; Eze. 2:9; Dan. 12:1; Mal. 3:16; Php. 4:3; Rev. 3:5, 5:1-5, 7-9, 10:2,8-10, 13:8, 17:8, 20:12,15, 21:27)	and are able to “speak” (“said”) (Eze. 2:1; Act. 5:19-20) (devils/angels throughout, examples; Gen. 18 & 19; Mat. 4:1-11, 8:29; Mar. 3:11; Luk. 4:1-13)	being able to both bow, kneel and fall before the LORD, “fell before the Throne on their faces, and worshipped God” (Rev. 7:11)	and even pray and cry aloud with their mouths, “HOLY, HOLY, HOLY” (Isa. 6:3; Rev. 4:8)
“present themselves before the Lord” (Job 1:6, 2:1)	being able to “Bless the LORD” (Psa. 103:20-22)	“praise” (Psa. 148:2)	&c., &c.

Satan will be brought to “ashes” (**Eze.** 28:18; **Mal.** 4:3 KJB, see also the sanctuary; **Psa.** 73:17, 77:13 KJB) and “All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never (shalt) thou (be) any more.” (**Eze.** 28:19 KJB) and “The merchants among the people shall hiss at thee; thou shalt be a terror, and never (shalt be) any more.” (**Eze.** 27:36 KJB)

Quoting James Springer White, “Personality of God”:

“PERSONALITY OF GOD

MAN was made in the image of God. “And God said, Let us make man in our image, after our likeness.” “So God created man in his own image, in the image of God created he him.” Genesis 1:26, 27. See also chap. 9:6; 1 Corinthians 11:7. Those who deny the personality of God, say that “image” here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God’s moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God’s moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read his own words to Moses: “And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen.” Exodus 33:21-23. See also chap. 24:9-11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Numbers 12:5-8 remove the difficulty. “And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, *even apparently*.”

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, *even apparently*.

Says the prophet Daniel, “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.” Chap. 7:9. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom.” Verses 13, 14.

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle’s declaration that the Son was in the express image of his Father’s person. “God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the *express image of his person*.” Hebrews 1:1-3.

We here add the testimony of Christ. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John 5:37. See also Philippians 2:6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms. OBJECTION. — "God is a Spirit." John 4:24.

ANSWER. — Angels are also spirits [Psalm 104:4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

OBJ. — God is everywhere. Proof. Psalm 139:1-8. He is as much in every place as in any one place.

ANS. — 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." God is in heaven. This we are taught in the Lord's prayer. "Our Father which art in heaven." Matthew 6:9; Luke 11:2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2 Kings 2:11. And of Enoch it is said that he "walked with God, and was not, for God took him." Genesis 5:24.

Jesus is said to be on the right hand of the Majesty on high." Hebrews 1:3. "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark 16:19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. "He is not here," said the angel, "for he is risen as he said." Matthew 28:6.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9.

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them.” Luke 24:39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. “And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:9-11. J. W.

IMMATERIALITY

THIS is but another name for nonentity. It is the negative of all things and beings — of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard — it can neither extend nor contract. In short, it can exert no influence whatever — it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian’s God, his anticipated heaven, his immortal self — his all!

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist — and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image.

What is Jesus Christ? He is the Son of God, and is like his Father, being “the brightness of his Father’s glory, and the express image of his person.” He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their “everlasting inheritance.”

With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God — their life — their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance — what remains
 The mystical sectarian gains;
 All that each claims, each shall possess,
 Nor grudge each other's happiness.
 An immaterial God they choose,
 For such a God we have no use;
 An immaterial heaven and hell,
 In such a heaven we cannot dwell.
 We claim the earth, the air, and sky,
 And all the starry worlds on high;
 Gold, silver, ore, and precious stones,
 And bodies made of flesh and bones.
 Such is our hope, our heaven, our all,
 When once redeemed from Adam's fall;
 All things are ours, and we shall be,
 The Lord's to all eternity." - <https://m.egwwritings.org/en/book/1471.2>

ONE HEAVENLY THOUGHT:

Look up into the Heavens at night, and do you see more “darkness” than “light”, or more “light” than “darkness”? Look closely between each point of light, and more light will be seen the closer one looks, and between those new points of light, more light, yet still, upon even further examination. Though mankind does not see all at once, by knowledge bolstered by faith, humanity is actually surrounded by God's light.

Heaven Is It For Real?, page 8 by Joe Crews

“... [page 8] It is shocking how many weak and twisted concepts of heaven people have accepted. Most folks think of it as some far off ethereal place—and that is about all the average man knows about heaven. He believes it is “up there” somewhere. Yes, it is “up there,” and we can agree with him that far ...” - <https://www.amazingfacts.org/media-library/book/e/29/t/heaven---is-it-for-real->

Letters And Manuscripts, Vol. 21 (1906). par. 29-30, [Sermon, Mrs. E. G. White, Congregational Church, temporarily used by Oakland S. D. A. Church, 18th and Market Streets, Oakland, California, on Sabbath afternoon, October 20, 1906:

“... [par. 29] Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and the power of the three holiest beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden “with Christ in God”—wonderful transformation. [Colossians 3:3.] This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character.

[par. 30] And this is the prayer that every one of us may offer. Oh, I am so afraid that the next judgment of God will come upon Oakland and San Francisco again, before you are ready! But if you come to the Lord; if those of you who profess to be His commandment-keeping people will come to Him and humble your hearts before Him, your ignorance may pass away. ..." - <https://m.egwwritings.org/en/book/14071.8872001>

Letters And Manuscripts, Vol. 19 (1904), May 14, 1904, par. 16, Ellen G. White:

"... **[par. 16]** baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Before the disciples shall compass the threshold, there is to be the imprint of the sacred name, baptizing the believers in the name of the threefold powers in the heavenly world. The human mind is impressed in this ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agency. The Father, the Son, and the Holy Ghost, the eternal Godhead is involved in the action required to make assurance to the human agent to unite all heaven to contribute to the exercise of human faculties to reach and embrace the fulness of the threefold powers to unite in the great work appointed, confederating the heavenly powers with the human, that men may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ. ..." - <https://m.egwwritings.org/en/book/14071.8872001>

Letters And Manuscripts, Vol. 16 (1901), Jan 21, 1901, by Ellen G. White, par. 10:

"... **[par. 10]** The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? ..." - <https://m.egwwritings.org/en/book/14066.8616001>

Signs of the Times, June 27, 1895, par. 3-4:

"... **[par. 3]** But who that is not infinite can understand the infinite? Christ declares, "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal him." It is recorded of Epictetus that when his hearers said to him, "You have uttered many excellent things of God; but we cannot as yet understand what he is," he truly and nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God himself would cease to be what he is." The greatness of God cannot be measured or comprehended. And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father. ST June 27, 1895, par. 3

[par. 4] The mightiest created intelligence cannot grasp divinity. The principalities and powers of heaven are overwhelmed with the vastness of the theme of Christ's character and the mystery of the union of divinity and humanity. The most eloquent notes of cherubim and seraphim fail to describe him; but the angels of God delight to be in his presence. They rejoice in beholding his face, and hasten to obey his command, to fulfill their commission of love to those for whom Christ died. ST June 27, 1895, par. 4 ..." - <https://text.egwwritings.org/read/820.12942>

[1] The Father is "the infinite".

[2] Christ is also "the infinite".

[3] “who that is not infinite can understand the infinite”, and yet the Son fully understands the Father, “No man knoweth the Father but the Son ...” (**Mat.** 11:27; **Luk.** 10:22 KJB), for no being that ever came into existence can make that claim without it being error.

[4] The Son is therefore without beginning. If not, He could not be “the infinite” nor understand, or reveal, all “the infinite” Father.

[5] The Father knoweth the Son, & no being that came into existence can say such, for “no man knoweth the Son but the Father” (**Mat.** 11:27; **Luk.** 10:22 KJB). It takes eternal, infinite, Deity, Divinity (of God the Father), to understand and know the Son in fullness, and therefore:

[6] “The greatness of God ...”, as the Son is, cannot be “measured or comprehended” in His fullness.

[7] “And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father ...”

Letters and Manuscripts, Volume 12, Ms 101, September 26, 1897, pars. 27-28:

“... [par. 27] Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven. 12LtMs, Ms 101, 1897, par. 27

[par. 28] No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come. When God asked, “Whom shall I send, and who will go for Us?” Christ alone of the angelic host could reply, “Here am I; send Me.” [Isaiah 6:8.] He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—“I have power over my own life. I have power to lay it down, and I have power to take it again.” [John 10:18.] 12LtMs, Ms 101, 1897, par. 28 ...” - <https://text.egwwritings.org/read/14062.6060033>

Manuscript 22, March 7, 1904, par. 4:

“... [par. 4] Christ is declared in the Scriptures to be the Son of God. From all eternity He has sustained this relation to Jehovah. ...” - <https://text.egwwritings.org/read/14070.9384010>

Desire of Ages, 352.2 (1898):

“... [page 352.2] All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God. {DA 352.2} ...” - <https://text.egwwritings.org/read/130.1696>

[3] The Holy Spirit is an intelligence, having the power of Omnipotence, directing the battle, and is more than angels, and is in the ranks, enlisted in, of the army of Heaven, and is the representative of:

[2] the Captain [Ruler / Prince], Jesus Christ / Michael the Archangel, the Son of the Father, of:

[1] the Lord [the Father].

The only time (that this author is personally aware of) that sister Ellen G. White uses the word “trinity” in her known & available writings:

Letter 43, May 19, 1898, par. 25:

“... [par. 25] But beware of that which the old writers called the world’s trinity—the lust of the flesh, the lust of the eyes and the pride of life. ...” - <https://text.egwwritings.org/read/14063.4806031>

There are 3 Persons, 3 Beings. Not 1. Not 2, but 3.

Statements by Ellen G. White, Original & Compilation, on Godhead		
“three great powers of heaven”	“three great Powers of heaven”	“three great powers in heaven”
“three great Powers in heaven”	“three great powers”	“three great Powers”
“three great heavenly powers”	“three great heavenly Powers”	“the third person of the Godhead”
“the Third Person of the Godhead”	“the third Person of the Godhead”	“three highest powers”
“the threefold name”	“three great Worthies”	“three living persons of the heavenly trio”
“the great threefold power”	“in the name of the threefold powers in the heavenly world”	“the three holiest Beings in heaven”
“the three holiest beings in heaven”	“Three distinct agencies, the Father, the Son, and the Holy Ghost, ...”	“the fulness of the threefold powers”
“Three personalities”	“... these three personalities ...”	“the three great personal powers, the authorities of heaven”
“the three great and glorious heavenly characters”	“three great, infinite powers are unitedly pledged to work in our behalf if we will cooperate with them.”	“three great, infinite Powers are unitedly pledged to work in our behalf if we will cooperate with them.”
“three representatives of the heavenly authority”	“... the eternal heavenly dignitaries – God, and Christ, and the Holy Spirit – arming them with more than mortal energy ...”	“The Father, the Son, and the Holy Ghost, the eternal Godhead ...”
“The eternal Godhead --the Father, the Son, and the Holy Ghost --”	“Three distinct agencies, the Father, the Son, and the Holy Ghost, ...”	“... the three persons – the Father, the Son, and the Holy Spirit.”
“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.”	“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.”	“The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, ...”

“We are baptized in the name of the Father, Son, and the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them.”	“... dedicated to God, to Christ, and to the Holy Spirit. These three all co-operate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God.”	“... dedicated to God, to Christ, and to the Holy Spirit. These three all cooperate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God.”
“... he is dedicated to God, to Christ, and to the Holy Spirit.”	“... the Holy Spirit, who is as much a person as God is a person ...”	“threefold”
“The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, “He shall receive of mine, and shall show it unto you.” The spirit of truth is the only effectual teacher of divine truth.”		
“The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.”		

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Statements by Ellen G. White, Original & Compilation, on Godhead		
“The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth--the faithful and true Witness. It is the great Searcher of hearts, and is acquainted with the characters of all.”	“The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth--the faithful and true witness. It is the great searcher of hearts, and is acquainted with the characters of all.”	“The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.”
“... Jesus is present in the person of His representative, the Holy Spirit ...”	“The office work of the Holy Spirit is to display the glory of the person of Jesus Christ, God in man.”	“The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God.”
“The Holy Spirit Is a Person”	“The Holy Spirit, Christ's representative ...”	“... the Holy Spirit, Christ's representative ...”
“The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. ...”	“The Holy Spirit takes the most attractive excellencies of the One who is altogether lovely, and presents them in such a way as to engage the attention and receive the best attention of the renewed heart.”	“The Holy Spirit is the worker, and if the human instrument is a close student of his Bible, seeking to know the light and to walk in it, thus learning daily of Jesus, the Holy Spirit will use him as a means of communicating the Word while the Holy Spirit Himself works the heart.”
“Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. “If a man love me,” Christ said, “he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”	“The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but It is the truth – the faithful and true Witness. It is the great Searcher of hearts and is acquainted with the characters of all.”	“Of the Spirit Jesus said, “He shall glorify Me.” The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world.”

“He shall not speak of Himself.” “He shall testify of Me.” “He shall glorify Me.” As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ.”	“Christ is not now present with us in person, but through the agency of the Holy Spirit, he is present to impart his power and grace and great salvation.”	“Although the Lord ascended from earth to heaven, the Holy Spirit was appointed as His representative among men.”
“The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him ...”	“Christ is not now present with us in person, but through the agency of the Holy Spirit, he is present to impart his power and grace and great salvation.”	“The Holy Spirit is the Comforter, as the personal presence of Christ to the soul.”
“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that he should leave them, go to his Father, and send the Holy Spirit to be his successor on earth. The Holy Spirit is himself, divested of the personality of humanity, and independent thereof. He would represent himself as present in all places by his Holy Spirit, as the Omnipresent”		
“... The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. ...”		
“It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in my name.” [John 14:26.] “I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.” [John 14:16, 17.] This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth.” [John 16:12, 13.]”		

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HERESIES & ERRORS (an incomplete listing)			
Roman Catholic “Trinity” (def.)	State of the Dead – Immortal Soul / Spirit Theology	Flesh Human Nature of Jesus – Unfallen, Can’t Sin	Sabbath – Solemnity altered to Sunday, Abolished
Transubstantiation (body, blood, soul, divinity, &c)	Penance	Vain Repetitious Prayer	Rosary
Auricular Confessional (Confess Sins To Men)	Prayers For / To The Deceased / Dead	Communion of the Saints (Deceased)	Immaculate Conception (of Mary)
Theotokos (Mary, ‘Mother of God’)	Mary as the ‘NT’ Ark	Marian ‘Assumption’	‘Marian Apparitions’
Veneration Icons, Saints (Dulia, Hyper-Dulia)	Pietas / Novenas	Purgatory	Limbos
Monasticism (Monks & Nuns)	Celibacy (Requirement for ‘priesthood’)	Caste Priesthood	Holy Water
Latin Rites (Language)	Sprinkling (Aspersions)	Pouring (Infusion)	Paedo (Infant) Baptism
Other than full immersion in “water”	Lent	Liturgical Calendar	Indulgences
Marian Perpetual Virginity	The Mass	The Eucharist (as real Flesh, Blood), Adoration	Fermented Wine (Alcohol)
‘Pope’, multiple mediators	Calling religious leadership “Father”, “Holy Father”	Men able to forgive sins (actual & record thereof)	Stations of the Cross
Mantras	Relics (blood, bones, clothing, items, &c)	Doing things before Statues of ‘Saints’	Unscriptural ‘Sacraments’
‘Oral Tradition’ on par with Bible	Bible as ‘written tradition’ subject to Magisterium	‘Original Sin’ (as doctrine)	Impeccability of Jesus (Jesus couldn’t sin)
Cathedrals	Altars	Dead Men’s Bones inside of the church structure	Crucifixes
Jesuit Order	Opus Dei	Knights of Columbus	Knights of Malta, &c
Syllabus of Errors	Forbidden Books (KJB, TR)	Celices	Hairshirts
Ex-Cathedra (Infallibility)	Extreme Unction	College of Cardinals	Sign of the Cross
Ash Wednesday	Inquisition (Congregation, the Doctrine of the Faith)	Roman Curia	Kissing ‘Pope’s hand, foot, ring, &c.
Michael the Archangel is a created being, not Jesus	Pontifex Maximus (Title of ‘Pope’)	Scapulars	Holy Orders
Canonization of Apocryphal Books	Crowns, Tiara’s, Miters, &c.	Stigmata	Bleeding Hosts (‘Miracles of Rome’)
Weeping Statues (Blood, Oil, Tears, etc)	Holy Sites (Lourdes, Fatima, &c)	Vatican – Church & State united	Papacy
Sunday Sacredness	Sacred Heart	Immaculate Heart	Missalette
Eating Unclean & Abomination	Genesis as Allegory	Flood of Noah as Local (ethnocentric)	Revelation as entirely Literal
Madonnas	Preterism	Futurism	Amillennialism
OSAS (Once Saved, Always, Saved)	Calvinistic “Predestination”	‘Alpha’ theologies, Centering, Mindlessness	Ordination of women to office of Elder, &c

CHAPTER 19

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The 6th Trumpet part 04 - Interlude - The Advent Movement Part 01 - Rev. 10:1-2

Revelation 10:1 KJB - And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Revelation 10:2 KJB - And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

The symbolism of “I saw”:

The events of **Rev. 10**, all transpire around the timing of the 6th Trumpet, which began in **Rev. 9:13-15**, and ends in **Rev. 11:14**.

Rev. 10:1 has an inherent parallelism, reminding of the OT with Moses & Jesus:

[A1] Body – “clothed with a cloud” (a cloudy pillar) (body)

[B1] Head – “a rainbow was upon his head” (light) (Head)

[B2] Head – “his face was as it were the sun” (light) (Head)

[A2] Body – “his feet as pillars of fire” (a fiery pillar) (body)

“And I saw” - John sees this vision by the Holy Ghost / Spirit (**Rev. 1:10**; **Deu. 29:29**; **Num. 12:6**; **Dan. 2:22,28-29,47**; **Amo. 3:7**; **Hab. 2:2**; **2 Pet. 1:19-21** KJB), and is given to understand its symbols (**Rev. 10:8-11** KJB); to understand its meaning (**Pro. 1:6** KJB), and that we might also know:

Deuteronomy 29:29 KJB - The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Numbers 12:6 KJB - And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

Proverbs 1:6 KJB - To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Daniel 2:22 KJB - He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

Daniel 2:28 KJB - But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Daniel 2:29 KJB - As for thee, O king, thy thoughts came *into thy mind* upon thy bed, **what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.**

Daniel 2:47 KJB - The king answered unto Daniel, and said, **Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.**

Amos 3:7 KJB - **Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.**

Habakkuk 2:2 KJB - And the LORD answered me, and said, **Write the vision, and make it plain upon tables, that he may run that readeth it.**

2 Peter 1:19 KJB - **We have also a more sure word of prophecy;** whereunto ye do well that ye take heed, **as unto a light that shineth in a dark place,** until the day dawn, and the day star arise in **your hearts:**

2 Peter 1:20 KJB - Knowing this first, that **no prophecy of the scripture is of any private interpretation.**

Genesis 40:8 KJB - And they said unto him, We have **dreamed a dream,** and *there is* no interpreter of it. And Joseph said unto them, **Do not interpretations belong to God?** tell me *them*, I pray you.

2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**

The symbolism of “another”:

“another” - John had seen a “strong angel” (**Rev. 5:2 KJB**), and even one with a “strong voice” (**Rev. 7:2 KJB**) previously, but this one is different in description, and is even the One who sends from the Father, the “angel ... with great power” (fullness of the Holy Ghost / Spirit in the latter rain (**Luk. 24:49; Jhn. 14:26, 15:26; Act. 3:19; Jam. 5:7 KJB**), as the final messenger of Jesus to the world, through His people) who enlightens the whole earth with His glory later (**Rev. 18:1 KJB**). This “mighty angel” (**Rev. 10:1 KJB**), or strong messenger from the Father (**Rev. 1:1 KJB**), indeed “excel(s) in strength” (**Psa. 103:20 KJB**), always loving to obey His Father’s commandments (**Jhn. 15:10 KJB**), for He is Jesus, the great messenger (angel) of the Father’s will:

Psalms 103:20 KJB - Bless the LORD, **ye his angels, that excel in strength, that do his commandments,** hearkening unto the voice of his word.

John 15:10 KJB - If ye keep my commandments, ye shall abide in my love; even as **I have kept my Father’s commandments, and abide in his love.**

Revelation 1:1 KJB - **The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;** and he sent and signified *it* by his angel unto his servant John:

The symbolism of “mighty angel”:

The “mighty angel” - This “angel” (messenger) is none other than the eternal person of the Son, even Jesus Christ, the very “angel of the LORD” (messenger of the Father), the “angel of God (the Father)” (**Gen.** 16:7,9,10-11, 21;17, 22:11,15, 31:11; **Exo.** 3:2, 14:19; **Num.** 22:22-27,31-35; **Jdg.** 2:1,4, 5:23, 6:11-12,21-22, 13:3,6,9,13,15-21; **2 Sam.** 24:16; **1 Kin.** 19:7; **2 Kin.** 1:3,15, 19:35; **1 Chr.** 21:12,15-18,30; **Psa.** 34:7, 35:5-6; **Isa.** 37:36; **Zec.** 1:11-12, 3:1-6, 12:8; **Act.** 7:30 KJB), even “Michael the Archangel” (Who is like unto God? the highest messenger (of the Father); **Dan.** 10:13,21, 12:1; **1 Thes.** 4:16; **Jud.** 1:9; **Rev.** 12:7; & **Exo.** 15:11; **1 Kin.** 8:23; **Psa.** 71:19; see also **Deu.** 33:26; **2 Chr.** 6:14; **Job** 36:22; **Psa.** 35:10, 86:8, 89:8, 113:5; **Jer.** 10:6-7; **Mic.** 7:18 KJB), for He truly is the “mighty” (**Mat.** 3:11 “mightier”; **Mar.** 1:7; **Luk.** 3:16 (combine with **Heb.** 11:1-3); **Job** 9:4; **Psa.** 19:5, 80:17, 89:19; **Pro.** 23:11, 24:5; **Luk.** 11:22-23 (time of gathering); **1 Cor.** 10:22; **Rev.** 18:8 KJB); and often called the “mighty God”, or “mighty One” (**Gen.** 49:24; **Deu.** 7:1, 10:17; **Neh.** 9:32; **Job** 36:5; **Psa.** 24:8, 50:1, 132:2,5; **Pro.** 23:11; **Isa.** 1:24, 9:6, 10:21, 42:13, 49:26, 60:16, 63:1; **Jer.** 20:11, 32:18-19; **Hab.** 1:12; **Zep.** 3:17; **Mat.** 11:23, 13:54; **Luk.** 1:49; 9:43, 19:37; **Gen.** 3:8; **Exo.** 3:1-9,13-16,18, 4:1,5; **Jos.** 5:13-15; **Jdg.** 13:3-23; **2 Kin.** 19:35; **Isa.** 37:36; **Dan.** 3:25,28; **Hab.** 1:12; **Zep.** 3:7; **Zec.** 3:1-7; **Mal.** 3:1 KJB).

Jesus is the “mighty” messenger of His Father (**Isa.** 48:16; **Psa.** 40:6-10; **Jhn.** 3:32-34, 5:19-20,30,36-37, 6:38,44,57, 7:16-18, 8:16,18,28-29,38,40,42, 12:47-50, 14:10, 17:8,21,25, 20:21; **Heb.** 1:1-3, 3:1-2, 10:7,9; **Rev.** 1:1 KJB), always relating the Father’s will to created angels and mankind.

Letters And Manuscripts, Vol. 15 (1900), by Ellen G. White, Aug. 16, 1900, par. 21:

“... [par. 21] The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. ...” - <https://m.egwwritings.org/en/book/14065.8269001>

The symbolism of “come down from heaven”:

To “come down from heaven” - Jesus comes down (not in person as He must remain in Heaven until the second Advent, but by His personal Representative, the Holy Spirit) as the perfect gift from the Father (**Jam.** 1:17 KJB), and it shows that God’s people were drawing nigh to Him in the time of gathering, and so He comes down to them in great eternal love (**Jhn.** 3:13, 6:33,38,41-42,50-51,58; see also **Gen.** 11:5; **Exo.** 3:8, 19:20; **Num.** 11:25,12:5; **2 Sam.** 22:10; **1 Chr.** 28:9; **2 Chr.** 15:2; **Psa.** 18:9, 145:18-19; **Dan.** 4:13,23; **Zec.** 1:3; **Mal.** 3:5-7 KJB), drawing closer and closer with each seeking person (as John sought Him in prayer and in reading the present truth of His word; **Rev.** 1:9-10; **Jam.** 4:8 KJB):

James 1:17 KJB - Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

James 4:8 KJB - Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

This “angel” (Jesus) “comes down” not physically to the earth yet, but by His representative, the Holy Ghost who leads us into all the truth, as preached through the word of God in the time of “gathering” (**Luk.** 11:22-23 KJB). He comes down:

- before the events of the “little book” (**Dan.** 12:4 KJB in the “time of the end”, AD 1798 - AD 1843/44, the difference between the endings of the 1,260 (AD 508-1798; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB), 1,290 (AD 508-1798; **Dan.** 12:11 KJB), 1,335 (AD 508 - 1843/4; **Dan.** 12:12; **Rev.** 14:13 KJB) & 2,300 (457 BC - AD 1843/4; **Dan.** 8:13-14,26; **Rev.** 9:13-15, 10:6, 14:6-12 KJB)) were fully understood (**Rev.** 10:2 KJB),
- before the events of the “seven thunders” and “cried with a loud voice” (of the Midnight Cry, after the long dark ages (period); **Mat.** 25:6 KJB) signifying events between AD 1842-1844 (**Rev.** 10:3 KJB), and
- before the year AD 1843/44 (**Rev.** 10:6 KJB) and the 50th year jubile thereof (AD 1793 (beginning of the 3 1/2 years (AD 1793-1797), **Rev.** 11:9,11 KJB) - 1843/44; **Lev.** 25:9-13 KJB in the day of Atonement, **Lev.** 16:1-34, 23:26-32; **1 Kin.** 8:2 KJB), and
- before the bitter experience and disappointment of AD October 22, 1844 (Day of Atonement; **Rev.** 9:13-15, 10:9-10, 14:6-12 KJB), and
- before the prophesying again (**Rev.** 9:13-15, 10:6, 14:6-12 KJB), and
- before the events of the 7th Trumpet (**Rev.** 10:7, 11:15-19, 15:6-8, 16:1-21 KJB).

The symbolism of “clothed with a cloud”:

The latter description given of this “angel” (“clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:”) will further identify this Person / Being as Jesus (**Isa.** 6:1-13; **Dan.** 10:5-9; **Eze.** 1 & 10; **Rev.** 1:10-20 KJB).

In the first part of the description it is stated that this “angel” is “clothed with a cloud”.

To be “clothed with” - means to be not naked (a symbol of shame / sin; **Gen.** 3:7-11; **Isa.** 47:3; **Eze.** 16:8; **Hos.** 2:9; **Nah.** 3:5; **Rev.** 3:18 KJB, for the Christian is warned not to uncover their “father’s” (**Gen.** 9:23; **Lev.** 18:8,11,12,14, 20:11,17,19 KJB) nakedness, for the secret things belong unto the LORD; **Deu.** 29:29 KJB)), and the clothing itself represents, by symbol, the character of the person ([righteous or unrighteous, rich or poor, depending upon context, etc., and color also affects the character, like White is Purity / Righteousness, Blue is Law / Commandments, Red is Sin / Sacrifice; Purple is Royalty, Lambskin is Christ’s Character or Righteousness, Goatskin is the symbol for sin, etc.], see **Gen.** 3:7,21, 35:2; **Exo.** 28:2,4; **Ecc.** 9:8; **Isa.** 52:1, 59:6,17, 61:3,10, 63:2-3, 64:6; **Eze.** 16:16; **Joe.** 2:13; **Zec.** 3:3-5; **Gal.** 3:27; **Tit.** 2:10; **Rev.** 3:4,17, 16:15 KJB [compare to the Garden of Gethsemane, when the disciples forsook Jesus, **Mar.** 14:51-52 KJB], & **Rev.** 19:14 KJB).

Deuteronomy 29:29 KJB - The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

Isaiah 46:9 KJB - Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

Isaiah 46:10 KJB - Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

The Heavenly waters (which is what natural clouds are made of, floating water vapours) are also (spiritually) peoples, or unfallen beings in the actual Heavens (**Psa.** 104:3-4, 148:4; **Isa.** 14:14; **Jer.** 4:13; **Dan.** 7:10,13; **Mat.** 24:30, 26:64; **Mar.** 8:38, 13:26, 14:62; **Luk.** 21:27; **Act.** 1:9; **1 Thes.** 4:17; **Heb.** 12:1; **Rev.** 1:7; **Dan.** 4:17,23 KJB, &c.). Jesus is amongst the midst of His people (**Rev.** 1:12-20 KJB), for He is “Emmanuel” (**Mat.** 1:23 KJB), “Immanuel” (**Isa.** 7:14, 8:8 KJB), “God with us” (**1 Kin.** 8:57; **Psa.** 46:7,11; **Isa.** 8:10; **Jer.** 42:11; **Hag.** 1:13, 2:4; **Mat.** 28:20 KJB).

God, even Jesus, is always seen clothed with the clouds, and thick darkness (**Exo.** 13:21-22, 14:19-20,24, 16:10, 19:9,16, 20:21, 24:15-16,18, 34:5, 40:34-38; **Lev.** 16:2,13; **Num.** 9:15-22, 10:11-12,34, 11:25, 12:5,10, 14:14, 16:42; **Deu.** 1:33, 4:11, 5:22, 31:15; **Jdg.** 5:4; **2 Sam.** 22:12; **1 Kin.** 8:10-12, 18:44; **2 Chr.** 5:13-14, 6:1; **Neh.** 9:19; **Job** 22:13-14, 26:9, 36:32; **Psa.** 18:11-12, 78:14, 97:2, 104:1-4, 105:39; **Pro.** 30:4; **Isa.** 19:1; **Jer.** 4:13; **Lam.** 3:44; **Eze.** 1:4,28, 10:3-4; **Dan.** 7:9,13; **Nah.** 1:3; **Mat.** 24:30, 26:64; **Mar.** 13:26, 14:62; **Luk.** 21:27; **Act.** 1:9; **1 Cor.** 10:1-2; **1 Thes.** 4:17; **Rev.** 1:7, 14:14-16 KJB), just as the Father (**Mat.** 17:5; **Mar.** 9:7; **Luk.** 9:34-35 KJB), but clouds in the day light of the Sun (**Psa.** 19:4-6, 84:11; **Mal.** 4:2; **Jhn.** 1:9, 8:12, 9:5; **1 Jhn.** 2:8 KJB) are so glorious and white as snow (**Mar.** 9:3; like His Father’s; **Dan.** 7:9 KJB), that we just want to reach out and touch His garments! (**Mat.** 9:21; **Rev.** 1:13 KJB)

Matthew 9:21 KJB - For she said within herself, **If I may but touch his garment, I shall be whole.**

Revelation 1:13 KJB - And in the midst of the seven candlesticks **one like unto the Son of man, clothed with a garment down to the foot,** and girt about the paps with a golden girdle.

The cloud of His glory & majesty (**Exo.** 16:10, 24:16, 40:34-35; **Num.** 16:42; **1 Kin.** 8:11; **2 Chr.** 5:14; **Job** 40:10; **Psa.** 93:1, 104:1-4; **Isa.** 4:5; **Eze.** 1:28, 10:4; **Mat.** 24:30; **Mar.** 13:26; **Luk.** 21:27 KJB).

2 Chronicles 5:14 KJB - So that the priests could not stand to minister by reason of **the cloud: for the glory of the LORD** had filled the house of God.

Psalms 93:1 KJB - The LORD reigneth, **he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself:** the world also is stablished, that it cannot be moved.

Psalms 104:1 KJB - Bless the LORD, O my soul. O LORD my God, thou art very great; **thou art clothed with honour and majesty.**

Psalms 104:2 KJB - **Who coverest thyself with light as with a garment:** who stretchest out the heavens like a curtain:

Psalms 104:3 KJB - Who layeth the beams of his chambers in the waters: **who maketh the clouds his chariot:** who walketh upon the wings of the wind:

Psalms 104:4 KJB - **Who maketh his angels spirits; his ministers a flaming fire:**

He also covers himself in thick darkness, and many waters, that sinners may not be destroyed instantly (**Exo.** 33:20; **Num.** 16:21,45 KJB). This is a symbol of His perfect character; perfect justice (judgment / righteousness; **Job** 29:14; **Psa.** 93:1, 104:1-3 KJB) and mercy, and as priest of His Father (**Psa.** 132:9 KJB), His covering is “salvation” (**Isa.** 61:10 KJB), and the soft raiment of a King (**Luk.** 7:25 KJB).

Job 29:14 KJB - **I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.**

Psalms 132:9 KJB - Let **thy priests be clothed with righteousness**; and let thy saints shout for joy.

Isaiah 61:10 KJB - I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.**

Luke 7:25 KJB - But what went ye out for to see? **A man clothed in soft raiment**? Behold, **they which are gorgeously apparelled, and live delicately, are in kings' courts.**

William Miller's Works, Vol. 2, Lecture 8, pg. 124.1:

"... [page 124.1] See the 10th chapter of Revelation 5th, 6th, and 7th verses, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven." **This is the angel of the covenant, the great Mediator.** See the first verse, "And I saw another mighty angel come down from heaven, clothed with a cloud." **So is Christ to come in the clouds with power and great glory.** "And a rainbow was upon his head." **This shows plainly that it is Christ;** for the rainbow is a token of the covenant. "And his face was as it were the sun." The same as when he was transfigured, Matthew 17:2, "And his feet as pillars of fire." See Revelation 1:15, "His feet like unto fine brass, as if they burned in a furnace." **Surely this must be Christ.** "And he had in his hand a little book open." None could open the book but the lion of the tribe of Judah—another strong proof that the angel in Revelation 10:5 **is Christ.** And **who but Christ** could stand upon the sea and upon the earth, and lift "up his hand to heaven, and swear by Him that liveth forever and ever, who created heaven and the things that therein are, and the sea and the things which are therein, that there should be time no longer"? that is, gospel or mediatorial time should cease. ..." - <https://m.egwwritings.org/en/book/1321.428>

Matthew Henry's Commentary on Rev. 10:1:

"... I. The person who was principally concerned in communicating this discovery to John - an angel from heaven, another mighty angel, who is so set forth as would induce one to think it **could be no other than our Lord and Saviour Jesus Christ!** 1. He was clothed with a cloud: he veils his glory, which is too great for mortality to behold; and he throws a veil upon his dispensations. Clouds and darkness are round about him. 2. A rainbow was upon his head; he is always mindful of his covenant, and, when his conduct is most mysterious, yet it is perfectly just and faithful. 3. His face was as the sun, all bright, and full of lustre and majesty, Rev_1:16. 4. His feet were as pillars of fire; all his ways, both of grace and providence, are pure and steady. ..." - <https://www.studydrive.org/commentary/revelation/10-1.html>

Geneva Bible Notes on Rev. 10:1; E-Sword edition:

"... And (1) I saw (2) another mighty angel ... (2) **Christ Jesus,** see (Rev_7:2) ..."

Adam Clarke's Commentary on Rev. 10:1:

"... Another mighty angel - Either **Christ** or his representative; clothed with **a cloud; a symbol of the Divine majesty.** ..." - <https://www.studydrive.org/commentary/revelation/10-1.html>

(Charles Ward) Smith's Bible Commentary on Rev. 10:1:

"... His description would be that of **Jesus Christ**. ..." -
<https://www.studylight.org/commentary/revelation/10-1.html>

The symbolism of "and a rainbow was upon his head":

The "glory of the LORD" (**Exo.** 16:10 KJB) is seen all about this "mighty angel" (Jesus Christ, the great messenger of the Father), see **Exo.** 3:2-22, 4:1-14, 20:1-21, 33:12-23, 34:1-9; **Deu.** 4:11, 9:15; **Jos.** 5:13-15; **Jdg.** 13:3,6,18,20-22; **Isa.** 6:1-13; **Dan.** 10:5-9, 12:1,5-7; **Eze.** 1:1,4-28, 8:2-4, 10:1-22; **Mal.** 3:1; **Mat.** 17:2; **Mar.** 9:2-3; **Luk.** 9:29; **Act.** 7:33, 9:3-5, 22:6-11, 26:13-19; **Heb.** 12:18; **2 Pet.** 1:16-18; **Rev.** 1:10-20, 2:1,8,12,18, 3:1,7,14, 21:23 KJB.

"and a rainbow was upon his head" - A glorious and colourful covering of a halo, crown or corona, of light (7 colours (perfect character of Light), ROY G. BIV (Red, Orange, Yellow, Green, Blue, Indigo, Violet)), worn as a crown about Him. The approbation of the Father is upon Him, for He is wholly consecrated (**Num.** 6:7 KJB) to God His Father (**Jhn.** 8:29 KJB).

Rainbows can come in peace (as light mixing with water as a prism), and rainbows can come after a storm (**Gen.** 6:1-9:18 KJB), and after wrath and judgment (**Rom.** 1:18 KJB), when the sun shines through the clouds of waters. After the long dark storm of the dark ages (**Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB), comes the shining glory of God's light & truth (**2 Pet.** 1:19; **Dan.** 12:4 KJB), breaking forth above and into all the world.

2 Peter 1:19 KJB - We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Daniel 12:4 KJB - But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

God's own people, are also as a "crown" of light (**Pro.** 17:6; **Isa.** 62:3 KJB), the outshining of God's glory (light; **Psa.** 18:28; **1 Jhn.** 1:5; **Rev.** 21:23, 22:5 KJB), for they are Heavenly "waters" being "peoples, and multitudes, and nations, and tongues" (**Gen.** 12:2 (**Gen.** 35:10-11; **1 Pet.** 2:9); **Psa.** 65:7; **Isa.** 17:12-13; **Jer.** 51:41-42; **Rev.** 17:15 KJB), which the "sun" (**Psa.** 84:11; **Mal.** 4:2 KJB) shines through, appearing as a "rainbow" (a sign of His eternal covenant; **Gen.** 9:13; **Isa.** 42:6, 49:8 KJB) upon the earth.

Proverbs 17:6 KJB – **Children's children are the crown of old men**; and the glory of children *are* their fathers.

Isaiah 62:3 KJB - **Thou shalt also be a crown of glory in the hand of the LORD**, and **a royal diadem in the hand of thy God**.

As Christ Jesus had worn the crown of thorns, the sins of the people, He too bears the crown of His righteousness and holiness He does in and through them, for they are His children (**Isa.** 8:16,18; **Heb.** 2:13; **Mar.** 10:24; **Jhn.** 13:33, 18:9, 21:5 KJB).

The "rainbow" (**Gen.** 9:13-16; **Job** 40:10; **Psa.** 8:5, 63:2, 97:6, 102:16, 104:1-2; **Isa.** 54:8-10; **Eze.** 1:1,26-28; **Rev.** 4:3, 10:1 KJB) is also symbol of God's promises, covenant, word, mercy, justice (**1 Chr.** 16:15; **Psa.** 105:8 KJB) and character (**Exo.** 20:5-7, 33:12-23, 34:1-9 KJB).

1 Chronicles 16:15 KJB - Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

Psalms 105:8 KJB - He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

The “rainbow” is a symbol of a covenant (father and Son), and “Levi” (a name of Jesus) means “joined unto” (**Mal.** 2:4-7 KJB):

Malachi 2:4 KJB - And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

Malachi 2:5 KJB - My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

Malachi 2:6 KJB - The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

Malachi 2:7 KJB - For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

The symbolism of “his head”:

The “head” – Leadership, Rulership, or Authority and also in Subjection, or that which rules a body, such as a city (capitol) over a nation, a King to a Kingdom, or Husband to Wife, God the Father to Jesus Christ, or Christ to the Church; satan to devils, Antichrist to his ‘church’, and it also deals with the heart or mind (**Isa.** 1:5; see **Deu.** 28:13,44; **Jdg.** 10:18; **1 Chr.** 29:11; **Psa.** 18:43; **Isa.** 1:6, 7:8-9, 23:8; **Jer.** 22:6; **Eze.** 16:12; **Dan.** 2:32,38; **Hos.** 1:11; **Jhn.** 20:12; **1 Cor.** 11:3; **Eph.** 1:22, 4:15, 5:23; **Col.** 1:8, 2:10,19 KJB).

or as a symbol of reward,

as in favour (**Gen.** 48:17; **Job** 29:3; **Psa.** 133:2 KJB),

or disfavour (**Gen.** 40:17; **2 Sam.** 1:16; **1 Kin.** 2:33,37, 8:32; **2 Chr.** 6:23; **Neh.** 4:4; **Est.** 9:25; **Psa.** 7:16; **Jer.** 2:37, 23:19, 30:23; **Eze.** 9:10, 16:43, 33:4; **Joe.** 3:4,7; **Amo.** 8:10; **Oba.** 1:15 KJB),

or from God, Jesus’ head (see **Exo.** 29:26; **1 Chr.** 29:11; **Est.** 2:17, 6:8; **Pro.** 10:6, 11:26; **Isa.** 51:11, 59:17; **Eze.** 16:12; **Zec.** 3:5; **Mat.** 27:29; **1 Cor.** 11:3; **Eph.** 4:15, 5:23; **Col.** 1:18, 2:10; **Rev.** 14:14, 19:12 KJB).

Christ Jesus, the “head” (**1 Cor.** 11:3; **Eph.** 5:23 KJB) of the church, has the blessing of God His Father all about Him (**Isa.** 42:21; **Mat.** 3:16-17, 12:18, 17:5; **Mar.** 1:10-11; **Luk.** 3:21-22; **Jhn.** 1:32-33; **2 Pet.** 1:17 KJB), for His Head (mind) is always upon the will of His Father (**Psa.** 40:8; **Php.** 2:1-11; **Heb.** 10:7,9 KJB), and always ready to reveal His glorious will (**Rev.** 1:1 KJB).

The symbolism of “his face as it were the sun”:

“and his face was as it were the sun” - Looking into the shining face of Jesus Christ giveth light to all men as to the perfect character of God (**Exo.** 20:5-7, 33:12-23, 34:1-9; **Jhn.** 1:9; **2 Cor.** 4:4-6 KJB):

John 1:9 KJB - *That was the true Light, which lighteth every man that cometh into the world.*

2 Corinthians 4:4 KJB - In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Corinthians 4:5 KJB - For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2 Corinthians 4:6 KJB - For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The symbolism of "the sun":

The "Sun" (**Gen.** 15:12,17, 19:23, 28:11, 32:31, 37:9; **Exo.** 16:21, 17:12, 22:3,26; **Lev.** 22:7; **Num.** 25:4; **Deu.** 4:19, 11:30, 16:6, 17:3, 23:11, 24:13,15, 33:14; **Jos.** 1:4, 8:29, 10:12,13(x2),27, 12:1; **Jdg.** 5:31, 9:33, 19:14; **1 Sam.** 11:9; **2 Sam.** 2:24, 3:35, 12:11,12, 23:4; **1 Kin.** 22:36; **2 Kin.** 3:22, 23:5,11(x2); **2 Chr.** 18:34; **Neh.** 7:3; **Job** 8:16; **Psa.** 19:4, 50:1, 58:8, 72:5,17, 74:16, 84:11, 89:36, 104:19,22, 113:3, 121:6, 136:8, 148:3; **Ecc.** 1:3,5(x2),9,14, 2:11,17,18,19,20,22, 3:16, 4:1,3,7,15, 5:13,18, 6:1,5,12, 7:11, 8:9,15(x2),17, 9:3,6,9(x2),11,13, 10:5, 11:7, 12:2; **Son.** 1:6; **Isa.** 13:10, 38:8(x2), 41:25, 45:6, 49:10, 59:19, 60:19,20; **Jer.** 8:2, 15:9, 31:35; **Eze.** 8:16, 32:7; **Joe.** 2:10,31, 3:15; **Amo.** 8:9; **Jon.** 4:8(x2); **Mic.** 3:6; **Nah.** 3:17; **Hab.** 3:11; **Mal.** 1:11, 4:2; **Mat.** 5:45, 13:6, 17:2, 24:29; **Mar.** 1:32, 4:6, 13:24, 16:2; **Luk.** 4:40, 21:25, 23:45; **Act.** 2:20, 13:11, 26:13, 27:20; **1 Cor.** 15:41; **Eph.** 4:26; **Jam.** 1:11; **Rev.** 1:16, 6:12, 7:16, 8:12, 9:2, 10:1, 12:1, 16:8, 19:17, 21:23, 22:5 KJB)

is the "greater light" (**Gen.** 1:16 KJB),

the Heavenly ("Celestial") body of light (**1 Cor.** 15:40-41 KJB),

one of "the powers of the Heavens" (**Mat.** 24:29 KJB),

that rules the "day" time (**Gen.** 1:16-18; **Job** 3:4, 17:12; **Psa.** 74:16, 139:12; **Pro.** 4:18; **Isa.** 5:30, 30:26, 60:19; **Jer.** 31:35; **Jhn.** 11:9; **Rom.** 13:12; **1 Thes.** 5:5 KJB),

also called the "morning star" (**Rev.** 2:28, 22:16 KJB),

or "morning" (**Isa.** 14:12 KJB),

and the "day star" (**2 Pet.** 1:19 KJB),

which arises in the "east" (**Exo.** 27:13, 38:13; **Num.** 2:3, 3:38, 21:11, 32:19, 34:15; **Deu.** 3:17,27, 4:41,47,49; **Jos.** 1:15, 4:19, 11:3,8, 12:1a,b,3(x2), 13:5,8,27,32, 16:1,5,6a,b, 17:10, 18:7, 19:12,13,27,34, 20:8,43; **Jdg.** 11:18, 21:19; **1 Kin.** 7:25; **2 Kin.** 10:33; **1 Chr.** 4:39, 5:9,10, 6:78, 7:28, 9:18,24, 12:15, 26:14,17; **2 Chr.** 4:4, 5:12, 29:4, 31:14; **Neh.** 3:26,29, 12:37; **Psa.** 50:1, 103:12, 107:3, 113:3; **Isa.** 41:2,25, 43:5, 45:6, 46:11, 59:19; **Jer.** 31:40; **Dan.** 11:44; **Amo.** 8:12; **Zec.** 4:14, 8:7; **Mal.** 1:11; **Rev.** 7:2, 16:12 KJB),

or "sunrising" (**Num.** 21:11; **Deu.** 4:41,47; **Jos.** 1:15, 13:5, 19:12,27,34; **Jdg.** 20:43 KJB),

which is the "east side" (**Jdg.** 11:18, 21:19 KJB),

“eastward” (2 Kin. 10:33 KJB),

which lets in the light as “windows” (Isa. 54:12 KJB).

The “east” is the direction that the sun arises from, and is the direction from which the “kings of the east” come from (Rev. 16:12 KJB), and the final Gospel message comes from (Dan. 11:44 KJB).

The Sun is also as a “bridegroom” (Psa. 19:1-6 KJB).

These are all a symbol of Jesus (Mal. 4:2 KJB), even the LORD God (Isa. 10:17 KJB), who is a “sun” and shield (Psa. 84:11 KJB) and the “light” (Psa. 27:1; Isa. 60:19-20; Jhn. 1:9, 8:12; Rev. 21:23 KJB), speaking of His glory (Isa. 59:19, 60:19; Luk. 2:30-32; Rev. 21:23 KJB), and again a “bridegroom” (Isa. 61:10, 62:5; Jer. 7:34, 16:9, 25:10, 33:11; Joe. 2:16; Mat. 9:15, 25:1,5,6,10; Mar. 2:19,20; Luk. 5:34,35; Jhn. 2:9, 3:29; Rev. 18:23 KJB).

Jesus is “the light of the world” (Jhn. 1:7,8,9,14, 8:12, 9:5, 11:9; 1 Jhn. 1:7 KJB), “the great light” (Isa. 9:2; Mat. 4:16; Luk. 2:30-32; Act. 22:6 KJB).

It is also as “the path of the just is as the shining light, that shineth more and more unto the perfect day” (Pro. 4:18 KJB). Christians, who are disciples of Jesus, are also to be the light (Mat. 5:14; 1 Thes. 5:5 KJB).

It is also a symbol of the everlasting Gospel (2 Cor. 4:4-6 KJB) and “life and light” (2 Tim. 1:10 KJB), for whatsoever makes manifest is light (Eph. 5:13 KJB). Light is also a symbol of the Law or commandments of God (Pro. 6:23; Isa. 8:20, 51:4; 1 Jhn. 2:8 KJB).

The “sun” and its light and heat, can also be a symbol of persecution or tribulation (Mat. 13:6; Mar. 4:6; Rev. 7:16, 16:8-9 KJB). After the long period of the dark ages (Rev. 9:2), Jesus Christ is beheld (by faith) in His glory, and the Gospel blazes clearly in Christ’s heavenly character.

Revelation 9:2 KJB - And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The symbolism of “and his feet as pillars of fire”:

“and his feet as pillars of fire” - The feet of Christ Jesus are shine with the glory of God His Father (Eze. 1:7, 40:3, 43:7; Dan. 10:6; Hab. 3:5; Rev. 1:15, 2:18 KJB):

Ezekiel 1:7 KJB - And their feet were straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

Ezekiel 40:3 KJB - And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

Ezekiel 43:7 KJB - And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

Daniel 10:6 KJB - His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and **his feet like in colour to polished brass**, and the voice of his words like the voice of a multitude.

Habakkuk 3:5 KJB - Before him went the pestilence, and **burning coals went forth at his feet**.

Revelation 1:15 KJB - And **his feet like unto fine brass, as if they burned in a furnace**; and his voice as the sound of many waters.

Revelation 2:18 KJB - And unto the angel of the church in Thyatira write; These things saith **the Son of God**, who hath his eyes like unto a flame of fire, and **his feet are like fine brass**;

This is seen all throughout the OT, in the “pillar of fire” that was constantly with Israel after the flesh (**Exo.** 13:21-22, 14:19,24, 33:9-10; **Num.** 12:5, 14:14; **Deu.** 3:15; **Neh.** 9:12,19; **Psa.** 78:14, 99:7, 105:39; **Son.** 3:6, 5:15; **Isa.** 4:5; **Joe.** 2:30 KJB), and in anti-type, Jesus walks as a pillar of fire amongst His people, leading them out of the “wilderness” to the borders of the promised land of Heaven:

Song of Solomon 3:6 KJB - **Who is this that cometh out of the wilderness like pillars of smoke**, perfumed with myrrh and frankincense, with all powders of the merchant?

God’s own people (as fiery pillars; **Gal.** 2:9; **1 Tim.** 3:15; **Rev.** 3:12 KJB), are to uphold Christ Jesus, their Head, and walk in His pure, fiery and holy love (**Eph.** 5:2; **2 Jhn.** 1:6 KJB), keeping His two great fiery commandments (Love God, **Deu.** 6:5; love neighbour; **Lev.** 19:17-18 KJB):

Galatians 2:9 KJB - And when **James, Cephas, and John, who seemed to be pillars**, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Ephesians 5:2 KJB - And **walk in love**, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

1 Timothy 3:15 KJB - But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is **the church of the living God, the pillar** and ground **of the truth**.

2 John 1:6 KJB - And **this is love, that we walk after his commandments**. This is the commandment, That, as ye have heard from the beginning, **ye should walk in it**.

Revelation 3:12 KJB - **Him that overcometh will I make a pillar in the temple of my God**, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

The symbolism of “feet”:

The “Feet”, as the last part of the body (remnant), are connected to legs, supporting and upholding the body and head (**1 Sam.** 2:8-9 KJB), connected to body (a symbol of the church itself upon the earth, which stands for Christ there, and shining as the fiery light of God’s love, consuming sin, amidst the darkness of the earth) a symbol of leading His people out of Egypt into the promised land. God Himself was as the light during the long dark night of the wilderness experience.

The “feet” are the way in which a person walks, either in the light or in darkness, in the truth or in error, walking with God or away from God, walking in His ways or the ways of another; see **Gen.** 5:22,24, 6:9, 17:1; **Exo.** 16:14, 18:20, 32:8; **Lev.** 18:3-4, 20:23, 26:3,21; **Deu.** 5:33, 8:6,19, 10:12, 11:22,28, 13:4-5, 19:9; **2 Sam.** 22:37; **1 Kin.** 8:25, 15:3, 16:26; **2 Chr.** 6:16; **Job** 31:7; **Psa.** 18:36, 73:2, 86:11, 115:7, 119:3,45; **Pro.** 21:16; **Luk.** 6:48; **Jhn.** 8:12, 11:9-10, 12:35; **Act.** 14:16, 21:21; **1 Cor.** 3:11; **2 Tim.** 2:19 KJB.

He has no shoes on (**Exo.** 3:5; **Jos.** 5:15; **Act.** 7:33 KJB), so that He always walks with the presence of His Father by the Holy Ghost, purifying, cleansing, holiness.

Beholding Jesus’ feet (**Luk.** 24:39 KJB), and being at Jesus’ feet, is to hear his word (**Luk.** 10:39 KJB), and be given light (example and selfless and self-sacrificial Life of God) to walk by (**Pro.** 4:18; **Luk.** 1:79; **1 Pet.** 2:21; **1 Jhn.** 2:6 KJB) cleansing us from all sin by the “fire” of his love (**1 Jhn.** 1:7 KJB), and those who walk astray from that “way” (**Jhn.** 14:6 KJB) are as a dimming light to others (**Job** 12:5 KJB) walking in their own “sparks” (**Isa.** 50:11 KJB):

Job 12:5 KJB - He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

Proverbs 4:18 KJB - But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Isaiah 50:11 KJB - Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Luke 1:79 KJB - To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke 10:39 KJB - And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.

Luke 24:39 KJB - Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

John 14:6 KJB - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

1 Corinthians 12:21 KJB - And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1 Peter 2:21 KJB - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 John 1:7 KJB - But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John 2:6 KJB - He that saith he abideth in him ought himself also so to walk, even as he walked.

The symbolism of “fire”:

The “fire” - is the light of love, consuming (**Num.** 16:21,26,35,45; **1 Kin.** 18:38; **2 Kin.** 1:10,12; **2 Chr.** 7:1; **Psa.** 104:35 KJB), cleansing, purifying of the God, even the Holy Ghost (**Exo.** 3:2, 24:17; **Deu.** 4:24, 9:3; **Psa.** 68:2; **Son.** 8:6; **Isa.** 10:17, 33:14; **Eze.** 1:4,27, 8:2; **Mal.** 3:2; **Mat.** 3:11; **Luk.** 3:16, 12:49; **Act.** 2:3,19; **Heb.** 12:29; **1 Jhn.** 4:8,16 KJB), and those who minister for God the Father (**Psa.** 104:4; **Heb.** 1:7,14 KJB), as Jesus.

Exodus 3:2 KJB - And **the angel of the LORD appeared unto him in a flame of fire** out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Exodus 24:17 KJB - And **the sight of the glory of the LORD was like devouring fire** on the top of the mount in the eyes of the children of Israel.

Deuteronomy 4:24 KJB - For **the LORD thy God is a consuming fire, even a jealous God.**

Deuteronomy 9:3 KJB - Understand therefore this day, that **the LORD thy God is he which goeth over before thee; as a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Psalms 68:2 KJB - As smoke is driven away, *so drive them away:* **as wax melteth before the fire, so let the wicked perish at the presence of God.**

Psalms 104:4 KJB - Who maketh his angels spirits; **his ministers a flaming fire:**

Song of Solomon 8:6 KJB - Set me as a seal upon thine heart, as a seal upon thine arm: for **love is strong as death;** jealousy *is* cruel as the grave: **the coals thereof are coals of fire, which hath a most vehement flame.**

Isaiah 10:17 KJB - And **the light of Israel shall be for a fire, and his Holy One for a flame;** and it shall burn and devour his thorns and his briars in one day;

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with **the devouring fire?** who among us shall dwell **with everlasting burnings?**

Ezekiel 1:4 KJB - And I looked, and, behold, a whirlwind came out of the north, **a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.**

Ezekiel 1:27 KJB - And **I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.**

Ezekiel 8:2 KJB - Then I beheld, and **lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.**

Malachi 3:2 KJB - But who may abide the day of his coming? and who shall stand when he appeareth? for **he is like a refiner's fire**, and like fullers' soap:

Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but **he that cometh after me is mightier than I**, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire**:

Luke 3:16 KJB - John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire**:

Luke 12:49 KJB - **I am come to send fire on the earth**; and **what will I, if it be already kindled**?

Acts 2:3 KJB - And **there appeared unto them cloven tongues like as of fire**, and it sat upon each of them.

Acts 2:19 KJB - And **I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke**:

Hebrews 1:7 KJB - And of the angels he saith, Who maketh his angels spirits, and **his ministers a flame of fire**.

Hebrews 1:14 KJB - Are they not all ministering spirits, **sent forth to minister for them who shall be heirs of salvation**?

Hebrews 12:29 KJB - For **our God is a consuming fire**.

1 John 4:8 KJB - He that loveth not knoweth not God; for **God is love**.

1 John 4:16 KJB - And we have known and believed the love that God hath to us. **God is love**; and he that dwelleth in love dwelleth in God, and God in him.

Jesus does not walk in His own kindling (**Isa. 50:11 KJB**), but in His Father's love (**Rev. 21:23 KJB**), as we, who claim to follow Him, should.

Isaiah 50:11 KJB - Behold, **all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled**. This shall ye have of mine hand; ye shall lie down in sorrow.

Revelation 21:23 KJB - And **the city had no need of the sun**, neither of the moon, **to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof**.

However, the wicked are never immortal, for they are to be burnt up into smoke and ashes under the soles of the fiery feet (**Mal. 4:3 KJB**) at the meeting out of Judgment, they are perished forever; **Job 20:26,29, 31:2-3; Psalms. 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; Proverbs. 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; Eze. 18:4, 18:20; Isa. 13:9, 66:17,24; Nah. 1:10; Oba. 1:16; Zeph. 1:2-3; Mat. 10:28; Jhn. 3:16; Rom. 6:23; Heb. 6:8; Jam. 1:15; 2 Pet. 3:10; Rev. 20:9, 21:4 KJB**.

FIRE: GOD is consuming fire, the all consuming fire of love, purity, holiness	
It is the Righteous who will eternally dwell with God, who is “a Spirit” (Jhn. 4:24)	and “the Holy Spirit” the fullness of “fire” (Act. 2:3; Rev. 1:4; 4:5)
who “baptize/s” with “fire” (Mat. 3:11; Mar. 9:49; Luk. 3:16)	thus we will dwell with “everlasting burnings” (Isa. 33:14)
for God is a “consuming fire” (to sin and of “Love”; Deu. 4:24, 9:3; Heb. 12:29; 1 Jhn. 4:8,16)	and a “fire goeth before Him” (Psa. 97:3)
which “shall devour before Him” (Psa. 50:3)	and “he burned against Jacob like a flaming fire” (Lam. 2:3)
and for those whom He loves He is a “wall of fire round about” (Zec. 2:5)	and His “ministers a flame of fire” (Psa. 104:4; Heb. 1:7,14)
and His “tongue as a devouring fire” (Isa. 30:7)	His speech “fire” (2 Sam. 22:9; Psa. 18:8; Jer. 20:9; Act. 2:3; 2 Thes. 2:8)
His “eyes ... as a flame of fire” (Rev. 1:14, 2:18, 19:12)	His “face as the sun” and His “feet a pillar of fire” (Mat. 17:2; 2 Cor. 4:6; Rev. 1:15, 2:18, 10:1)
for He is a “refiners fire” (Mal. 3:2)	having a “throne of fire” (Psa. 89:36; Dan. 7:9; Eze. 1:26-28; Rev. 4:5)
His Ten Commandments a “Fiery Law” (Deu. 33:2; Eze. 28:14,16)	it is they who have the victory over sin who stand upon the sea of glass mingled with fire (Rev. 15:2)
and will be as the burning bush which was not consumed (Exo. 3:3)	for Jesus is the true “Light”, even the Light of all

The symbolism of “and he had in his hand a little book open”:

The fact that the “little book” is in the “hand” of this “mighty angel”, this great messenger of the Father’s will, Jesus Christ, by His Holy Spirit, to the remnant church (John being a type thereof, the last of the Apostles alive), means that it is in the power, authority and diligent & eternal vigilant watch care of Jesus (see **Ecc. 9:10; Pro. 12:24; Isa. 40:10; Eze. 20:33; Col. 1:17 KJB**), for the “hand of the LORD” (**Jos. 4:24; Job 12:9; Isa. 41:20; Act. 11:21 KJB**) is very awesome indeed (**Hab. 3:4 KJB**).

Habakkuk 3:4 KJB - And **his brightness was as the light; he had horns coming out of his hand:** and **there was the hiding of his power.**

Daniel 12:4 KJB - But thou, O Daniel, **shut up the words, and seal the book, even to the time of the end:** many shall run to and fro, and knowledge shall be increased.

Daniel 12:5 KJB - Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Daniel 12:6 KJB - And *one* said to the man clothed in linen, which *was* upon the waters of the river, **How long shall it be to the end of these wonders?**

Daniel 12:7 KJB - And I heard **the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.**

Daniel 12:8 KJB - And I heard, but I understood not: then said I, O my Lord, **what shall be the end of these things?**

Daniel 12:9 KJB - And he said, Go thy way, Daniel: for **the words are closed up and sealed till the time of the end.**

Daniel 12:10 KJB - **Many shall be purified, and made white, and tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand**.

Daniel 12:11 KJB - And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* **a thousand two hundred and ninety days**.

Daniel 12:12 KJB - Blessed *is* he that waiteth, and cometh to **the thousand three hundred and five and thirty days**.

Daniel 12:13 KJB - But go thou thy way till the end *be*: for **thou shalt rest, and stand in thy lot at the end of the days**.

Daniel was given a prophetic time of 2,300 day-years (457 BC – AD 1843/44) by Jesus (the “certain saint”, the wonderful numberer), but he did not fully comprehend it:

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, **How long shall be the vision** *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel 8:14 KJB - And he said unto me, **Unto two thousand and three hundred days; then shall the sanctuary be cleansed**.

Daniel 8:26 KJB - And **the vision of the evening and the morning which was told is true**: wherefore **shut thou up the vision**; for **it shall be for many days**.

Daniel 8:27 KJB - And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king’s business; and I was astonished at **the vision**, but none understood *it*.

Daniel, several years later was given further information, but it was only the beginning portion of the 2,300 day-year prophecy, 490 (70x7) years (457 BC – AD 34; **Mat.** 18:22 KJB), as the greater anti-type to Jeremiah’s 70 Years prophecy:

Daniel 9:2 KJB - In the first year of his reign **I Daniel understood by books the number of the years**, whereof the word of the LORD came **to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem**.

Daniel 9:24 KJB - **Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy**.

Daniel 9:25 KJB - Know therefore and understand, *that* **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26 KJB - And **after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Daniel 9:27 KJB - And **he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (See also **Heb.** 10:26 KJB)

Ezra 6:14 KJB - And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And **they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.** (See also **Ezr.** 7:1-28 KJB; 457 BC)

Daniel, several years after being given the beginning of the 2,300; the 70 weeks (490 years), would be given further information from the book of truth (scripture; **Dan.** 10:21, 11:2; **Jhn.** 17:17 KJB), but none would understand in fullness until the time prophecies came to their end (1810 years after AD 34), for such would be sealed (**Dan.** 12:4-13 KJB):

Daniel 11:31 KJB - And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice* (**Dan.** 8:11-13, 11:31, 12:11 KJB), and they shall place the abomination that maketh desolate.

Daniel 11:32 KJB - And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

Daniel 11:33 KJB - And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Daniel 11:34 KJB - Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 KJB - And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

The symbolism of “and he set his right foot upon the sea, and his left foot on the earth”:

Sea [densely populated areas & Old World; Euro-Asia] –

Revelation 13:1 KJB - And I stood upon the sand of **the sea**, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Genesis 1:10 KJB - And God called the dry land Earth; and **the gathering together of the waters called he Seas**: and God saw that it was good.

Psalms 65:7 KJB - Which stilleth **the noise of the seas, the noise of their waves, and the tumult of the people.**

Revelation 17:15 KJB - And he saith unto me, **The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.**

Isaiah 17:12 KJB - Woe to **the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!**

Isaiah 17:13 KJB - **The nations shall rush like the rushing of many waters:** but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Jeremiah 51:42 KJB - **The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.**

Revelation 13:1 KJB - And I stood upon the sand of **the sea**, and saw a beast rise up out of **the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Earth [sparsely populated areas, a dry thirsty land, swallows waters] –

Revelation 12:6 KJB - And the woman fled into **the wilderness**, where she hath **a place prepared of God**, that they should feed her there a thousand two hundred *and* threescore days.

Revelation 12:14 KJB - And to the woman were given two wings of a great eagle, that she might fly into **the wilderness**, into her **place**, where she is **nourished for a time, and times, and half a time, from the face of the serpent.**

Revelation 12:16 KJB - And **the earth helped the woman**, and **the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.**

Genesis 1:9 KJB - “... and let **the dry land appear**: and it was so.”

Genesis 1:10 KJB - “And God called **the dry land Earth**; ...”

Jeremiah 51:43 KJB - Her cities are **a desolation, a dry land**, and **a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.**

Earth [New World; Americas & world-wide] –

Revelation 13:11 KJB - And I beheld another beast coming up **out of the earth**; and he had two horns like a lamb, and he spake as a dragon.

Revelation 10:8 KJB - And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth **upon the sea and upon the earth.**

Matthew 24:14 KJB - And **this gospel of the kingdom shall be preached in all the world for a witness unto all nations**; and then shall the end come.

Letters And Manuscripts, Vol. 11 (1896), Dec. 6, 1896, par. 11:

“... [par. 11] The message of (Revelation 14), proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of (Revelation 10) is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world. ...” - <https://m.egwwritings.org/en/book/14061.5337001>

CHAPTER 20

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The 6th Trumpet part 05 - Interlude - The Advent Movement Part 02 - Rev. 10:3-11

Revelation 10:3 KJB - And cried with a loud voice, as when a lion roareth: and *when* he had cried, seven thunders uttered their voices.

Revelation 10:4 KJB - And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Revelation 10:5 KJB - And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

Revelation 10:6 KJB - And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Revelation 10:7 KJB - But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Revelation 10:8 KJB - And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

Revelation 10:9 KJB - And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

Revelation 10:10 KJB - And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Revelation 10:11 KJB - And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The symbolism of “and cried with a loud voice, as *when* a lion roareth”:

To cry aloud with a “loud voice” is to “lift up” the voice so that all may hear the message being given (**2 Kin.** 18:28; **Isa.** 36:13; **Eze.** 9:1 KJB), or words being spoken. In this case, the message of the opening or revealing of understanding of the specific time prophecies of **Daniel**, that had been sealed before (**Dan.** 8:26, 12:4,9 KJB), is now, after the passing of the time prophecies, being given by the “mighty angel” – Jesus, the Son of the Father, and is for all the world to hear; for all those on the “earth” and “sea”:

Revelation 10:2 KJB - And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

Isaiah 58:1 KJB - **Cry aloud**, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

The Lion is a symbol sometimes used for Jesus Christ, who is a descendant of Judah (Juda) and also the LORD God (JEHOVAH Elohiym). It also symbolizes power, strength, bravery, ferocity, intensity, fierce wrath & kingliness. The Lion roaring also refers to God's spoken words, and that men might prophesy after by their own 'amening' (repeat in agreement for a second witness):

Genesis 49:9 KJB - **Judah is a lion's whelp**: from the prey, my son, thou art gone up: he stooped down, **he couched as a lion, and as an old lion**; who shall rouse him up?

Proverbs 19:12 KJB - **The king's wrath is as the roaring of a lion**; but his favour *is* as dew upon the grass.

Proverbs 20:2 KJB - **The fear of a king is as the roaring of a lion**: *whoso* provoketh him to anger sinneth *against* his own soul.

Proverbs 30:30 KJB - **A lion which is strongest among beasts**, and **turneth not away for any**;

Hosea 11:10 KJB - They shall walk after the LORD: **he shall roar like a lion: when he shall roar**, then **the children shall tremble from the west**.

Amos 3:8 KJB - **The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?**

Matthew 1:2 KJB - Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat **Judas** and his brethren;

Luke 3:33 KJB - Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which **was the son of Juda**,

Hebrews 7:14 KJB - For **it is evident that our Lord sprang out of Juda**; of which tribe Moses spake nothing concerning priesthood.

Revelation 5:5 KJB - And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda**, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

God (JEHOVAH the Father, the Ancient of Days), through His Son Christ Jesus, and by the Holy Spirit, working through the remnant church on earth, give a world-wide message (**Rev.** 10:6; **Gen.** 1:1,10, 2:1-3,4; **Exo.** 20:8-11, 31:17; **Isa.** 8:16,20, 58:13, 66:23; **Neh.** 9:6; **Psa.** 146:5-6; **Act.** 4:24, 14:15-16, 17:22-31; **Col.** 1:16,23; **Rev.** 1:10, 10:6,11, 14:6-7,12 KJB - See the many other texts which share similar thoughts: **Gen.** 14:19,22; **Deu.** 10:14; **2 Kin.** 19:15; **1 Chr.** 29:11; **2 Chr.** 2:12; **Ezr.** 5:11; **Psa.** 69:34, 115:15, 121:2, 124:8, 134:3, 135:6; **Isa.** 37:16, 40:12; **Jer.** 32:17, 51:15-16; **Mat.** 11:25; **Mar.** 2:27-28; **Luk.** 10:21 KJB; &c. See **Isa.** 66:22-23 KJB, that all flesh will come to "worship" before God from "sabbath to sabbath"), to repent from worshipping false gods & idols (**Rev.** 9:20-21 KJB) and to return to the true Creator (**Ecc.** 12:1 KJB), just as Paul had done, so long ago, drawing upon the Sabbath commandment (**Exo.** 20:11 KJB).

The symbolism of "and when he had cried, seven thunders uttered their voices":

“Seven” - the complete amount, finished, fullness (**Gen.** 1:1-2:3; **Lev.** 4:6,17, 8:11, 16:19, 25:1-8, 26:18,21,24,28; **Psa.** 12:6-7, 119:164; **Pro.** 6:16, 9:1, 24:16, 26:16,25; **Ecc.** 11:2; **Isa.** 4:1, 11:15, 30:26; **Jer.** 15:9, 34:14; **Dan.** 4:16,23,25; **Mic.** 5:5; **Zec.** 3:9, 4:2,10; **Mat.** 12:45, 15:36-37, 16:10, 18:21-22, 22:25,28; **Mar.** 8:5-8,20, 12:20-23, 16:9; **Luk.** 8:2, 11:26, 17:4, 20:29-33; **Heb.** 11:20; **Rev.** 1:4,11-13,16,20, 2:1, 3:1, 4:5, 5:1,5-6 KJB; &c.).

“Thunder” - the Might / Power of God (**Job** 26:14, 39:19 KJB), the Voice of God speaking (**Job** 40:9; **2 Sam.** 22:14; **Psa.** 18:13; 77:18, 81:7, 104:7; **Rev.** 10:3-4 KJB; even through individual or many people, **Mar.** 3:17; **Rev.** 4:5, 8:5, 11:19, 14:2, 19:16 KJB) as being loud and rumbling (**Job** 39:25; **Exo.** 19:16, 20:18; **Rev.** 16:18 KJB), as God’s displeasure (**Exo.** 9:23,28-29,33-34; **1 Sam.** 2:10, 7:10, 12:17-18; **Isa.** 29:6 KJB).

Job 37:1 KJB - At this also my heart trembleth, and is moved out of his place.

Job 37:2 KJB - Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

Job 37:3 KJB - He directeth it under the whole heaven, and his lightning unto the ends of the earth.

Job 37:4 KJB - After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

Job 37:5 KJB - God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

Job 40:9 KJB - Hast thou an arm like God? or canst thou thunder with a voice like him?

Psalms 29:3 KJB - The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

Thus, in response to the loud cry of the mighty Jesus, the Father answers:

2 Samuel 22:14 KJB - The LORD thundered from heaven, and the most High uttered his voice.

Psalms 18:13 KJB - The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

John 12:28 KJB - Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John 12:29 KJB - The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

John 12:30 KJB - Jesus answered and said, This voice came not because of me, but for your sakes.

John 12:31 KJB - Now is the judgment of this world: now shall the prince of this world be cast out.

John 12:32 KJB - And I, if I be lifted up from the earth, will draw all *men* unto me.

Letters And Manuscripts, Vol. 15 (1900), by Ellen G. White, Aug. 16, 1900, par. 22-25:

“... [par. 22] After these seven thunders uttered their voices, the injunction comes to John, as to Daniel, in regard to the little book: “Seal up those things which the seven thunders uttered.” [Revelation 10:4.] **These relate to future events which will be disclosed in their order.** Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. **Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.**

[par. 23] **The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.** John heard the mysteries which the thunders uttered, but he was commanded not to write them. **The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. **The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work.** This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

[par. 24] This time, which the Angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

[par. 25] The Angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. ...” - <https://m.egwwritings.org/en/book/14065.8269001>

The symbolism of “And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.”

If God seals it, no man may open or understand it, until God opens it and reveals it to mankind (**Rev.** 5:1-5 KJB). God will allow mankind to go through certain experiences to test their hearts, that they may know whether they are true or false-hearted professors. God is all wise, and knows what is good for mankind to know ahead of time, and what is best to keep from their knowledge until they are mature enough. The disciples in the days of Jesus had to go through similar bitter and sad experiences (**Mat.** 9:15; **Mar.** 2:19,20, 16:10,14; **Luk.** 5:34-35, 23:28, 24:17; **Jhn.** 20:11,13,15,19 KJB), even though they had been warned on multiple occasions (**Mat.** 12:40, 16:21, 17:23, 20:19, 26:61, 27:40,63; **Mar.** 9:31, 10:34, 14:58, 15:29; **Luk.** 9:22, 13:32-33, 24:7,21,46; **Jhn.** 2:19-21 KJB), but it was to them as if the warnings had never been given (**Luk.** 24:17,25-27 KJB):

Daniel 12:4 KJB - But thou, **O Daniel, shut up the words, and seal the book, even to the time of the end:** many shall run to and fro, and knowledge shall be increased.

Daniel 12:9 KJB - And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Deuteronomy 29:29 KJB - The secret *things* belong unto the LORD our God: but those *things* which *are* revealed belong unto us and to our children for ever, that we may do all the words of this law.

Daniel 2:22 KJB - He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

Job 33:14 KJB - For God speaketh once, yea twice, yet man perceiveth it not.

Job 33:15 KJB - In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

Job 33:16 KJB - Then he openeth the ears of men, and sealeth their instruction,

Job 33:17 KJB - That he may withdraw man *from his* purpose, and hide pride from man.

Job 33:18 KJB - He keepeth back his soul from the pit, and his life from perishing by the sword.

Amos 3:7 KJB - Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

Habakkuk 2:2 KJB - And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

Revelation 3:7 KJB - And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Revelation 3:8 KJB - I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

John 16:12 KJB - I have yet many things to say unto you, but ye cannot bear them now.

The symbolism of “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,”:

Jesus raises His right hand, as He did in **Daniel 12**, and confirms (“and sware”, “time”, **Rev. 10:6** KJB) the times of **Daniel 8-12**, the 2,300, the 1,260, 1,290, 1,335:

Daniel 12:7 KJB - And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

Genesis 22:16 KJB - And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

Exodus 22:11 KJB - *Then **shall an oath of the LORD be between them both**, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.*

Numbers 30:2 KJB - **If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.**

Numbers 32:10 KJB - And the LORD'S anger was kindled the same time, and **he sware**, saying,

Numbers 32:11 KJB - Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which **I sware** unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

Numbers 32:12 KJB - Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

Deuteronomy 1:34 KJB - And the LORD heard the voice of your words, and was wroth, and **sware**, saying,

Deuteronomy 1:35 KJB - Surely there shall not one of these men of this evil generation see that good land, which **I sware** to give unto your fathers,

Deuteronomy 1:36 KJB - Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

Though the Father and the Son do not need to swear an oath of promise, they do so for the sake of their created sons (angel-kind & man-kind):

Deuteronomy 32:40 KJB - For **I lift up my hand to heaven**, and say, I live for ever.

Psalms 106:26 KJB - Therefore **he lifted up his hand** against them, to overthrow them in the wilderness:

Ezekiel 20:5 KJB - And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and **lifted up mine hand** unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when **I lifted up mine hand** unto them, saying, I *am* the LORD your God;

Ezekiel 20:15 KJB - Yet also **I lifted up my hand** unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

Ezekiel 20:23 KJB - **I lifted up mine hand** unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

Ezekiel 20:28 KJB - *For* when I had brought them into the land, *for* the which **I lifted up mine hand** to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

Ezekiel 20:42 KJB - And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which **I lifted up mine hand** to give it to your fathers.

Ezekiel 36:7 KJB - Therefore thus saith the Lord GOD; **I have lifted up mine hand**, Surely the heathen that *are* about you, they shall bear their shame.

Ezekiel 47:14 KJB - And ye shall inherit it, one as well as another: *concerning* the **which I lifted up mine hand** to give it unto your fathers: and this land shall fall unto you for inheritance.

God condescends to the thinking of the creatures that were made, and so though they ought to always believe God's words, because of sin, satan and selfishness amidst mankind, God not only speaks the Truth, but also gives an 'amen', a promise of covenant relationship to assure those of little faith:

Acts 2:30 KJB - Therefore being a prophet, and knowing that **God had sworn with an oath to him**, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Hebrews 6:13 KJB - For when **God made promise** to Abraham, because **he could swear** by no greater, **he swore** by himself,

Hebrews 6:16 KJB - For men verily **swear** by the greater: and **an oath for confirmation is to them an end of all strife**.

Hebrews 6:17 KJB - Wherein God, willing more abundantly to shew unto the heirs **of promise** the immutability of his counsel, **confirmed it by an oath**:

Hebrews 6:18 KJB - That by two **immutable** things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Titus 1:2 KJB - In hope of eternal life, which God, that cannot lie, **promised** before the world began;

Hebrews 7:20 KJB - And inasmuch as not without **an oath** *he was made priest*:

Hebrews 7:21 KJB - (For those priests were made without **an oath**; but **this with an oath** by him that said unto him, **The Lord swore** and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

The symbolism of "And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer":

The text of **Rev.** 10:6 KJB draws upon several texts such as **Neh.** 9:6 KJB, drawing upon **Exo.** 20:11 KJB, drawing upon **Gen.** 1:1-2:3 KJB, and shows that the Son, while creating by the Father's commands, does not take any glory to Himself, but gives all Honour to the Father (**Exo.** 20:12 KJB):

Nehemiah 9:6 KJB - Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

Genesis 1:1 KJB - In the beginning God created the heaven and the earth.

Genesis 2:1 KJB - Thus the heavens and the earth were finished, and all the host of them.

Genesis 2:2 KJB - And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Genesis 2:3 KJB - And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus 20:11 KJB - For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Acts 14:15 KJB - And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 14:16 KJB - Who in times past suffered all nations to walk in their own ways.

Acts 17:22 KJB - Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

Acts 17:23 KJB - For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Acts 17:24 KJB - God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Acts 17:25 KJB - Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

Acts 17:26 KJB - And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Acts 17:27 KJB - That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

Acts 17:28 KJB - For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Acts 17:29 KJB - Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Acts 17:30 KJB - And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Acts 17:31 KJB - Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

COMPARISON CHART: “THE LORD”, “MADE”, “HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS”, “RESTED”, “THE SEVENTH DAY”, “THE SABBATH DAY” – GOD’S SEAL						
TEXT	NAME (JEHOVAH)	TITLE (CREATOR)	TERRITORY (HEAVEN)	TERRITORY (EARTH)	TERRITORY (SEA)	(7 th) SABBATH SEAL
Gen. 1:1,10, 2:1-3,4	“God”, “LORD God” (JEHOVAH Elohiym)	“created”	“the heaven” (sky)	“the earth”	“and the gathering together of the waters called he Seas”	“the seventh day”, “the seventh day”, “the seventh day”
Exo. 20:11	“the LORD” (JEHOVAH)	“made”	“heaven”	“the earth”	“the sea, and all that in them is”	“the seventh day”, “the sabbath day”
Exo. 31:17; Isa. 8:16,18,20	“the LORD” (JEHOVAH)	“made”	“heaven”	“the earth”	-----	“the seventh day”, “it is a sign”, “my disciples”, “children”, “seal the law among my disciples”, “to the law and to the testimony”
Neh. 9:6	“Thou ... LORD” (JEHOVAH)	“made”	“heaven, the heaven of heavens, with all their host”	“the earth, and all things that are therein”	“the seas, and all that is therein”	“worshipeth thee”
Psa. 146:5-6	“the LORD his God” (JEHOVAH Elohiym)	“which made”	“heaven”	“the earth”	“the sea, and all that therein is”	“keepeth truth for ever”, see Psa. 119:142,151
Act. 4:24	“Lord, thou art God” (despota su o Theos)	“which hast made”	“heaven”	“the earth”	“and the sea, and all that in them is”	[these were believing Jews, already keeping sabbath]
Act. 14:15	“the living God” (ton Theon ton zonta)	“which made”	“heaven”	“the earth”	“and the sea, and all things that are therein”	“preach unto you that ye should turn from these vanities” [Paul preached for the Gentiles to turn (repent) unto the True Creator & keep sabbath, see Act. 15:14-21]
Col. 1:16,23	“by him” (Jesus)	“created”	“that are in heaven”	“and that are in earth”	“were all things”	“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;”
Rev. 10:6,11	“him that liveth for ever and ever, who”	“created”	“heaven, and the things that therein are”	“and the earth, and the things that therein are”	“and the sea, and the things which are therein”	“prophecy again before many peoples, and nations, and tongues, and kings.”
Rev. 1:10, 14:6-7,12; Isa. 58:13, 66:23	“Fear God” (phobethete ton Theon)	“that made”	“heaven”	“the earth”	“and the sea, and the fountains of waters”	“worship him”, “give glory to him”, “the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”, “in the Spirit on the Lord’s day”, “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;”, “my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him”; “from one sabbath to another, shall all flesh come to worship before me, saith the LORD”
See the many other texts which share similar thoughts: Gen. 14:19,22; Deu. 10:14; 2 Kin. 19:15; 1 Chr. 29:11; 2 Chr. 2:12; Ezr. 5:11; Psa. 69:34, 115:15, 121:2, 124:8, 134:3, 135:6; Isa. 37:16, 40:12; Jer. 32:17, 51:15-16; Mat. 11:25; Mar. 2:27-28; Luk. 10:21; &c. See Isa. 66:22-23, that all flesh will come to “worship” before God from “sabbath to sabbath”.						

- <https://archive.org/details/seal-of-god-text-comparison-chart>

A message from God goes out to the whole world just after the initial closing (AD 1798), and just before the final close of the prophetic time periods (**Rev.** 10:6 KJB) of Daniel (AD 1843/4), to “Remember now thy Creator in the days of thy youth ...” (**Ecc.** 12:1 KJB); for in forgetting God, they have turned to those things which are not God (**Exo.** 20:3, 23:13,32, 34:17; **Deu.** 7:16; **Jdg.** 10:13; **2 Kin.** 19:18; **2 Chr.** 13:9; **Isa.** 37:19; **Jer.** 2:11, 5:7, 16:20, 25:6, 44:5; **Act.** 19:26; **Gal.** 4:8; **Rev.** 9:20-21 KJB) and even have worshipped a man in the place of God (**Dan.** 7:8,25, 11:35-39; **2 Thes.** 2:3-4 KJB). However, the True Creator – JEHOVAH Elohiym (Father speaking to the Son, the Son carrying out the orders of the Father, and the Holy Ghost witnessing it all) has a sign of Creatorship – the 7th day, the Sabbath of the LORD thy God.

The symbolism of “that there should be time no longer”:

The 1,260 (beginning in AD 538, ended in AD 1798, which is the beginning ending period of the “time of the end”). The 1,290 (beginning in AD 508, ended in AD 1798, as a second witness to the 1,260). The 1,335 (beginning in AD 508, ended in AD 1843/4, as a second witness to the 2,300, and the ending of the “time of the end”). The 2,300 (beginning in 457 BC, ended in AD 1843/4, beginning the Day of Atonement).

Daniel 7:25 KJB - And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (see also **Dan.** 8:13-14,26-27; 12:4,6-13 KJB)

Daniel 8:14 KJB - And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 12:7 KJB - And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

Luke 21:24 KJB - And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Revelation 9:13 KJB - And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Revelation 9:14 KJB - Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Revelation 9:15 KJB - And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Revelation 11:2 KJB - But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot *and* two months.

Revelation 11:3 KJB - And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Revelation 12:6 KJB - And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12:14 KJB - And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 13:5 KJB - And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue *and* two months.

Daniel 7:1-28 Symbols	Rev. 13:1-10 Symbols	Daniel 7 & Revelation 13 Identity
saw (vision / dream) Daniel 7:1,2,5,6,7,9,11,13,21	saw (vision / dream) Revelation 13:1,2,3	Spirit of prophecy Revelation 1:2,9,10, 6:9, 12:11, 19:10
Sea Daniel 7:2,3	Sea Revelation 13:1	Many waters (peoples) gathered together in one place Genesis 1:10; Isaiah 17:12-13; Revelation 17:15
1,260 Daniel 7:25	1,260 Revelation 13:5	1,260 years, 42 months, 3 ½ times Dan. 7:25, 12:7; Rev. 11:2-3, 12:6,14, 13:5; Luk. 21:24; Num. 14:34; Eze. 4:6
War Daniel 7:21	War Revelation 13:4,7	The Great Controversy continued from Heaven Daniel 9:26; Revelation 12:7-17
Saints Daniel 7:18,21,22,25,27	Saints Revelation 13:6,7,10	God's 10 Commandments and faith of Jesus keeping people (church) Romans 1:7; 1 Corinthians 1:2; Revelation 14:7,12
Books Daniel 7:10	Book Revelation 13:8	Books of judgment, life Daniel 7:10, 12:1
Angels Daniel 7:10,13,16	Angels Revelation 13:7	God's heavenly ministering beings Psalms 104:4; Hebrews 1:7,14
God (Ancient of days; Father) Daniel 7:9,13,18,22,25,27	God Revelation 13:6	JEHOVAH, the Father Isaiah 12:2, 26:4
Son of man (Jesus; Lamb) Daniel 7:13,14	Lamb (Jesus) Revelation 13:8	Jesus John 1:29,36; 1 Corinthians 5:7; Revelation 6:16, 14:10
peoples, nations, languages Daniel 7:14,23,27	peoples, nations, languages Revelation 13:3,4,7,8	The world Revelation 10:11, 14:6
worship (times and laws of God) Daniel 7:25	worship (times and laws of God) Revelation 13:4,8	Sabbath, the 7th day, the Lord's day Gen. 2:1-3; Exo. 20:8-11; Isa. 58:13, 66:23; Mar. 2:27; Rev. 1:10, 10:6, 14:7,12
Lion Daniel 7:4	mouth of a lion Revelation 13:2	Babylon (MYSTERY religion) Daniel 2:37-38, 7:3-4,17, 8:1; Isaiah 13:19, 14:4; Jeremiah 50:17; Revelation 13:1-2
Bear Daniel 7:5	feet of a bear Revelation 13:2	Medo-Persia (Infallibility) Dan. 2:39, 1:21, 5:25-31, 6:1,8, 7:5, 8:2-4,13-14,20,26, 9:25, 10:1-21, 11:1-2; Isa. 21:2
Leopard Daniel 7:6	body of a leopard Revelation 13:2	Grecia (Philosophy, Immortal Soul/Spirit theology) Daniel 2:39, 7:6, 8:5-8,21-22, 10:20, 11:2-19; Ezekiel 27:13 (Javan = Greece)
a Dreadful terrible beast Daniel 7:7-8	a beast Revelation 13:1,2,3,4	Rome (Pagan & Papal) (Cruelty, Unmerciful) Daniel 2:40; Deuteronomy 28:48-58; Daniel 7:7,17,19,23, 8:9-10, 9:26, 11:20~
7 heads-1 Lion, 1 Bear, 4 Leopard, 1 Beast Daniel 7:4-8,11,12,17,19,23	seven heads Revelation 13:1	1 Head of Babylon, 1 Head of Medo-Persia, 4 Heads of Grecia, 1 Head of Rome Daniel 7:4-8,11,12,17,19,23
ten horns Daniel 7:7-8,20,24	ten horns Revelation 13:1	Divided, Church (tabernacle) & State (palace) Daniel 2:41-45, 8:10-14,23b., 11:21-45, 12:1-3
kingdom Daniel 7:4-9,12,14,17,18,22,23,24,26,27	kingdom Revelation 13:1,2,7	Any political state of this earth Isaiah 60:12; Revelation 11:15, 17:12
a mouth speaking great things Daniel 7:8,11,20,25	mouth speaking great blasphemies Revelation 13:1,5,6	Claiming God's prerogatives, & to forgive sins in God's (Jesus') place, persecution Mark 2:7, 3:29, 9:3; Luke 5:21, 12:10; 1 Timothy 1:13
little horn (mouth & eyes of man, war) Daniel 7:8,11,20,21,24,25	one of its heads (mouth & eyes, war) Revelation 13:3,5,6,7	King, kingdom Isaiah 7:8; Daniel 7:17, 8:21
Killed Daniel 7:11,26	Killed Revelation 13:10	Martyred for Jesus Acts 22:20; Revelation 2:13, 6:11, 20:4

Dan. 2 Symbol / Meaning	Dan. 7 Symbol / Meaning	Dan. 8 Symbol / Meaning	Dan. 11 History	Rev. 12 Symbol / Meaning	Rev. 13 Symbol / Meaning	Rev. 17 Symbol/ Meaning
his feet part of iron and part of clay Dan. 2:33,35 the kingdom [Rome] shall be divided; but there shall be in it of the strength of the iron (& clay, Papal) Dan. 2:41-45, 11:21~	Ten horns Dan. 7:7- 8,20,24 Divided, Church (tabernacle) & State (palace) (Rome Papal) Dan. 8:10- 14,23b., 11:21- 45, 12:1-3	(little horn of winds) (vertical) (great, even to the host of Heaven) Dan. 8:10- 14,26 Rome (Papal) Dan. 8:23b	Rome (unto Papal) Dan. 11:21- 39	10 horns Rev. 12:6,13- 17 Rome (divided) (future for John) (persecution) (wilderness period for church, 1,260 years; AD 538- AD 1798)	Beast of the Sea, 7 Heads, 10 Horns, Crowns on Horns (division of Rome, ruling) (Papacy given power) (present time Rev. 13) Rev. 13:1-2	[5, fallen] Papal Rome, Religious Humanism (king (Rev. 9:11), 1 head, Man of sin, son of perdition; Dan. 7:8,20, 8:23b (king ... understanding dark sentences (sayings (Psa. 78:2 ; Pro. 1:6 , &c), parables, religious matters), Dan. 11:21 , “vile person” (see Isa. 32:6); 2 Thes. 2:3, the Judas antitype, Jhn. 17:12; the antichrist; Rev. 2:20-22, 13:1-10, 16:13, “beast”). Deadly wound, AD 1798 (AD 538 - 1798, Dan. 7:25, 12:7; Rev. 11:1-2 , 12:6,14, 13:5; Luk. 21:24). Counterfeit, antichrist, apostasy (2 Thes. 2:3 , “falling away”, 1 Tim. 4:1 , “departing”). Franks (‘French’), aid militarily, sword in its hand.
Ten Toes (Miry Clay & Iron) (Church & State)	Ten horns (division)	--- Deadly Wound of Papacy (AD 1798) by France, Alexander Berthier (loss of state) (church remains)	Push (gore, Deadly Wound of Papacy by France, Alexander Berthier) Dan. 11:40	10 horns Rev. 12:3 Rome (divided) (future for John)	Deadly Wound to Sea Beast (Papacy) by Beast from Pit (France) Rev. 13:3,12	[6, is] Secular Humanism (aka atheism, France (1 head; beast of pit, Rev. 11:7), gives deadly wound (Rev. 13:3,12), AD 1798. Rebellion & licentiousness, spirit of Egypt (Exo. 5:2,9 ; Pro. 30:9 ; Rev. 11:8). Sword of State turns on Papacy (Mat. 26:52). One is (time of the Papal wilderness, separated from State).
Ten Toes (Miry Clay & Iron) (Church & State)	Ten horns (division)	--- Rise of the Beast from the Earth (Apostate Protestantism) 2 Horns like a Lamb (Christianity, outwardly) Speaks like a Dragon (satan), inwardly (no crowns) (No King, No Pope)	Rise of Apostasy, overthrowing Secular Humanism Dan. 11:41- 45, 12:1-3	10 horns Rev. 12:3 Rome (divided) (future for John)	Rise of the Beast from the Earth (USA) Originally aided by France, but by AD 1798 France was no longer needed Rev. 13:11- 18	[7, not yet at the time of Rev. 17] Apostate Protestantism, USA (king (Rev. 13:12), beast out of the earth (Rev. 13:11- 18), false prophet (Rev. 16:13 , 19:20, 20:10), harlots (false doctrine, in faith & practice, churches; Rev. 2:23 , 17:5). Lying spirit, form of godliness, but denying power thereof (2 Tim. 3:5), deceived & deceiving (2 Tim. 3:13). France help rise to power, but by AD 1798, it loses favour. Aids the 5th (who is of the 7), back to life, becomes the final 8th. Ten horns = United Nations (whole, all kings of earth, sitting on head 7, U.S.), also counterfeit 10 laws (horns = power, authority; so rule of satan, sin).
Ten Toes (Miry Clay & Iron) (Church & State)	Ten horns (division)	Ten Horns (attempt unity under 8th)	Jesus stands Special Resurrection 2nd Advent Dan. 11:44- 45, 12:1-3	10 horns Dragon (satan) wars on church; Rev. 12:17 Rome (divided) (future for John)	Image (Church & State union in USA) to the Beast (Papacy); NSL Rev. 13:12,15	[8th, even of the 7, #5] Revived Papacy (with sword of the U.S.), triumvirate (Dragon, beast, false prophet, Rev. 16:13) (1 head, satan, Psa. 94:20). Total tyranny. Tree of the bad seed (Gen. 3:15) revealed, can now be cut down.

The symbolism of “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”

Please notice, that each of the 7 Trumpet “Angels” with their sounding, do **not** occur in a single day, or in brief moments of time (seconds, minutes, hours, or even natural days), but rather they take time to “begin to sound” and then take time in the sounding over “the days”, which take years of time to complete.

Job 14:13 KJB - O that thou wouldest hide me in the grave, that thou wouldest keep me secret, **until thy wrath be past**, that thou wouldest appoint me a set time, and remember me!

Revelation 11:15 KJB - And **the seventh angel sounded**; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Revelation 11:16 KJB - And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Revelation 11:17 KJB - Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Revelation 11:18 KJB - And the nations were angry, and **thy wrath is come**, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and **shouldest destroy them which destroy the earth**.

Revelation 11:19 KJB - And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and **there were lightnings, and voices, and thunderings, and an earthquake, and great hail**.

Revelation 15:1 KJB - And I saw another sign in heaven, great and marvellous, **seven angels having the seven last plagues; for in them is filled up the wrath of God**.

Revelation 16:1 KJB - And I heard a great voice out of the temple saying **to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth**.

Revelation 16:21 KJB - And there fell upon men **a great hail out of heaven**, every stone about the weight of a talent: and men blasphemed God because of **the plague of the hail; for the plague thereof was exceeding great**.

The “mystery of God” is the everlasting Gospel (**Pro.** 25:25; **Isa.** 40:9, 52:7, 57:19, 61:1; **Nah.** 1:15; **Luk.** 2:10,14, 8:1; **Act.** 10:36, 13:26; **Rom.** 10:15, 16:25; **1 Cor.** 2:7-8; **Eph.** 1:3-14, 2:17, 3:1-11, 6:15,19; **Col.** 1:26-27, 4:3; **1 Tim.** 3:9,16 KJB), which began to be carried out in **Gen.** 3:15,21 (**Rev.** 13:8 KJB), and will soon no longer be offered to mankind (having only 6 ‘days’ in which to accomplish its task; **2 Pet.** 3:8-9; **Psa.** 84:10, 90:4; **Exo.** 20:9, 31:15, 35:2; **Lev.** 23:3; **Deu.** 5:13; **Luk.** 13:14; **Rev.** 12:12 KJB), as their period of probation, granted them of God, comes to its end, and the Temple of God in Heaven is closed, that no more may enter therein.

Romans 16:25 KJB - Now to him that is of power to stablish you according to **my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began**,

1 Corinthians 2:7 KJB - But we speak **the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:**

1 Corinthians 2:8 KJB - Which none of the princes of this world knew: for had they known *it*, they would not have **crucified the Lord of glory.**

Ephesians 1:3 KJB - Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Ephesians 1:4 KJB - According as **he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:**

Ephesians 1:5 KJB - Having **predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,**

Ephesians 1:6 KJB - To the praise of the glory of his grace, wherein **he hath made us accepted in the beloved.**

Ephesians 1:7 KJB - **In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;**

Ephesians 1:8 KJB - Wherein he hath abounded toward us in all wisdom and prudence;

Ephesians 1:9 KJB - Having made known unto us **the mystery of his will, according to his good pleasure which he hath purposed in himself:**

Ephesians 1:10 KJB - That **in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:**

Ephesians 1:11 KJB - **In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:**

Ephesians 1:12 KJB - That we should be to the praise of his glory, who first trusted in Christ.

Ephesians 1:13 KJB - In whom ye also *trusted*, after that ye heard the word of truth, **the gospel of your salvation:** in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Ephesians 1:14 KJB - Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 3:1 KJB - For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

Ephesians 3:2 KJB - If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Ephesians 3:3 KJB - How that **by revelation he made known unto me the mystery;** (as I wrote afore in few words,

Ephesians 3:4 KJB - Whereby, when ye read, ye may understand my knowledge **in the mystery of Christ)**

Ephesians 3:5 KJB - Which in other ages was not made known unto the sons of men, as **it is now revealed unto his holy apostles and prophets by the Spirit;**

Ephesians 3:6 KJB - **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:**

Ephesians 3:7 KJB - Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 3:8 KJB - Unto me, who am less than the least of all saints, is this grace given, that I should **preach among the Gentiles the unsearchable riches of Christ;**

Ephesians 3:9 KJB - And to make all *men* see what *is* **the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:**

Ephesians 3:10 KJB - To the intent that now unto the principalities and powers in heavenly *places* might be known by the church **the manifold wisdom of God,**

Ephesians 3:11 KJB - According to the eternal purpose which **he purposed in Christ Jesus our Lord:**

Ephesians 6:19 KJB - And for me, that utterance may be given unto me, that I may open my mouth boldly, **to make known the mystery of the gospel,**

Colossians 1:26 KJB - *Even* **the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:**

Colossians 1:27 KJB - To whom God would make known what *is* **the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:**

Colossians 4:3 KJB - Withal praying also for us, that God would open unto us a door of utterance, **to speak the mystery of Christ,** for which I am also in bonds:

1 Timothy 3:9 KJB - Holding **the mystery of the faith** in a pure conscience.

1 Timothy 3:16 KJB - And without controversy **great is the mystery of godliness: God was manifest in the flesh,** justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Just as it was in the days of Noah, it will be the same in the days of the coming of the Son of Man (Jesus Christ). Noah had entered the Ark, and the door was closed by the LORD so that all those who had refused the offers of mercy during 120 years could no longer enter, even though the Flood had not yet come until 7 days later. Likewise, in the days of Lot, the door was closed by the Angels, and yet only Lot was saved out of Sodom and Gomorrah.

Genesis 7:16 KJB - And **they that went in,** went in male and female of all flesh, **as God had commanded him:** and **the LORD shut him in.**

Genesis 19:10 KJB - But **the men put forth their hand, and pulled Lot into the house to them, and shut to the door.**

Matthew 24:36 KJB - But of that day and hour knoweth no *man*, no, not the angels of heaven, but **my Father only.**

Matthew 24:37 KJB - But **as the days of Noe were, so shall also the coming of the Son of man be.**

Matthew 24:38 KJB - For as **in the days** that were before the flood they were eating and drinking, marrying and giving in marriage, **until the day that Noe entered into the ark,**

Matthew 24:39 KJB - And knew not until the flood came, and took them all away; **so shall also the coming of the Son of man be.**

Luke 17:26 KJB - And **as it was in the days of Noe, so shall it be also in the days of the Son of man.**

Luke 17:27 KJB - They did eat, they drank, they married wives, they were given in marriage, **until the day that Noe entered into the ark, and the flood came, and destroyed them all.**

Luke 17:28 KJB - Likewise also **as it was in the days of Lot;** they did eat, they drank, they bought, they sold, they planted, they builded;

Luke 17:29 KJB - But **the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.**

Luke 17:30 KJB - **Even thus shall it be in the day when the Son of man is revealed.**

Acts 3:18 KJB - But **those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.**

Acts 3:19 KJB - Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

Acts 3:20 KJB - **And he shall send Jesus Christ, which before was preached unto you:**

Acts 3:21 KJB - **Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.**

Hebrews 9:26 KJB - For then must he often have suffered **since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

Hebrews 9:27 KJB - And as **it is appointed unto men once to die, but after this the judgment:**

Hebrews 9:28 KJB - So Christ was **once** offered to bear the sins of many; and **unto them that look for him shall he appear the second time without sin unto salvation.**

Daniel 12:1 KJB - And **at that time shall Michael stand up,** the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and **at that time thy people shall be delivered, every one that shall be found written in the book.**

Luke 13:25 KJB - When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Revelation 22:10 KJB - And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Revelation 22:11 KJB - He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

This may be witnessed in the ending of the Day of Atonement, when the Sanctuary was cleansed (Dan. 8:13-14,26-27; Lev. 16:1-34, 23:26-32 KJB; in fact, compare Daniel 8 to Leviticus 16 & 23's language).

Revelation 15:8 KJB - And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Exodus 40:34 KJB - Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exodus 40:35 KJB - And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Leviticus 16:12 KJB - And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

Leviticus 16:13 KJB - And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

Leviticus 16:17 KJB - And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

1 Kings 8:2 KJB - And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

1 Kings 8:10 KJB - And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

1 Kings 8:11 KJB - So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

2 Chronicles 5:13 KJB - It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he* is good; for his mercy *endureth* for ever: that then the house was filled with a cloud, even the house of the LORD;

2 Chronicles 5:14 KJB - So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Isaiah 6:4 KJB - And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The symbolism of “And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth”:

Coming to Jesus in obedience to God’s command of grace, we receive the Truth & Love of God, and His Holy Spirit.

Acts 5:32 KJB - And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

1 Peter 4:17 KJB - For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end *be* of them that obey not the gospel of God?

Matthew 11:28 KJB - Come unto me, all ye that labour and are heavy laden, and I will give you rest.

(See also Exodus 33:14 KJB - And he said, My presence shall go with thee, and I will give thee rest.; and so, Jesus gives the Light of His Sabbath & Heavenly sanctuary (Rev. 9:13-15 KJB), in clarity, back to His people during this same time.)

In Jesus’ hands are healing power (**Hab.** 3:4 KJB), and since the word of God was in his hands, the pages thereof, are as “leaves” which are for the “healing of the nations” that this remnant was to prophesy again unto, if they would but obey in God’s grace.

Acts 4:30 KJB - By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Jeremiah 36:23 KJB - And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

Ezekiel 47:12 KJB - And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Revelation 22:2 KJB - In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The “little book” is open in the hand of Jesus, and only by receiving it from Jesus, can the prophecies of **Daniel** be understood.

Luke 24:45 KJB - Then opened he their understanding, that they might understand the scriptures,

2 Corinthians 3:13 KJB - And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

2 Corinthians 3:14 KJB - But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

2 Corinthians 3:15 KJB - But even unto this day, when Moses is read, the vail is upon their heart.

2 Corinthians 3:16 KJB - Nevertheless when it shall turn to the Lord, the vail shall be taken away.

2 Corinthians 3:17 KJB - Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

2 Corinthians 3:18 KJB - But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Peter 1:16 KJB - For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2 Peter 1:19 KJB - We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2 Peter 1:20 KJB - Knowing this first, that no prophecy of the scripture is of any private interpretation.

2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Deuteronomy 29:29 KJB - The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Daniel 2:22 KJB - He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Matthew 13:35 KJB - That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

The symbolism of “And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey”:

To “eat” the “little book” (scroll) of the previously sealed portions of the specific prophecies of Daniel, is to read them, search them, study them unto understanding (to win souls; **Dan.** 12:3,10; **Pro.** 11:30 KJB), and then to internalize them in the heart & mind (**Pro.** 3:3, 7:3; **Jer.** 31:33; **Heb.** 8:10 KJB), and so assimilate them into the remnant “body” (of Jesus Christ, His church; **Eph.** 5:23; **Col.** 1:18,24 KJB), & in the personal life of each believer, for the words of the LORD are pure words, sweet as honey, and bring rejoicing through the Everlasting Gospel. In the book of **Daniel** is shown the 1st advent of Jesus, but it also speaks of the 2nd advent, resurrections & the complete freedom from sin and the record of sin (**Dan.** 8:14, 12:1,3 KJB).

Job 23:12 KJB - Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

Jeremiah 15:16 KJB - Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

Job 6:30 KJB - Is there iniquity in my tongue? cannot my taste discern perverse things?

Job 12:11 KJB - Doth not the ear try words? and the mouth taste his meat?

Psalms 34:8 KJB - O taste and see that the LORD is good: blessed *is* the man *that* trusteth in him.

Psalms 119:103 KJB - How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Proverbs 24:13 KJB - My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

Song of Solomon 2:3 KJB - As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

The symbolism of “And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter”:

Several examples in type, exist in the OT scriptures, about the eating of God’s words, and the prophesying them unto the rebellious peoples that claimed to follow God with their lips, but were far from God in heart & obedience. **Ezekiel**, was chosen to be a prophet by God, and was sent to the children of Israel, who were captive in Babylon for their many sins, of idolatry, rebellion, murders, adulteries, thefts, lying &c. (**Hos.** 4:1-19 KJB). So, also, in the latter days, would God send a prophet to a rebellious people that claimed to know God, but were workers of iniquity:

Ezekiel 2:1 KJB - And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

Ezekiel 2:2 KJB - And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Ezekiel 2:3 KJB - And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

Ezekiel 2:4 KJB - For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

Ezekiel 2:5 KJB - And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

Ezekiel 2:6 KJB - And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

Ezekiel 2:7 KJB - And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

Ezekiel 2:8 KJB - But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

Ezekiel 2:9 KJB - And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

Ezekiel 2:10 KJB - And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

Ezekiel 3:1 KJB - Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

Ezekiel 3:2 KJB - So I opened my mouth, and he caused me to eat that roll.

Ezekiel 3:3 KJB - And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

Ezekiel 3:4 KJB - And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

Ezekiel 3:5 KJB - For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;

Ezekiel 3:6 KJB - Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

Ezekiel 3:7 KJB - But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

Ezekiel 3:8 KJB - Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

Ezekiel 3:9 KJB - As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

Ezekiel 3:10 KJB - Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

Ezekiel 3:11 KJB - And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

Ezekiel 3:12 KJB - Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

Ezekiel 3:13 KJB - *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

Ezekiel 3:14 KJB - So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

Ezekiel 3:15 KJB - Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

The disciples in the days of Jesus, at first rejoiced with great gladness at the arrival of the Messiah (Jesus), and during the Triumphal Entry into Jerusalem, but they had slightly misunderstood the prophecies of the First Advent in some of the details in **Daniel** (**Dan.** 9:24-27 KJB), and went through very sad & bitter experiences (**Mat.** 9:15; **Mar.** 2:19,20, 16:10,14; **Luk.** 5:34-35, 23:28, 24:17; **Jhn.** 20:11,13,15,19 KJB), even though they had been warned on multiple occasions (**Mat.** 12:40, 16:21, 17:23, 20:19, 26:61, 27:40,63; **Mar.** 9:31, 10:34, 14:58, 15:29; **Luk.** 9:22, 13:32-33, 24:7,21,46; **Jhn.** 2:19-21 KJB), but it was to them as if the warnings had never been given (**Luk.** 24:17,25-27 KJB). During the preaching of the Second Advent, by the remnant of the early Millerite and Advent movement, & the studying of the prophecies of **Daniel** (**Dan.** 8-12 KJB), similar rejoicing & sadness would come.

Many would mock at the early disciples in their great disappointment (**Mat.** 27:41-42; **Mar.** 15:31; **Act.** 2:13) and treat them cruelly (**Act.** 7:58-59; **2 Cor.** 6:5 KJB), yet their sorrow would only be for a short season, & would turn again to understanding & joy, in further searching the scriptures (**Act.** 1:14-26 KJB), and they would “prophesy again before many peoples, and nations, and tongues, and kings” (**Act.** 2:1-47 KJB, &c.). Thus, so too, would those of the remnant body of believers, preaching the ending of the greatest time prophecy (2,300; **Dan.** 8:13-14,26-27; **Rev.** 9:13-15, 10:6, 14:6-13 KJB) be mocked at in their Great Disappointment (https://en.wikipedia.org/wiki/Great_Disappointment), and be treated cruelly for their faith in God’s prophetic promises; yet their sorrow, also, would only be for a short season, & so turn to joy & prophesying again, correctly & with understanding.

Letters And Manuscripts, Vol. 11 (1896), by Ellen G. White, Dec. 6, 1896, par. 11-12:

“... [par. 11] The message of (Revelation 14), proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of (Revelation 10) is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.

“[par. 12] And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.” [Verses 5, 6.] This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord’s order that this disappointment should come, and that hearts should be revealed. ...” - <https://m.egwwritings.org/en/book/14061.5337001>

The Great Controversy (1911 ed.), by Ellen G. White, pages 351.1 - 354.2:

“... [page 351.1] The experience of the disciples who preached the “gospel of the kingdom” at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, “The time is fulfilled, the kingdom of God is at hand,” so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.

[page 351.2] Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

[page 352.1] In explaining Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary.

[page 352.2] In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: “My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: “Fear God, and give glory to Him; for the hour of His judgment is come.”

[page 352.3] Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, “The time is fulfilled, and the kingdom of God is at hand,” based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.

[page 353.1] Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.

[page 353.2] The disappointment also, though the result of their own misapprehension of the message which they gave, was to be overruled for good. It would test the hearts of those who had professed to receive the warning. In the face of their disappointment would they rashly give up their experience and cast away their confidence in God's word? or would they, in prayer and humility, seek to discern where they had failed to comprehend the significance of the prophecy? How many had moved from fear, or from impulse and excitement? How many were halfhearted and unbelieving? Multitudes professed to love the appearing of the Lord. When called to endure the scoffs and reproach of the world, and the test of delay and disappointment, would they renounce the faith? Because they did not immediately understand the dealings of God with them, would they cast aside truths sustained by the clearest testimony of His word?

[page 354.1] This test would reveal the strength of those who with real faith had obeyed what they believed to be the teaching of the word and the Spirit of God. It would teach them, as only such an experience could, the danger of accepting the theories and interpretations of men, instead of making the Bible its own interpreter. To the children of faith the perplexity and sorrow resulting from their error would work the needed correction. They would be led to a closer study of the prophetic word. They would be taught to examine more carefully the foundation of their faith, and to reject everything, however widely accepted by the Christian world, that was not founded upon the Scriptures of truth.

[page 354.2] With these believers, as with the first disciples, that which in the hour of trial seemed dark to their understanding would afterward be made plain. When they should see the “end of the Lord” they would know that, notwithstanding the trial resulting from their errors, His purposes of love toward them had been steadily fulfilling. They would learn by a blessed experience that He is “very pitiful, and of tender mercy;” that all His paths “are mercy and truth unto such as keep His covenant and His testimonies.” ...” - <https://m.egwwritings.org/en/book/132.1565>

The symbolism of “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings”:

The 3 ‘Angels’ Messages, prophesying by the remnant which keep the commandments of God (**Exo.** 20:1-17; **Exo.** 20:6; **Jhn.** 14:15; **Rev.** 14:7,12; **Exo.** 20:11 KJB) & the faith of Jesus, & the “testimony of Jesus” (**Rev.** 12:17 KJB), which is the “spirit of prophecy” (**Rev.** 19:10 KJB):

Revelation 14:6 KJB - And I saw another angel fly in the midst of heaven, **having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:8 KJB - And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, because **she made all nations drink of the wine of the wrath of her fornication**.

Revelation 14:9 KJB - And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

Revelation 14:10 KJB - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 14:11 KJB - And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 14:12 KJB - Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Revelation 14:13 KJB - And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (See also **Dan.** 12:12 KJB, "Blessed")

Revelation 18:1 KJB - And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 18:2 KJB - And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Revelation 18:3 KJB - For **all nations have drunk of the wine of the wrath of her fornication**, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Revelation 18:4 KJB - And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 18:5 KJB - For her sins have reached unto heaven, and God hath remembered her iniquities.

Revelation 18:6 KJB - Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Revelation 18:7 KJB - How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Revelation 18:8 KJB - Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

The Great Controversy (1911 ed.), by Ellen G. White, pages 337.3 - 342.1:

“... [page 337.3] From age to age the warnings which God has sent to the world by His servants have been received with like incredulity and unbelief. When the iniquity of the antediluvians moved Him to bring a flood of waters upon the earth, He first made known to them His purpose, that they might have opportunity to turn from their evil ways. For a hundred and twenty years was sounded in their ears the warning to repent, lest the wrath of God be manifested in their destruction. But the message seemed to them an idle tale, and they believed it not. Emboldened in their wickedness they mocked the messenger of God, made light of his entreaties, and even accused him of presumption. How dare one man stand up against all the great men of the earth? If Noah's message were true, why did not all the world see it and believe it? One man's assertion against the wisdom of thousands! They would not credit the warning, nor would they seek shelter in the ark.

[page 338.1] Scoffers pointed to the things of nature,—to the unvarying succession of the seasons, to the blue skies that had never poured out rain, to the green fields refreshed by the soft dews of night,—and they cried out: “Doth he not speak parables?” In contempt they declared the preacher of righteousness to be a wild enthusiast; and they went on, more eager in their pursuit of pleasure, more intent upon their evil ways, than before. But their unbelief did not hinder the predicted event. God bore long with their wickedness, giving them ample opportunity for repentance; but at the appointed time His judgments were visited upon the rejecters of His mercy.

[page 338.2] Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah's day “knew not until the Flood came, and took them all away; so,” in the words of our Saviour, “shall also the coming of the Son of man be.” Matthew 24:39. When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes.

[page 339.1] As God sent His servant to warn the world of the coming Flood, so He sent chosen messengers to make known the nearness of the final judgment. And as Noah's contemporaries laughed to scorn the predictions of the preacher of righteousness, so in Miller's day many, even of the professed people of God, scoffed at the words of warning.

[page 339.2] And why were the doctrine and preaching of Christ's second coming so unwelcome to the churches? While to the wicked the advent of the Lord brings woe and desolation, to the righteous it is fraught with joy and hope. This great truth had been the consolation of God's faithful ones through all the ages; why had it become, like its Author, “a stone of stumbling” and “a rock of offense” to His professed people? It was our Lord Himself who promised His disciples: “If I go and prepare a place for you, I will come again, and receive you unto Myself.” John 14:3. It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance that He would come again in person, even as He went into heaven. As the disciples stood gazing intently upward to catch the last glimpse of Him whom they loved, their attention was arrested by the words:

“Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. Hope was kindled afresh by the angels’ message. The disciples “returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.” Luke 24:52, 53. They were not rejoicing because Jesus had been separated from them and they were left to struggle with the trials and temptations of the world, but because of the angels’ assurance that He would come again.

[page 339.3] The proclamation of Christ's coming should now be, as when made by the angels to the shepherds of Bethlehem, good tidings of great joy. Those who really love the Saviour cannot but hail with gladness the announcement founded upon the word of God that He in whom their hopes of eternal life are centered is coming again, not to be insulted, despised, and rejected, as at His first advent, but in power and glory, to redeem His people. It is those who do not love the Saviour that desire Him to remain away, and there can be no more conclusive evidence that the churches have departed from God than the irritation and animosity excited by this Heaven-sent message.

[page 340.1] Those who accepted the advent doctrine were roused to the necessity of repentance and humiliation before God. Many had long been halting between Christ and the world; now they felt that it was time to take a stand. “The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God.”—Bliss, page 146. Christians were quickened to new spiritual life. They were made to feel that time was short, that what they had to do for their fellow men must be done quickly. Earth receded, eternity seemed to open before them, and the soul, with all that pertained to its immortal weal or woe, was felt to eclipse every temporal object. The Spirit of God rested upon them and gave power to their earnest appeals to their brethren, as well as to sinners, to prepare for the day of God. The silent testimony of their daily life was a constant rebuke to formal and unconsecrated church members. These did not wish to be disturbed in their pursuit of pleasure, their devotion to money-making, and their ambition for worldly honor. Hence the enmity and opposition excited against the advent faith and those who proclaimed it.

[page 340.2] As the arguments from the prophetic periods were found to be impregnable, opposers endeavored to discourage investigation of the subject by teaching that the prophecies were sealed. Thus Protestants followed in the steps of Romanists. While the papal church withholds the Bible (see Appendix) from the people, Protestant churches claimed that an important part of the Sacred Word—and that the part which brings to view truths specially applicable to our time—could not be understood.

[page 341.1] Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed His disciples to the words of the prophet Daniel concerning events to take place in their time, and said: “Whoso readeth, let him understand.” Matthew 24:15. And the assertion that the Revelation is a mystery, not to be understood, is contradicted by the very title of the book: “The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.... Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” Revelation 1:1-3.

[page 341.2] Says the prophet: “Blessed is he that readeth”—there are those who will not read; the blessing is not for them. “And they that hear”—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class.

“And keep those things which are written therein”—many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, will be unblessed.

[page 341.3] In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history. To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.

[page 342.1] **Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings?** It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing **the warfare that would be waged against the study of the Revelation**, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy. ...” - <https://m.egwwritings.org/en/book/132.1450>



CHAPTER 21

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The 6th Trumpet part 06 - Measuring the Temple - Revelation 11:1-3

Revelation 11:1 KJB - And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11:2 KJB - But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Revelation 11:3 KJB - And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

The phrase "... the great city, which **spiritually** is called Sodom and Egypt ..." (Rev. 11:8 KJB) uses words that specifically tell the reader, that the things being mentioned are not to be taken naturally, but "spiritually".

The symbolism of "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein":

God always desires a True Measurement:

Job 31:6 KJB - **Let me be weighed in an even balance**, that God may know mine integrity.

Proverbs 16:11 KJB - **A just weight and balance are the LORD'S: all the weights of the bag are his work.**

John 7:24 KJB - Judge not according to the appearance, but **judge righteous judgment.**

John 8:16 KJB - And yet if I judge, **my judgment is true**: for I am not alone, but I and the Father that sent me.

Revelation 19:11 KJB - And I saw heaven opened, and behold a white horse; and **he that sat upon him was called Faithful and True**, and in righteousness he doth judge and make war.

God despises all False Measurements:

Deuteronomy 25:14 KJB - Thou shalt not have in thine house divers measures, a great and a small.

Proverbs 11:1 KJB - A false balance *is* abomination to the LORD: but a just weight *is* his delight.

Proverbs 20:10 KJB - Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.

Jeremiah 13:25 KJB - This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

Isaiah 28:16 KJB - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

The “reed like unto a rod” is the tool of measurement, a “line”, a “rule”, that which “measures”, “measured”: (**2 Sam.** 8:2; **1 Kin.** 7:9-11,15,23; **2 Kin.** 21:13; **2 Chr.** 4:2; **Job** 38:5; **Psa.** 16:6, 19:4, 78:55; **Isa.** 28:10,13,17, 34:11,17, 44:13, 46:6; **Jer.** 31:39; **Lam.** 2:8; **Eze.** 40:3,5-8,24,28-29,32-33,35, 41:5-8, 42:16-20, 43:13, 45:1, 47:3, 48:8,16,30,33,35; **Amo.** 7:17; **Zec.** 1:16, 2:1-2; **2 Cor.** 10:16; **Eph.** 4:13; **Rev.** 21:15-16 KJB).

Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Isaiah 28:10 KJB - For precept *must be* upon precept, precept upon precept; **line upon line, line upon line**; here a little, *and* there a little:

Isaiah 28:13 KJB - But the word of the LORD was unto them precept upon precept, precept upon precept; **line upon line, line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Isaiah 28:17 KJB - **Judgment also will I lay to the line**, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

There is also the measurement of the branches (lines) of the 7 lamp candlestick (**Exo.** 25:31-33,35-36, 37:17-19,21-22 KJB), a symbol of God’s word (**Isa.** 8:20, 28:10,13,16-17; **Psa.** 119:105; **Pro.** 6:23 KJB), and Jesus is the living Word of God (**Jhn.** 1:1 KJB), by whom all men are judged by (**Jhn.** 12:48; **Eph.** 4:13 KJB). The words of God (**2 Jhn.** 1:12 KJB) are written on “paper reeds” (**Isa.** 19:7 KJB), even the “leaves” (**Jer.** 36:23 KJB) thereof, and men are to be living “epistles” (**2 Cor.** 3:2-3 KJB).

John 1:1 KJB - In the beginning was the Word, and the Word was with God, and the Word was God.

The “reed” is also as the measure of a man (good or bad) - **1 Kin.** 14:15; **2 Kin.** 18:21; **Isa.** 36:6, 42:3; **Eze.** 29:6; **Mat.** 11:7, 12:20; **Luk.** 7:24 KJB; and Christ Jesus is the true measurement of God’s love (**Jhn.** 3:16; **1 Jhn.** 4:8,16; **Son.** 2:4 KJB).

Ephesians 4:13 KJB - Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Similar scenes of measuring God’s people, city and Temple are found in **Eze.** 40:3,5-8,24,28-29,32-33,35, 41:5-8, 42:16-20, 43:13, 45:1, 47:3, 48:8,16,30,33,35; **Zec.** 1:16, 2:1-2; **Rev.** 21:15-16 KJB, for the city (**Jer.** 6:2 KJB) and temple (**Jhn.** 2:19,21; **1 Cor.** 3:16-17, 6:19, 9:13; **2 Cor.** 6:16; **Gal.** 2:9; **Eph.** 2:19-22; **2 Thes.** 2:4; **1 Tim.** 3:4-5,15-16; **2 Tim.** 2:20; **Heb.** 3:3-6, 10:21; **1 Pet.** 2:5,9; **Rev.** 3:12, 11:1-2, 21:22 KJB) are also used to identify God’s people.

The “rod” is also as the words of God (**Isa.** 11:4 KJB), and Word of God, Jesus (**Isa.** 11:1 KJB), and connected with the “scepter of righteousness” (**Heb.** 1:8 KJB) and the “rod (or staff)” of the Great High Priest (**Heb.** 9:4 KJB) for judgment. A “rod” & “staff” are comparable (**Isa.** 10:5,24; **Jer.** 48:17 KJB) as tools of the Great Shepherd (**Psa.** 23:4 KJB), yet sometimes differentiated, as correction and guidance.

Isaiah 11:1 KJB - And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: (See also “the BRANCH”: **Isa.** 4:2; **Jer.** 23:5, 33:15; **Zec.** 3:8, 6:12 KJB.)

Isaiah 11:4 KJB - But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

God measures all things by His sure written word (**Psa.** 93:5, 111:7; **Isa.** 8:20; **1 Pet.** 4:11; **2 Pet.** 1:19 KJB) and living Word of righteousness (**Jhn.** 12:48 KJB).

The text states that “there was given me (John, a figure of the remnant)”, and this shows that God gives it in trust, faith, grace & love, and that God works in close union with His people, especially in Judgment (**Psa.** 149:1-9; **Mat.** 16:13, 17:25; **1 Cor.** 6:2-3 KJB):

James 1:17 KJB - Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Proverbs 2:6 KJB - For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

Acts 17:25 KJB - Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

James 1:5 KJB - If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

To STAND (“the angel stood”) is the opposite of to fall, or be fallen (**Gen.** 4:6,7 KJB; as sin; **Psa.** 20:8, 36:12; **Isa.** 14:12; **Psa.** 1:5, 5:5, 130:3; **Lam.** 5:16; **Hos.** 14:1; **Mat.** 7:26-27; **Luk.** 6:49; **Gal.** 5:4; **Rev.** 2:5, 9:1 KJB; as Lucifer fell, as Adam fell, but God had made man / Adam in His own image, He made man “upright” (**Ecc.** 7:29 KJB)), STANDING in righteousness & without sin, living in Holiness (**Psa.** 4:4, 20:8, 24:3-4; **Pro.** 12:7, 19:21; **Isa.** 46:10; **Mal.** 3:2; **Mat.** 7:24-25; **Luk.** 6:46-48, 21:36; **Rom.** 5:2, 14:4; **Eph.** 6:13; **Col.** 4:12 KJB), & also to be resurrected from the spiritually dead & living unto God, having a kingdom (a King’s (**Psa.** 8:5; **Heb.** 2:9 KJB) dominion in stewardship, even over himself first, in submission to God)); overcoming with victory over all besetting things (**1 Jhn.** 5:4,5; **Rev.** 2:7,11,17,26, 3:5,12,21, 12:11, 21:7 KJB).

The angel speaking with John asks him to “Arise”. Firstly, that prophets in vision, often fall to the ground (**Act.** 9:4, 10:10, 22:7, 26:14; **Rev.** 1:7 KJB), and are without strength, or even breath (**Dan.** 10:9-10 KJB), yet having their eyes open (**Num.** 24:3-4,15-16 KJB), seeing. Secondly, all of God’s commandments (**Pro.** 6:9; **Isa.** 60:1; **Mat.** 25:7; **Rom.** 13:11; **Eph.** 5:14 KJB) are those words which enable anyone to do His will (**Mar.** 1:31, 9:27; **Act.** 3:7 KJB).

Proverbs 6:9 KJB - How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Isaiah 60:1 KJB - Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Matthew 25:7 KJB - Then all those virgins arose, and trimmed their lamps.

Romans 13:11 KJB - And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

Ephesians 5:14 KJB - Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Temple of God is The Church of Jesus Christ, His Body, His Wife, His Remnant commandment keeping Peoples throughout the ages (**Jhn.** 2:19,21; **1 Cor.** 3:16-17, 6:19, 9:13; **2 Cor.** 6:16; **Gal.** 2:9; **Eph.** 2:19-22; **2 Thes.** 2:4; **1 Tim.** 3:4-5,15-16; **2 Tim.** 2:20; **Heb.** 3:3-6, 10:21; **1 Pet.** 2:5,9; **Rev.** 3:12, 11:1-2, 21:22 KJB). The Church is to measure in character to Christ Jesus Himself, who is the True Temple of God.

John 2:19 KJB - Jesus answered and said unto them, **Destroy this temple**, and in three days I will raise it up.

John 2:21 KJB - But **he spake of the temple of his body**.

1 Corinthians 3:16 KJB - Know ye not that **ye are the temple of God**, and *that* the Spirit of God dwelleth in you?

1 Corinthians 3:17 KJB - **If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are**.

1 Corinthians 6:19 KJB - What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own?

1 Corinthians 9:13 KJB - Do ye not know that they which **minister about holy things live of the things of the temple**? and they which wait at the altar are partakers with the altar?

2 Corinthians 6:16 KJB - And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Galatians 2:9 KJB - And when **James, Cephas, and John, who seemed to be pillars**, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

Ephesians 2:19 KJB - Now therefore ye are no more strangers and foreigners, but fellowcitizens with **the saints, and of the household of God**;

Ephesians 2:20 KJB - And are **built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone**;

Ephesians 2:21 KJB - In whom **all the building fitly framed together groweth unto an holy temple in the Lord**:

Ephesians 2:22 KJB - In whom **ye also are builded together for an habitation of God through the Spirit**.

2 Thessalonians 2:4 KJB - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth **in the temple of God**, shewing himself that he is God.

1 Timothy 3:4 KJB - One that ruleth well **his own house**, having his children in subjection with all gravity;

1 Timothy 3:5 KJB - (For if a man know not how to rule **his own house**, how shall he take care of **the church of God?**)

1 Timothy 3:15 KJB - But if I tarry long, that thou mayest know how thou oughtest to behave thyself **in the house of God, which is the church of the living God, the pillar and ground of the truth.**

1 Timothy 3:16 KJB - And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2 Timothy 2:20 KJB - But **in a great house** there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

Hebrews 3:3 KJB - For this *man* was counted worthy of more glory than Moses, inasmuch as he who **hath builded the house hath more honour than the house.**

Hebrews 3:4 KJB - For **every house is builded by some man; but he that built all things is God.**

Hebrews 3:5 KJB - And Moses verily *was* faithful **in all his house**, as a servant, for a testimony of those things which were to be spoken after;

Hebrews 3:6 KJB - But Christ as a son over **his own house; whose house are we**, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Hebrews 10:21 KJB - And *having* an high priest **over the house of God;**

1 Peter 2:5 KJB - **Ye also, as lively stones, are built up a spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Peter 2:9 KJB - But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 3:12 KJB - **Him that overcometh will I make a pillar in the temple of my God**, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

Revelation 11:1 KJB - And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11:2 KJB - But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot *and* two months.

Revelation 21:22 KJB - And I saw no temple therein: for **the Lord God Almighty and the Lamb are the temple of it.**

The “altar” is associated with worship of God, prayer (**Psa.** 141:2; **Luk.** 1:10, 21:36 KJB) & mercy (**1 Kin.** 2:28 KJB): (**Exo.** 30:1-10, 37:25-29, 39:38, 40:5,26; **Lev.** 4:7, 16:18; **Num.** 4:11; **1 Kin.** 2:28; **Psa.** 141:2; **Isa.** 6:6; **1 Cor.** 9:13; **Heb.** 13:10; **Rev.** 8:3,5, 9:13, 14:18, 16:7 KJB), and the measurements of the “altar” are given as “A cubit shall be the length thereof” (**Exo.** 30:2a, 37:25a KJB), “a cubit the breadth thereof” (**Exo.** 30:2b, 37:25b KJB), “foursquare” (**Exo.** 30:2c, 37:25c KJB), with “two golden rings” per “two sides” (**Exo.** 30:4a,b, 37:27a,b KJB), and “two cubits shall be the height thereof” (**Exo.** 30:2d, 37:25d KJB) with “four horns” (**Rev.** 9:13 KJB), made of “shittim wood” (**Exo.** 37:25 KJB), “overlay it with pure gold” (**Exo.** 30:3a, 37:26a KJB) & “crown of gold round about” (**Exo.** 30:3b, 37:26b KJB), with “staves of shittim wood” (**Exo.** 30:5, 37:28 KJB), overlaid “with gold” (**Exo.** 30:5b, 37:28b KJB), with a “golden censer” (**Rev.** 8:3 KJB), for burning pure “sweet incense” & spices (**Exo.** 30:7, 37:29 KJB), with “fire” (**Rev.** 8:5, 14:18 KJB) & “live coal” (**Isa.** 6:6 KJB), and to be atoned “once in a year with the blood of the sin offering” (**Exo.** 30:10 KJB), by “blood” (**Exo.** 30:10; **Lev.** 4:7, 16:18 KJB).

The Golden Altar utilized in the “daily” (**Dan.** 8:11,12,13, 11:31, 12:11; **1 Thes.** 5:17 KJB) service, & in the year-end “Day of Atonement” (**Lev.** 16:12-13,18-19; **Rev.** 9:13,15, 10:6, 11:1, 14:6-13 KJB) is a symbol of the pure heart (**Psa.** 141:2; **Mat.** 12:34; **Luk.** 6:45 KJB) of mercy & love of Jesus Christ, and the incense arises, as His righteousness (**Psa.** 35:28, 40:10, 71:15-16,19,24, 119:172 KJB) to the Father.

The “gold” is a symbol of true Faith & Love (**1 Pet.** 1:7-10; **Pro.** 1:9, 4:9 KJB), being the real character, that God looks for (**Job** 23:10; **Pro.** 17:3, 22:1, 27:21; **Isa.** 13:12, 60:17; **Lam.** 4:2; **Zec.** 13:9; **Mal.** 3:3 KJB), as it is in harmony with His Ten Commandments (**Psa.** 19:7-11, 119:72,127 KJB), the perfectly written transcript of His immutable character (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB).

The “cubit” was the measurement of “a man” (**Deu.** 3:11 KJB), of which mankind could not add unto (**Mat.** 6:27; **Luk.** 12:25 KJB), and Christ Jesus is that “man” (**1 Tim.** 2:5 KJB) by whom all are measured by, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” (**Eph.** 4:13 KJB).

God’s people were being measured, or tested (**Job** 23:10; **Isa.** 13:12 KJB), in the fires of affliction for a long period of time (**Dan.** 8:26, 10:14, 11:32-36, 12:10; **Mat.** 24:21-22,29; **Mar.** 13:19-20,24; **Luk.** 21:22-24 KJB), to purify them.

The symbolism of “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months”:

The “court which is without (outside)” of the Temple proper is not to be measured, since it is the place of the spiritually uncircumcised in heart & lips.

Ezekiel 40:17 KJB - Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

Ezekiel 40:18 KJB - And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

Ezekiel 40:19 KJB - Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

Ezekiel 40:20 KJB - And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

Ezekiel 42:20 KJB - He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, **to make a separation between the sanctuary and the profane place.**

Genesis 21:10 KJB - Wherefore she said unto Abraham, **Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

Galatians 4:30 KJB - Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.**

Psalms 5:9 KJB - For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

Psalms 5:10 KJB - Destroy thou them, O God; let them fall by their own counsels; **cast them out** in the multitude of their transgressions; for they have rebelled against thee.

Proverbs 7:10 KJB - And, behold, there met him **a woman with the attire of an harlot, and subtil of heart.**

Proverbs 7:11 KJB - (**She is loud and stubborn; her feet abide not in her house:**

Proverbs 7:12 KJB - **Now is she without,** now in the streets, and lieth in wait at every corner.)

Proverbs 22:10 KJB - **Cast out the scorner,** and **contention shall go out;** yea, strife and reproach shall cease.

Zechariah 1:21 KJB - Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, **to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.**

Matthew 8:12 KJB - But **the children of the kingdom shall be cast out into outer darkness:** there shall be weeping and gnashing of teeth.

Mark 11:15 KJB - And they come to Jerusalem: and Jesus went into the temple, and **began to cast out them that sold and bought in the temple,** and overthrew the tables of the moneychangers, and the seats of them that sold doves;

Luke 19:45 KJB - And he went into the temple, and **began to cast out them that sold therein, and them that bought;**

John 12:31 KJB - Now is the judgment of this world: **now shall the prince of this world be cast out.**

John 6:37 KJB - All that the Father giveth me shall come to me; and **him that cometh to me I will in no wise cast out.**

Mark 4:11 KJB - And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but **unto them that are without, all these things are done in parables:**

Luke 13:25 KJB - When once the master of the house is risen up, and **hath shut to the door, and ye begin to stand without**, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, **I know you not whence ye are**:

1 Corinthians 5:12 KJB - For **what have I to do to judge them also that are without? do not ye judge them that are within?**

1 Corinthians 5:13 KJB - But **them that are without God judgeth**. Therefore **put away from among yourselves that wicked person**.

1 Corinthians 6:18 KJB - Flee fornication. Every sin that a man doeth is **without the body**; but he that committeth fornication sinneth against his own body.

2 Corinthians 11:28 KJB - Beside **those things that are without**, that which cometh upon me daily, the care of all the churches.

Ephesians 2:12 KJB - That at that time ye were **without Christ**, being aliens from the commonwealth of Israel, and **strangers from the covenants of promise, having no hope, and without God in the world**:

Colossians 4:5 KJB - Walk in wisdom toward **them that are without**, redeeming the time.

1 Thessalonians 4:12 KJB - That ye may walk honestly toward **them that are without**, and *that* ye may have lack of nothing.

1 Timothy 3:7 KJB - Moreover he must have a good report **of them which are without**; lest he fall into reproach and the snare of the devil.

Hebrews 13:11 KJB - For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, **are burned without the camp**.

Revelation 14:20 KJB - And **the winepress was trodden without the city**, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Revelation 21:27 KJB - And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Revelation 22:15 KJB - **For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie**.

Jesus is the cutting rock, that circumcises the heart and mind.

Deuteronomy 10:16 KJB - **Circumcise therefore the foreskin of your heart**, and **be no more stiffnecked**.

Deuteronomy 30:6 KJB - And **the LORD thy God will circumcise thine heart**, and the heart of thy seed, **to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live**.

Jeremiah 4:4 KJB - **Circumcise yourselves to the LORD, and take away the foreskins of your heart,** ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

Jeremiah 4:7 KJB - The lion is come up from his thicket, and **the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate;** *and* thy cities shall be laid waste, without an inhabitant.

Lamentations 2:9 KJB - Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: **the law is no more; her prophets also find no vision from the LORD.**

Luke 21:24 KJB - And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.** (See also **Mat.** 24:21-22,29; **Mar.** 13:19-20,24 KJB)

1 Corinthians 10:20 KJB - But *I say*, that **the things which the Gentiles sacrifice, they sacrifice to devils, and not to God:** and I would not that ye should have fellowship with devils.

1 Corinthians 12:2 KJB - Ye know that **ye were Gentiles, carried away unto these dumb idols,** even as ye were led.

Galatians 2:8 KJB - (For he that wrought effectually in **Peter to the apostleship of the circumcision,** the same was **mighty in me toward the Gentiles:**)

Ephesians 2:11 KJB - Wherefore remember, that ye *being* in time past **Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;**

1 Timothy 4:5 KJB - **Not in the lust of concupiscence, even as the Gentiles which know not God:**

1 Peter 4:3 KJB - For **the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:**

Jeremiah 6:10 KJB - To whom shall I speak, and give warning, that they may hear? behold, **their ear is uncircumcised, and they cannot hearken:** behold, **the word of the LORD is unto them a reproach; they have no delight in it.**

Genesis 17:14 KJB - And **the uncircumcised man child whose flesh of his foreskin is not circumcised,** that **soul shall be cut off from his people; he hath broken my covenant.** (See also **Psa.** 89:30,34 KJB)

Leviticus 26:41 KJB - And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then **their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:**

Jeremiah 9:26 KJB - Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for **all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.**

Ezekiel 44:7 KJB - In that ye have brought *into my sanctuary* **strangers, uncircumcised in heart, and uncircumcised in flesh**, to be **in my sanctuary, to pollute it**, *even* my house, when ye offer my bread, the fat and the blood, and they have **broken my covenant because of all your abominations**.

Ezekiel 44:9 KJB - Thus saith the Lord GOD; **No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel**.

Acts 7:51 KJB - **Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost**: as your fathers *did*, so *do* ye.

Judges 14:3 KJB - Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the **uncircumcised Philistines**? And Samson said unto his father, Get her for me; for she pleaseth me well.

Judges 15:18 KJB - And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into **the hand of the uncircumcised**?

1 Samuel 14:6 KJB - And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of **these uncircumcised**: it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.

1 Samuel 17:26 KJB - And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* **this uncircumcised Philistine**, that he should defy the armies of the living God?

1 Samuel 17:36 KJB - Thy servant slew both the lion and the bear: and **this uncircumcised Philistine** shall be as one of them, seeing he hath **defied** the armies of **the living God**.

Romans 2:28 KJB - For **he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh**:

Romans 2:29 KJB - But **he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God**.

1 Samuel 31:4 KJB - Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; **lest these uncircumcised come and thrust me through, and abuse me**. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

2 Samuel 1:20 KJB - Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest **the daughters of the uncircumcised triumph**.

1 Chronicles 10:4 KJB - Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest **these uncircumcised come and abuse me**. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

Isaiah 52:1 KJB - Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, **O Jerusalem, the holy city**: for henceforth there shall **no more come into thee the uncircumcised and the unclean**.

To “tread under foot” is to “crush” to pieces (2 Kin. 9:33; Psa. 91:13; Isa. 14:25, 18:7, 63:3; Lam. 1:5 KJB), to “stamp with the feet” (Deu. 9:21; 2 Kin. 23:6,15; 2 Chr. 15:16; Eze. 25:6 KJB). The unrepentant would defile God’s people (City / Temple) by attacking them physically & spiritually, over a long period of time:

Jeremiah 12:10 KJB - Many pastors have destroyed my vineyard, **they have trodden my portion under foot**, they have made my pleasant portion a desolate wilderness.

Daniel 7:7 KJB - After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and **stamped the residue with the feet of it**: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

Daniel 7:19 KJB - Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and **stamped the residue with his feet**;

Daniel 7:23 KJB - Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and **shall tread it down**, and break it in pieces.

Daniel 7:25 KJB - And he shall speak *great* words against the most High, and **shall wear out the saints of the most High**, and think to change times and laws: and **they shall be given into his hand until a time and times and the dividing of time**.

Daniel 8:7 KJB - And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and **stamped upon him**: and there was none that could deliver the ram out of his hand.

Daniel 8:10 KJB - And it waxed great, *even* to the host of heaven; and it **cast down some of the host and of the stars to the ground, and stamped upon them**.

Daniel 8:11 KJB - Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and **the place of his sanctuary was cast down**.

Daniel 8:12 KJB - And an host was given *him* against the daily *sacrifice* by reason of transgression, and **it cast down the truth to the ground**; and it practised, and prospered.

Daniel 8:13 KJB - Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, **to give both the sanctuary and the host to be trodden under foot**?

Daniel 8:24 KJB - And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and **shall destroy the mighty and the holy people**.

Daniel 8:25 KJB - And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and **by peace shall destroy many**: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Daniel 8:26 KJB - And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

Daniel 11:33 KJB - And they that understand among the people shall instruct many: **yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.**

Matthew 7:6 KJB - Give not that which is holy unto the dogs, neither cast ye your pearls before swine, **lest they trample them under their feet**, and turn again and rend you.

Hebrews 10:29 KJB - Of how much sorer punishment, suppose ye, shall he be thought worthy, **who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**

The “forty and two months” is 42 months, 1,260 days (30 days per month), A Time (Year), Times (2 Years) and Dividing (Half) of Time (1/2 Year). However, this timeframe (given several times in scripture, **Dan. 7:25, 12:7; Luk. 21:24; Rev. 11:2-3, 12:6,14, 13:5 KJB**) is given in prophetic symbolism, and thus is to be equated as 1 prophetic / symbolic day = 1 Natural Year.

30 days = 1 month

42 months (x 30 days each) = 1260 days

1260 days (/ by 12 months per year) = 3 ½ times (years)

The symbolism of “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth”:

Only by God can mankind receive anything:

Deuteronomy 8:18 KJB - But thou shalt remember **the LORD thy God: for it is he that giveth thee power to get wealth**, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

Job 1:21 KJB - And said, Naked came I out of my mother's womb, and naked shall I return thither: **the LORD gave**, and the LORD hath taken away; blessed be the name of the LORD.

Luke 11:49 KJB - Therefore also **said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:**

Luke 22:31 KJB - And the Lord said, Simon, Simon, behold, **Satan hath desired to have you, that he may sift you as wheat:**

John 3:27 KJB - John answered and said, **A man can receive nothing, except it be given him from heaven.**

Acts 17:25 KJB - Neither is worshipped with men's hands, **as though he needed any thing, seeing he giveth to all life, and breath, and all things;**

1 Timothy 6:17 KJB - Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in **the living God, who giveth us richly all things to enjoy;**

James 1:17 KJB - **Every good gift and every perfect gift is from above, and cometh down from the Father of lights,** with whom is no variableness, neither shadow of turning.

1 Peter 4:11 KJB - If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

1 Corinthians 12:28 KJB - And **God hath set some in the church,** first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Ephesians 4:11 KJB - And **he gave some,** apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

The "Two Witnesses" (are not actually two specific persons, as they are instead symbols of the "Law" (word of God, like Moses) and the "Testimony" (prophets / prophecy, like Elijah), see **Act. 10:43; Rom. 3:21; Deu. 31:26; Mat. 24:14** KJB);

See also the symbolism pointing to "Moses" – **Exo. 4:9, 7:19,21, 9:14,18,22-26,29; Deu. 11:17,** & to "Elijah" - **1 Kin. 8:35; 2 Chr. 6:26, 7:13** (see also **1 Kin. 17:1,14-15, 18:1,40-41,44-45; 2 Kin. 10:14-15** KJB), see also **Luk. 4:25; Jam. 5:17** KJB; & to where "truth fallen in the street" – **Isa. 59:14** (see also, for "street", **Neh. 8:1,3; Job 29:7; Dan. 9:25** KJB; see also for "truth", **Psa. 119:142,151; Jhn. 14:6, 15:26, 16:13; 1 Jhn. 5:6; Deu. 32:4; Psa. 25:10** KJB); tie to "light", "candlestick" – **Psa. 119:105; Isa. 8:20; 2 Pet. 1:19** KJB; tie to "the word of the LORD" & "my spirit" – **Zec. 4:6** KJB; see also (**Rev. 1:2,9, 6:9, 12:17, 20:4; Deu. 4:2; Rev. 14:7,12; Exo. 20:11; Isa. 1:10; 2 Kin. 17:13; Psa. 19:7, 78:5; Pro. 29:18; Isa. 8:16,20; Lam. 2:9; Eze. 7:26; Mat. 22:40; Rom. 3:21; Rev. 1:10, &c.) – Rev. 11:3-12** KJB.

The Two Witnesses (Zec. 4:6; Rom. 3:21; Deu. 4:2; Rev. 19:10 KJB)		
Scriptures	Law (word, command of God)	Testimony (prophecy, prophets, vision)
2 Kin. 17:13 KJB	"... keep my commandments ... the law which I commanded ..."	"... the LORD testified ... by all the prophets, and by all the seers ... by my servants the prophets."
Psa. 19:7 KJB	"The law of the LORD ..."	"... the testimony of the LORD ..."
Psa. 78:5 KJB	"... a law ..." (reverse)	"... a testimony ..." (reverse)
Pro. 29:18 KJB	"... the law ..." (reverse)	"... vision ..." (reverse)
Isa. 8:16 KJB	"... the law ..." (reverse)	"... the testimony ..." (reverse)
Isa. 8:20 KJB	"... the law ... this word ..."	"... the testimony ..."
Lam. 2:9 KJB	"... the law ..."	"... prophets ... vision from the LORD."
Eze. 7:26 KJB	"... the law ..." (reverse)	"... a vision of the prophet ..." (reverse)
Mat. 22:40 KJB	"... the law ..."	"... the prophets ..."
Rom. 3:21 KJB	"... being witnessed by the law ..."	"... the prophets ..."
Rev. 1:2 KJB	"... the word of God ..."	"... the testimony of Jesus Christ ..."
Rev. 1:9 KJB	"... the word of God ..."	"... the testimony of Jesus Christ ..."
Rev. 1:10 KJB	"... on the Lord's day ..." (reverse; God's Commandment, Exo. 20:11; Isa. 58:13)	"I (John, the prophet / Apostle) was in the Spirit ..." (reverse)
Rev. 6:9 KJB	"... the word of God ..."	"... the testimony which they (souls under the altar of slaughter, martyrs in death) held ..."
Rev. 12:17 KJB	"... the commandments of God ..."	"... the testimony of Jesus Christ."
Rev. 20:4 KJB	"... the word of God ..." (reverse)	"... the witness of Jesus ..." (reverse)

Zechariah 4:6 KJB - Then he answered and spake unto me, saying, **This is the word of the LORD** unto Zerubbabel, saying, Not by might, nor by power, but **by my spirit**, saith the LORD of hosts.

Romans 3:21 KJB - But now the righteousness of God without the law is manifested, being **witnessed** by **the law** and **the prophets**;

Deuteronomy 4:2 KJB - Ye shall not add unto **the word which I command** you, neither shall ye diminish *ought* from it, that ye may keep **the commandments of the LORD your God** which **I command** you.

Revelation 19:10 KJB - And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren that have **the testimony of Jesus**: worship God: for **the testimony of Jesus is the spirit of prophecy**.

Moses (type of the Law, Commandments of God, Resurrected & Glorified):

Water to Blood:

Exodus 7:17 KJB - Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon **the waters which are in the river, and they shall be turned to blood**.

Opening & Closing Heavens:

Exodus 9:22 KJB - And the LORD said unto Moses, **Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt**, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

Exodus 9:29 KJB - And Moses said unto him, As soon as I am gone out of the city, **I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail**; that thou mayest know how that the earth *is* the LORD'S.

Elijah (type of the Prophets, Translated):

Opening & Closing Heavens:

1 Kings 17:1 KJB - And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word**.

1 Kings 17:14 KJB - For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, **until the day that the LORD sendeth rain upon the earth**.

Water to Blood:

1 Kings 18:40 KJB - And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and **Elijah brought them down to the brook Kishon, and slew them there**.

The Old & New Testament make up the complete word and testimony of God, and they are the “two witnesses” that continually testify of God’s love & justice towards the creation. These are the two olive trees, producing the fruit & oil of the Holy Ghost. These were attacked continually throughout the 1,260 years (AD 538 – AD 1798).

Amos 3:8 KJB - **The lion hath roared**, who will not fear? **the Lord GOD hath spoken, who can but prophesy?**

1 Corinthians 14:31 KJB - For **ye may all prophesy one by one, that all may learn**, and all may be comforted.

Prophecy(ing) is more than simply foretelling the future (as John the Baptist was also a prophet), it also includes the preachment of God’s words, and those things which God foretold already through others. **Daniel’s** prophecies & the **Revelation** would also be preached in sackcloth (obscurity, sorrow, darkness, blackness, mourning) throughout the 1,260 years. Jesus gives the Holy Ghost (**Mat. 3:12; Luk. 3:16 KJB**)

Acts 2:17 KJB - And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:**

Acts 2:18 KJB - And **on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:**

According to scripture (**Isa. 8:20, 28:10,13 KJB**) a “score” is twenty, making the phrase “threescore”, 3 times 20, which is equal to 60. The ways of the LORD are “equal” (**Eze. 18:25,29 KJB**), and “take away” (**Pro. 25:4 KJB**), and “rightly divide” (**2 Tim. 2:15 KJB**) the word thereof. Several passages say, “threescore and ten” (**Jdg. 9:2,4-5,18,24 KJB**), while another in equality says “seventy” (**Jdg. 9:56 KJB**), and thus ‘taking away’ “ten” from both, “threescore”, as “seventy” take away “ten” is ‘sixty’ and from there “rightly dividing” both sides by “three”, the word “score” means ‘twenty’.

In so understanding what “threescore” is, we may know that “a thousand” (1000), “two hundred” (200) and “threescore” (60) days is 1,260 prophetic days, which equal 1,260 natural years, straight across, as was already identified (**Dan. 7:25, 12:7; Luk. 21:24; Rev. 11:2-3, 12:6,14, 13:5 KJB**).

Sackcloth is the symbol of blackness, darkness, mourning, suffering, hurting, loss, death, tears, crying, lack of comfort (**Gen. 37:34; 2 Sam. 3:31, 21:10; 1 Kin. 20:31-32, 21:27; 2 Kin. 6:30, 19:1-2; 1 Chr. 21:16; Est. 4:1-4; Job 16:15; Psalms 30:11, 35:13, 69:11; Isa. 3:24, 15:3, 20:2, 22:12, 32:11, 37:1-2, 50:3, 58:5; Jer. 4:8, 6:26, 48:37, 49:3; Lam. 2:10; Eze. 7:18, 27:31; Dan. 9:3; Joe. 1:8,13; Amo. 8:10; Jon. 3:5-6,8; Mat. 11:21; Luk. 10:13; Rev. 6:12, 11:3 KJB**).

The Spirit of Prophecy, Vol. 4; Chapter 11—The Two Witnesses, pgs. 188.1 – 193.2:

“... [page 188.1] The suppression of the Scriptures under the dominion of Rome, the terrible results of that suppression, and the final exaltation of the word of God, are vividly portrayed by the prophetic pencil. To John the exile on lonely Patmos was given a view of the 1260 years during which the papal power was permitted to trample upon God’s word and oppress his people. Said the angel of the Lord: “The holy city [the true church] shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” [Revelation 11:2, 3.]

The periods here mentioned are the same, alike representing the time in which God's faithful witnesses remained in a state of obscurity.

[page 188.2] The two witnesses represent the Old and New Testament Scriptures. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

[page 189.1] “These are the two olive trees, and the two candlesticks standing before the God of the earth.” [Revelation 11:4.] Said the psalmist, “Thy word is a lamp unto my feet, and a light unto my path.” [Psalm 119:105.]

[page 189.2] The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses and to dens and caves of the earth,—then indeed did the faithful witnesses prophesy in sackcloth.

[page 189.3] But men cannot with impunity trample upon the word of God. The Lord had declared concerning his two witnesses, “If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.” [Revelation 11:5.] The meaning of this fearful denunciation is set forth in the closing chapter of the book of Revelation: “I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” [Revelation 22:18, 19.]

[page 190.1] Such are the warnings which God has given to guard men against changing in any manner that which he has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to lightly regard the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God’s law or not. All who exalt their own opinions above the written word, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conformity to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man, and condemn all whom this unerring test shall declare wanting.

[page 190.2] Notwithstanding the Lord’s witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word, and were jealous for his honor. To these loyal servants were given wisdom, power, and authority to declare his truth during the whole of this time.

[page 190.3] “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” [Revelation 11:7, 8.]

[page 190.4] These events were to take place near the close of the period in which the witnesses testified in sackcloth. Through the medium of the papacy, Satan had long controlled the powers that ruled in Church and State. The fearful results were specially apparent in those countries that rejected the light of the Reformation. There was a state of moral debasement and corruption similar to the condition of Sodom just prior to its destruction, and to the idolatry and spiritual darkness that prevailed in Egypt in the days of Moses.

[page 191.1] In no land had the spirit of enmity against Christ and the truth been more strikingly displayed than in giddy and godless France. Nowhere had the gospel encountered more bitter and cruel opposition. In the streets of Paris, Christ had indeed been crucified in the person of his saints. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught, the Massacre of St. Bartholomew. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. The palace bell, tolling at midnight, gave the signal for the slaughter to begin. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning, and murdered in cold blood.

[page 191.2] Satan, in the person of the Roman zealots, led the van. As Christ was the invisible leader of his people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For three days the butchery went on; more than thirty thousand perished. The result caused great joy to the hosts of darkness. The Roman pontiff, sharing in the diabolical rejoicing, proclaimed a jubilee to be observed throughout his dominions, to celebrate the event.

[page 192.1] The same master-spirit that urged in the Massacre of St. Bartholomew, led also in the scenes of the French Revolution. Satan seemed to triumph. Notwithstanding the labors of the Reformers, he had succeeded in holding vast multitudes in ignorance concerning God and his word. Now he appeared in a new guise. In France arose an atheistical power that openly declared war against the authority of Heaven. Men threw off all restraint. The law of God was trampled under foot. Those who could engage in the most Heaven-daring blasphemy and the most abominable wickedness were most highly exalted. Fornication was sanctioned by law. Profanity and corruption seemed deluging the earth. In all this, supreme homage was paid to Satan, while Christ, in his characteristics of truth, purity, and unselfish love, was crucified. The Bible was publicly burned. The Sabbath was blotted out. Romanism had enjoined image worship; now divine honors were paid to the vilest objects. The work which the papacy had begun, atheism completed. The one withheld from the people the truths of the Bible; the other taught them to reject both the Bible and its Author. The seed sown by priests and prelates was yielding its evil fruit.

[page 192.2] Terrible indeed was the condition of infidel France. The word of truth lay dead in her streets, and those who hated the restrictions and requirements of God's law were jubilant. But transgression and rebellion were followed by the sure result. Unhappy France reaped in blood the harvest she had sown. The war against the Bible and the law of God banished peace and happiness from the hearts and homes of men. No one was secure: he who triumphed today was suspected, condemned, tomorrow. Violence and terror reigned supreme. The land was filled with crimes too horrible for pen to trace.

[page 193.1] God's faithful witnesses were not long to remain silent. "The Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." [Revelation 11:11.]

The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men were glad to return once more to faith in God and his word.

[page 193.2] Concerning the two witnesses the prophet declares further, “And they heard a great voice from Heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” [Revelation 11:12.] Since the French Revolution the word of God has been honored as never before. The Bible has been translated into nearly every language spoken by men, and scattered over every part of the globe. After being, as it were, thrust down to hell, it has, in truth, been exalted to heaven. ...” - <https://m.egwwritings.org/en/book/140.746>



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CHAPTER 22

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The 6th Trumpet part 07 - The Two Olive Trees - Revelation 11:4-6

Revelation 11:4 KJB - These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 11:5 KJB - And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Revelation 11:6 KJB - These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The symbolism of “These are the two olive trees, and the two candlesticks standing before the God of the earth”:

Zechariah 4:2 KJB - And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

Zechariah 4:3 KJB - And two olive trees by it, one upon the right side of the bowl, and the other upon the left *side* thereof.

Zechariah 4:4 KJB - So I answered and spake to the angel that talked with me, saying, What are these, my lord?

Zechariah 4:5 KJB - Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Zechariah 4:6 KJB - Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Zechariah 4:7 KJB - Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

Zechariah 4:8 KJB - Moreover the word of the LORD came unto me, saying,

Zechariah 4:9 KJB - The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Zechariah 4:10 KJB - For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

Zechariah 4:11 KJB - Then answered I, and said unto him, **What are these two olive trees upon the right side of the candlestick and upon the left side thereof?**

Zechariah 4:12 KJB - And I answered again, and said unto him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?**

Zechariah 4:13 KJB - And he answered me and said, **Knowest thou not what these be?** And I said, No, my lord.

Zechariah 4:14 KJB - Then said he, **These are the two anointed ones, that stand by the Lord of the whole earth.**

Upon the Ark itself on either side was a golden (olive wood inside) Cherub (Exo. 25:18-22, 37:7-9 KJB). In Solomon's Temple there were larger ones made (1 Kin. 6:23-28; 2 Chr. 3:10-13 KJB).

Exodus 25:18 KJB - And thou shalt make **two cherubims of gold**, of beaten work shalt thou make them, in the two ends of the mercy seat.

Exodus 25:19 KJB - And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

Exodus 25:20 KJB - And **the cherubims shall stretch forth their wings on high**, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

Exodus 25:21 KJB - And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Exodus 25:22 KJB - And there I will meet with thee, and **I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony**, of all *things* which I will give thee in commandment unto the children of Israel.

Exodus 37:7 KJB - And he made **two cherubims of gold**, beaten out of one piece made he them, on the two ends of the mercy seat;

Exodus 37:8 KJB - One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

Exodus 37:9 KJB - And **the cherubims spread out their wings on high**, and covered with their wings over the mercy seat, **with their faces one to another; even to the mercy seatward were the faces of the cherubims.**

1 Kings 6:23 KJB - And **within the oracle he made two cherubims of olive tree, each ten cubits high.**

1 Kings 6:24 KJB - And **five cubits was the one wing of the cherub**, and **five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.**

1 Kings 6:25 KJB - And the other cherub was ten cubits: both the cherubims were of one measure and one size.

1 Kings 6:26 KJB - The height of the one cherub was ten cubits, and so was it of the other cherub.

1 Kings 6:27 KJB - And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

1 Kings 6:28 KJB - And he overlaid the cherubims with gold.

2 Chronicles 3:10 KJB - And in the most holy house he made two cherubims of image work, and overlaid them with gold.

2 Chronicles 3:11 KJB - And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

2 Chronicles 3:12 KJB - And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

2 Chronicles 3:13 KJB - The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

The two witnesses 01:

The Law (Commandments / word) of God:

Psalms 119:105 KJB - NUN. Thy word *is* a lamp unto my feet, and a light unto my path.

Proverbs 6:23 KJB - For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

The Spirit of God (by the Testimony of Jesus, which is the Spirit of Prophecy):

Revelation 19:10 KJB - And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Daniel 5:11 KJB - There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

Daniel 5:14 KJB - I have even heard of thee, that the spirit of the gods is in thee, and *that* light and understanding and excellent wisdom is found in thee.

The original and eternal two witnesses 02, that have ever stood at the side of the Father:

The Son of God, Jesus Christ, is the primary witnessing ‘angel’ (Messenger, Michael, The Angel of the LORD (Father); **Jhn.** 12:49 KJB) (**Zec.** 3:1-2; **Mal.** 3:1; **Rev.** 10:1, 12:7 KJB) of the Father:

Psalms 40:8 KJB - **I delight to do thy will, O my God:** yea, **thy law is within my heart.** (see **Heb.** 10:7,9 KJB)

John 1:1 KJB - In the beginning was **the Word**, and the Word was with God, and **the Word was God.**

John 12:48 KJB - He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken**, the same shall judge him in the last day.

Revelation 10:1 KJB - And I saw **another mighty angel come down from heaven**, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

Revelation 19:10 KJB - And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren **that have the testimony of Jesus:** worship God: for **the testimony of Jesus is the spirit of prophecy.**

The Holy Ghost is the other primary witnessing ‘angel’ (Messenger; **Jhn.** 14:26, 15:26 KJB) of the Father:

Revelation 18:1 KJB - And after these things **I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**

Acts 1:16 KJB - Men *and* brethren, this scripture must needs have been fulfilled, which **the Holy Ghost** by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

2 Timothy 3:16 KJB - **All scripture is given by inspiration of God**, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Peter 1:21 KJB - For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* **moved by the Holy Ghost.**

Thus, Jesus & the Holy Spirit, sent of the Father, as witnesses, not only spoke and gave testimony, they also worked through mankind (spoken) & written page, both Hebrews / Israelites / Jews (of the True Olive Tree, Christ Jesus, through Faith; **Psa.** 52:8; **Jer.** 11:16-17 KJB) & Gentiles (a wild Olive Tree, grafted into the True Olive Tree by Faith; **Rom.** 11:1-24 KJB). The Everlasting Gospel (**Heb.** 4:2 KJB) going to the Hebrews through the shadows & types as found in the OT scriptures, or the “oracles” of God (**Act.** 7:38; **Rom.** 3:2; **Heb.** 5:12; **1 Pet.** 4:11 KJB), and the same Gospel, going to the Gentiles in the NT scriptures (**Eph.** 3:6 KJB) as revealed in Christ Jesus by the Holy Ghost. Again, it is seen that the Law & the Testimony, the very two witnesses (**Rom.** 3:21 KJB), make up the entirety of the Bible or the scriptures, and these continually prophesied & gave testimony or witness of Jesus Christ throughout the great Dark Ages.

John 5:39 KJB - **Search the scriptures;** for in them ye think ye have **eternal life:** and they are **they which testify of me.**

John 15:26 KJB - But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

SIDE NOTE: The two doors of the inner sanctuary, were also made of “olive” wood and covered in “gold”, and “cherubims” (angels, messengers), and it was only by entering through these doors (eternal witnesses) one came into the direct presence of God:

1 Kings 6:31 KJB - And for the entering of the oracle he made doors of olive tree: the lintel *and* side posts *were* a fifth part *of the wall*.

1 Kings 6:32 KJB - The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.

1 Kings 6:33 KJB - So also made he for the door of the temple posts of olive tree, a fourth part *of the wall*.

Jesus is the door, and none come to the Father except by Him:

John 10:7 KJB - Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 10:9 KJB - I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 14:6 KJB - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Only by entering through the Holy Spirit does a person come into God’s presence:

John 3:5 KJB - Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

The symbolism of “standing before the God of the earth”:

To “stand” is to be living in Righteousness, and without sin (**Psa. 1:1; Pro. 12:7; Ecc. 7:29; Eph. 6:14** KJB):

Psalms 1:1 KJB - Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Proverbs 12:7 KJB - The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

Ecclesiastes 7:29 KJB - Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Ephesians 6:14 KJB - Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

To “stand before” God, is to be ministering for Him, or on His behalf to others, as a priestly work:

Deuteronomy 10:8 KJB - At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, **to stand before the LORD to minister unto him**, and to bless in his name, unto this day.

2 Chronicles 29:11 KJB - My sons, be not now negligent: for **the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him**, and burn incense.

Job 41:10 KJB - None *is so* fierce that dare stir him up: **who then is able to stand before me?**

Jeremiah 15:19 KJB - Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* **thou shalt stand before me**: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

Ezekiel 44:15 KJB - But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, **they shall come near to me to minister unto me, and they shall stand before me to offer** unto me the fat and the blood, saith the Lord GOD:

The symbolism of “And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed”:

How may one “hurt” the Gospel, the OT & NT, the Law and Testimony of the Lord? By adding & taking away from God’s perfectly inspired word or words:

Psalms 56:5 KJB - **Every day they wrest my words**: all their thoughts are against me for evil.

2 Peter 3:16 KJB - As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest, as they do also the other scriptures**, unto their own destruction.

Deuteronomy 4:2 KJB - Ye shall **not add unto the word which I command you, neither shall ye diminish ought from it**, that ye may keep the commandments of the LORD your God which I command you.

Deuteronomy 12:32 KJB - What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it**.

Proverbs 30:6 KJB - **Add thou not unto his words**, lest he reprove thee, and thou be found a liar.

Jeremiah 26:2 KJB - Thus saith the LORD; Stand in the court of the LORD’S house, and speak unto all the cities of Judah, which come to worship in the LORD’S house, all the words that I command thee to speak unto them; **diminish not a word**:

Matthew 24:26 KJB - Wherefore if they shall say unto you, Behold, he is in the desert (**codex aleph, ‘Sinaiticus’**); go not forth: behold, he is in the secret chambers (**codex B, ‘Vaticanus’**); believe it not.

There are also the “living” “epistles” of the transformed heart of the Christians, who were maligned, mistreated & abused, as they witnessed (**Jhn.** 16:2; **Rev.** 6:9-11, 12:11, 17:6 KJB) of God’s Everlasting Gospel (**Rev.** 10:6,11, 14:6-13 KJB), in word and deed, being also killed & martyred for Jesus Christ & the truth, as it is in Him:

2 Corinthians 3:2 KJB - **Ye are our epistle** written in our hearts, **known and read of all men:**

2 Corinthians 3:3 KJB - *Forasmuch as* **ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.**

2 Corinthians 3:6 KJB - Who also hath **made us able ministers of the new testament;** not of the letter, but **of the spirit:** for the letter killeth, but the spirit giveth life.

Matthew 10:21 KJB - And **the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.**

Mark 13:12 KJB - Now **the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.**

John 16:2 KJB - They shall put you out of the synagogues: yea, the time cometh, that **whosoever killeth you will think that he doeth God service.**

Revelation 6:9 KJB - And when he had opened the fifth seal, I saw under the altar **the souls of them that were slain for the word of God, and for the testimony which they held:**

Revelation 6:10 KJB - And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and **avenge our blood** on them that dwell on the earth?

Revelation 6:11 KJB - And white robes were given unto every one of them; and it was said unto them, that they should **rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were,** should be fulfilled.

Revelation 17:6 KJB - And I saw **the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:** and when I saw her, I wondered with great admiration.

Those who took up the sword of the state, in persecution, would themselves be persecuted and attacked, and those who took up lying words, and false witness against God’s word & words by altering it, changing it, would of themselves suffer their own names to be removed from the Lamb’s book of Life, and have their names removed from the eternal Heavenly City, New Jerusalem above, and be added unto the number of those outside of it, to be burned:

Matthew 26:52 KJB - Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.**

Revelation 13:3 KJB - And I saw one of his heads as it were **wounded to death; and his deadly wound was healed:** and all the world wondered after the beast.

Revelation 13:12 KJB - And **he exerciseth all the power of the first beast before him,** and causeth the earth and them which dwell therein to worship the first beast, whose **deadly wound** was healed.

2 Corinthians 2:17 KJB - For we are not as **many, which corrupt the word of God**: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Revelation 22:18 KJB - For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book**:

Revelation 22:19 KJB - And **if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life**, and out of the holy city, and *from* the things which are written in this book.

1 John 2:4 KJB - He that saith, **I know him, and keepeth not his commandments, is a liar, and the truth is not in him**.

Revelation 21:8 KJB - **But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone**: which is the second death.

Yet, though the enemy (satan & his followers) should hurt and destroy the pages of the Bible, and seek to alter its words, or even the flesh of mankind in wrath & hatred for that which is holy, love, just and true, he (& they) cannot truly bring to destruction, for as God inspired the word / words of the written Bible, and the Christian (those living epistles of the Holy Ghost), it is God who also preserves those word & words, and living epistles, even for ever and ever:

John 15:20 KJB - Remember the word that I said unto you, **The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also**.

Psalms 12:6 KJB - **The words of the LORD are pure words**: as silver tried in a furnace of earth, purified seven times.

Psalms 12:7 KJB - **Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever**.

Matthew 24:35 KJB - Heaven and earth shall pass away, but **my words shall not pass away**. (See also **Mar.** 13:31; **Luk.** 21:33 KJB)

Matthew 10:28 KJB - And **fear not them which kill the body, but are not able to kill the soul**: but rather fear him which is able to destroy both soul and body in hell.

John 8:51 KJB - Verily, verily, I say unto you, **If a man keep my saying, he shall never see death**.

John 17:12 KJB - While I was with them in the world, **I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled**.

2 Thessalonians 3:3 KJB - But **the Lord is faithful, who shall stablish you, and keep you from evil**.

1 Peter 1:5 KJB - **Who are kept by the power of God through faith unto salvation** ready to be revealed in the last time.

Jude 1:24 KJB - Now unto **him that is able to keep you from falling, and to present you faultless** before the presence of his glory with exceeding joy,

Yet the devil, through apostate mankind, and other rebellious, attacked God's people, who held the true word of God in their hearts:

Revelation 12:13 KJB - And when **the dragon** saw that he was cast unto the earth, **he persecuted the woman which brought forth the man child.**

Revelation 12:14 KJB - And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, **from the face of the serpent.**

Revelation 12:15 KJB - And **the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.**

Revelation 12:17 KJB - And **the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**

Persons like Dominic De Guzman, under 'Innocent III' persecuted Protestants, Albigenians, &c., and afterward the Jesuit order through Ignatius de Loyola, &c in their counter-Reformation assault. Though it looked like God's word & words, even Christians were utterly harmed, burned, & consumed, they cannot truly be destroyed, for the God, who is love, dwells in them, inspiring them, & preserving them, for ever & ever.

The symbolism of "fire proceedeth out of their mouth, and devoureth their enemies":

Deuteronomy 4:24 KJB - For **the LORD thy God is a consuming fire, even a jealous God.**

Deuteronomy 9:3 KJB - Understand therefore this day, that **the LORD thy God is he which goeth over before thee; as a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Hebrews 12:29 KJB - For **our God is a consuming fire.**

Psalms 39:3 KJB - **My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,**

Isaiah 11:4 KJB - But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and **he shall smite the earth with the rod of his mouth,** and **with the breath of his lips shall he slay the wicked.**

Isaiah 30:27 KJB - Behold, **the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:**

Jeremiah 5:14 KJB - Wherefore thus saith the LORD God of hosts, **Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.**

Jeremiah 20:9 KJB - Then I said, I will not make mention of him, nor speak any more in his name. But **his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.**

Lamentations 1:13 KJB - From above hath **he sent fire into my bones**, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

Hosea 6:5 KJB - Therefore have I hewed *them* by **the prophets; I have slain them by the words of my mouth**: and **thy judgments are as the light that goeth forth.**

James 3:5 KJB - Even so **the tongue is a little member**, and boasteth great things. **Behold, how great a matter a little fire kindleth!**

James 3:6 KJB - And **the tongue is a fire**, a world of iniquity: so is **the tongue among our members**, that it defileth the whole body, and **setteth on fire the course of nature**; and it is set on fire of hell.

“fire” - is the light of love, consuming (Num. 16:21,26,35,45; 1 Kin. 18:38; 2 Kin. 1:10,12; 2 Chr. 7:1; Psa. 104:35 KJB), cleansing, purifying of the God, even the Holy Ghost (Exo. 3:2, 24:17; Deu. 4:24, 9:3; Psa. 68:2; Son. 8:6; Isa. 10:17, 33:14; Eze. 1:4,27, 8:2; Mal. 3:2; Mat. 3:11; Luk. 3:16, 12:49; Act. 2:3,19; Heb. 12:29; 1 Jhn. 4:8,16 KJB), and those who minister for God the Father (Psa. 104:4; Heb. 1:7,14 KJB), as Jesus.

Exodus 3:2 KJB - And **the angel of the LORD appeared unto him in a flame of fire** out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Exodus 24:17 KJB - And **the sight of the glory of the LORD was like devouring fire** on the top of the mount in the eyes of the children of Israel.

Psalms 68:2 KJB - As smoke is driven away, so drive them away: **as wax melteth before the fire, so let the wicked perish at the presence of God.**

Song of Solomon 8:6 KJB - Set me as a seal upon thine heart, as a seal upon thine arm: **for love is strong as death**; jealousy is cruel as the grave: **the coals thereof are coals of fire, which hath a most vehement flame.**

Isaiah 10:17 KJB - And **the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;**

Isaiah 33:14 KJB - The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?**

Ezekiel 1:4 KJB - And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Ezekiel 1:27 KJB - And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Ezekiel 8:2 KJB - Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

Malachi 3:2 KJB - But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

Matthew 3:11 KJB - I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Luke 3:16 KJB - John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Luke 12:49 KJB - I am come to send fire on the earth; and what will I, if it be already kindled?

1 John 4:8 KJB - He that loveth not knoweth not God; for God is love.

1 John 4:16 KJB - And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

The word and words of God blazed like fire from out of the mouths and lives of the servants of the LORD God, during the time of the 42 months, and brought conviction upon the sinner, burned up sin in their lives, consumed the dross, and caused love to flourish in hearts that had not known God's love before, and brought death to the old sinful 'man'. Every time they were assaulted from the 'fire' of the lies of false prophets, preachers, teachers, they returned 'fire' for 'fire'.

The Great Controversy (1911 ed.), by Ellen G. White, pgs. 267.1 – 268.2:

“... [page 267.1] Concerning the two witnesses the prophet declares further: “These are the two olive trees, and the two candlesticks standing before the God of the earth.” “Thy word,” said the psalmist, “is a lamp unto my feet, and a light unto my path.” Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

[page 267.2] “They shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.” During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. (See Appendix.) When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth—then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word and were jealous for His honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.

[page 268.1] “And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.” Revelation 11:5. Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: “I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” Revelation 22:18, 19.

[page 268.2] Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting. ...” - <https://m.egwwritings.org/en/book/132.1214>

The symbolism of “These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood”:

As already witnessed, the Revelation is drawing upon the OT events, in a symbolism, that had previously pointed to “Moses” - **Exo.** 4:9, 7:19,21, 9:14,18,22-26,29; **Deu.** 11:17, & to “Elijah” - **1 Kin.** 8:35; **2 Chr.** 6:26, 7:13 (see also **1 Kin.** 17:1,14-15, 18:1,40-41,44-45; **2 Kin.** 10:14-15 KJB). The Bible, by its inspired & preserved words of God, along with the living witnesses, the Christians, who carried such in their hearts, have authority, or “power”, granted them of Jesus Christ, to either allow the Heavens to be opened or closed:

Matthew 28:18 KJB - And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

Matthew 28:19 KJB - **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

Matthew 28:20 KJB - **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.** Amen.

Luke 10:19 KJB - **Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.** (spiritually speaking, for no lie can hurt those who have a love of the truth)

John 17:2 KJB - As thou hast **given him power over all flesh, that he should give eternal life to as many as thou hast given him.**

John 19:11 KJB - Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin.

John 20:23 KJB - **Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

Acts 1:8 KJB - But **ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me** both in Jerusalem, and in all Judaea, and in Samaria, and **unto the uttermost part of the earth.**

2 Corinthians 2:7 KJB - So that contrariwise **ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.**

2Corinthians 2:8 KJB - Wherefore I beseech you that ye would **confirm your love toward him.**

2 Corinthians 2:9 KJB - For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

2 Corinthians 2:10 KJB - **To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;**

If mankind reject the ministry of reconciliation, and refuse to repent and turn from their sins, then Heaven is shut up to them, and they cannot enter into the register of names enrolled in the Heavenly City (**Luk.** 10:20; **Heb.** 12:22-23 KJB), New Jerusalem above (**Gal.** 4:26; **Heb.** 11:10; **Rev.** 3:12, 21:2,10 KJB), or their names may be stricken from the record and cast out, as profane from the Holy Temple of God (**Eze.** 28:12-19, 44:13; **Hos.** 4:6; **Mat.** 18:15-35, 21:12; **Mar.** 11:15 KJB):

2 Corinthians 5:18 KJB - And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and **hath given to us the ministry of reconciliation;**

2 Corinthians 5:19 KJB - To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and **hath committed unto us the word of reconciliation.**

2 Corinthians 5:20 KJB - **Now then we are ambassadors for Christ, as though God did beseech you by us:** we pray *you* in Christ's stead, be ye reconciled to God.

Matthew 16:19 KJB - And **I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

Matthew 18:15 KJB - Moreover **if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.**

Matthew 18:16 KJB - **But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

Matthew 18:17 KJB - And **if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.**

Matthew 18:18 KJB - Verily I say unto you, **Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.**

Jeremiah 3:1 KJB - They say, **If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me,** saith the LORD.

Jeremiah 3:2 KJB - Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

Jeremiah 3:3 KJB - Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

The 1,260 day-years (3 ½ times, like Elijah; **Luk. 4:25; Jam. 5:17** KJB) of these “two witnesses” of God corresponds, in parallel opposition, to the time of the false prophets in **Rev. 9:5,6,10** KJB, in the period of the “five months”, which is the timeframe, between the rains, both the early (1st month) and the latter (7th month) of the 2nd, 3rd, 4th, 5th, & 6th months.

Just as false prophets would breathe fire, smoke & brimstone, a counterfeit word, a false gospel (see **Gal. 1:8-9** KJB):

Revelation 9:17 KJB - And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and **out of their mouths issued fire and smoke and brimstone.**

Revelation 9:18 KJB - By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

The fiery mouth of falsehood (**Psa. 144:8,11; Pro. 10:32; Isa. 9:17; Jer. 9:8, 23:6; Lam. 3:6; Eze. 33:31; Mic. 3:5; Mat. 12:34, 15:8; Luk. 6:45b; Jhn. 8:44; Tit. 1:11; Jam. 3:6; Jud. 1:16** KJB)

So too, would God's true prophets, preachers, and teachers of His Word, breathe that holy fire of truth & love out of their hearts, mouths and lives:

Revelation 11:5 KJB - And if any man will hurt them, **fire proceedeth out of their mouth, and devoureth their enemies;** and if any man will hurt them, he must in this manner be killed.

The fiery heart & mouth of truth & love (**Deu. 30:14; 1 Kin. 17:24; Job 22:22; Psa. 17:3, 51:6; Pro. 4:23, 8:7, 31:26; Zec. 8:16; Mal. 2:6; Luk. 6:45a; Jhn. 16:13; Rom. 10:8-10; Eph. 4:15,25; Col. 4:6** KJB).

The Waters have been addressed several times already, being that they are symbols of many peoples and nations (**2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7-8, 17:12-13, 28:2, 59:19, 66:12; **Jer.** 46:7-9, 47:2, 51:13,41-42; **Eze.** 29:1-21, 30:10-19, 31:1-18, 32:1-32, 36:6; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Hab.** 3:8; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 8:10, 17:1,15 KJB).

The waters (peoples) of the earth, being turned into “blood” is a symbol of defiled, impure (**Psa.** 106:38; **Isa.** 9:5, 64:6; **Lam.** 4:14; **Eze.** 16:6,22, 22:2, 36:18; **Hos.** 6:8 KJB), war & death (**Deu.** 12:16, 15:23; **2 Sam.** 16:7-8; **Psa.** 5:6, 79:3; **Isa.** 15:19; **Eze.** 32:6; **Jhn.** 19:34 KJB) among the multitudes, nations, peoples & tongues (languages), for they, having rejected the counsel of God against themselves, have no protection from the wrath of the devil (**Rev.** 12:12 KJB), and the waters pour forth out of his mouth (**Rev.** 12:15 KJB), to do his evil bidding, as prophecy said they would (**Mat.** 24:6; **Mar.** 13:7; **Luk.** 21:9 KJB).
OT Type:

Psalms 79:3 KJB - **Their blood have they shed like water** round about Jerusalem; and *there was* none to bury *them*.

Isaiah 15:9 KJB - For **the waters of Dimon shall be full of blood**: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Ezekiel 32:6 KJB - **I will also water with thy blood the land wherein thou swimmest**, *even* to the mountains; and the rivers shall be full of thee.

2 Kings 3:20 KJB - And it came to pass in the morning, when the meat offering was offered, that, behold, **there came water by the way of Edom, and the country was filled with water**.

2 Kings 3:21 KJB - And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

2 Kings 3:22 KJB - And they rose up early in the morning, and **the sun shone upon the water, and the Moabites saw the water on the other side as red as blood**:

2 Kings 3:23 KJB - And they said, **This is blood: the kings are surely slain**, and they have smitten one another: now therefore, Moab, to the spoil.

Those persons (water) who accepted the word of God, also turned to “blood”, being transformed, and purified, by the word of the vine (Jesus; **Jhn.** 15:1,5 KJB) into the life (**Gen.** 9:4; **Lev.** 17:11,14 KJB) of Jesus (**Deu.** 32:14; **Jhn.** 2:1-12, 4:46; **Rom.** 12:2 KJB).

John 19:34 KJB - But one of the soldiers with **a spear pierced his side, and forthwith came there out blood and water**.

The symbolism of “and to smite the earth with all plagues, as often as they will”:

In the OT & NT, there are written curses & plagues (**Gen.** 12:17; **Exo.** 7:14 –12:42 (ten plagues of Egypt), 32:35; **Lev.** 26:14-39; **Deu.** 28:27-28,45-62, 29:16-28; **1 Sam.** 5:1-12, 6:4,19; **1 Chr.** 21:17; **2 Chr.** 21:11-15; **Psa.** 89:18-23, 91:1-16, 106:28-30; **Jer.** 9:3-11; **Zec.** 14:12,15,18; **Rev.** 15:1,6,8, 16:9,21, 18:4,8, 21:9, 22:18 KJB, &c.) that would come upon all who were disobedient to the will of God (**Psa.** 40:8 KJB), for in rejecting the truth & life, only error & death would remain (**Pro.** 8:36 KJB). It would not be arbitrary, for the ways of the LORD are equal (**Deu.** 32:4; **Eze.** 18:25,29, 33:20; **1 Tim.** 5:21; **Jam.** 3:17 KJB).

Thus, in each instance of rebellion or apostasy, the word of God already determined (**Job** 14:5; **Isa.** 19:17, 46:9-10; **Dan.** 9:26-27, 11:36; **Act.** 4:21, 17:26 KJB) when a plague would fall and upon whom (**Psa.** 149:9; **Jhn.** 12:48 KJB):

Genesis 12:17 KJB - And **the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.**

The 10 Plagues of Egypt - **Exo.** 7:14 – 12:42 KJB

Exodus 9:14 KJB - For **I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people;** that thou mayest know that *there is* none like me in all the earth.

Joshua 24:5 KJB - I sent Moses also and Aaron, and **I plagued Egypt**, according to that which I did among them: and afterward I brought you out.

Exodus 32:35 KJB - And **the LORD plagued the people, because they made the calf, which Aaron made.**

The other plagues in scripture, which came upon various peoples, naturally and spiritually:

Leviticus 26:14 KJB - But if ye will not hearken unto me, and will not do all these commandments;

Leviticus 26:15 KJB - And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

Leviticus 26:16 KJB - I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Leviticus 26:17 KJB - And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

Leviticus 26:18 KJB - And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Leviticus 26:19 KJB - And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Leviticus 26:20 KJB - And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Leviticus 26:21 KJB - And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Leviticus 26:22 KJB - I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

Leviticus 26:23 KJB - And if ye will not be reformed by me by these things, but will walk contrary unto me;

Leviticus 26:24 KJB - Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Leviticus 26:25 KJB - And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

Leviticus 26:26 KJB - *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

Leviticus 26:27 KJB - And if ye will not for all this hearken unto me, but walk contrary unto me;

Leviticus 26:28 KJB - Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Leviticus 26:29 KJB - And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Leviticus 26:30 KJB - And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

Leviticus 26:31 KJB - And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

Leviticus 26:32 KJB - And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Leviticus 26:33 KJB - And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Leviticus 26:34 KJB - Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

Leviticus 26:35 KJB - As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Leviticus 26:36 KJB - And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

Leviticus 26:37 KJB - And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

Leviticus 26:38 KJB - And ye shall perish among the heathen, and the land of your enemies shall eat you up.

Leviticus 26:39 KJB - And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Deuteronomy 28:27 KJB - The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

Deuteronomy 28:28 KJB - The LORD shall smite thee with madness, and blindness, and astonishment of heart:

Deuteronomy 28:45 KJB - Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

Deuteronomy 28:46 KJB - And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

Deuteronomy 28:47 KJB - Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

Deuteronomy 28:48 KJB - Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

Deuteronomy 28:49 KJB - The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

Deuteronomy 28:50 KJB - A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

Deuteronomy 28:51 KJB - And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

Deuteronomy 28:52 KJB - And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

Deuteronomy 28:53 KJB - And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

Deuteronomy 28:54 KJB - *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

Deuteronomy 28:55 KJB - *So that* he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

Deuteronomy 28:56 KJB - The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

Deuteronomy 28:57 KJB - And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

Deuteronomy 28:58 KJB - If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Deuteronomy 28:59 KJB - Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Deuteronomy 28:60 KJB - Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Deuteronomy 28:61 KJB - Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

Deuteronomy 28:62 KJB - And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

Deuteronomy 29:16 KJB - (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

Deuteronomy 29:17 KJB - And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

Deuteronomy 29:18 KJB - Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

Deuteronomy 29:19 KJB - And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

Deuteronomy 29:20 KJB - The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

Deuteronomy 29:21 KJB - And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

Deuteronomy 29:22 KJB - So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

Deuteronomy 29:23 KJB - *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

Deuteronomy 29:24 KJB - Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

Deuteronomy 29:25 KJB - Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

Deuteronomy 29:26 KJB - For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

Deuteronomy 29:27 KJB - And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

Deuteronomy 29:28 KJB - And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

1 Samuel 5:1 KJB - And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

1 Samuel 5:2 KJB - When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

1 Samuel 5:3 KJB - And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

1 Samuel 5:4 KJB - And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump of* Dagon was left to him.

1 Samuel 5:5 KJB - Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

1 Samuel 5:6 KJB - But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

1 Samuel 5:7 KJB - And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

1 Samuel 5:8 KJB - They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

1 Samuel 5:9 KJB - And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

1 Samuel 5:10 KJB - Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

1 Samuel 5:11 KJB - So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

1 Samuel 5:12 KJB - And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

1 Samuel 6:4 KJB - Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on you all, and on your lords.

1 Samuel 6:19 KJB - And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

1 Chronicles 21:17 KJB - And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

2 Chronicles 21:11 KJB - Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

2 Chronicles 21:12 KJB - And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

2 Chronicles 21:13 KJB - But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

2 Chronicles 21:14 KJB - Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

2 Chronicles 21:15 KJB - And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Psalms 89:18 KJB - For the LORD *is* our defence; and the Holy One of Israel *is* our king.

Psalms 89:19 KJB - Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

Psalms 89:20 KJB - I have found David my servant; with my holy oil have I anointed him:

Psalms 89:21 KJB - With whom my hand shall be established: mine arm also shall strengthen him.

Psalms 89:22 KJB - The enemy shall not exact upon him; nor the son of wickedness afflict him.

Psalms 89:23 KJB - And I will beat down his foes before his face, and plague them that hate him.

Psalms 91:1 KJB - He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Psalms 91:2 KJB - I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

Psalms 91:3 KJB - Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

Psalms 91:4 KJB - He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

Psalms 91:5 KJB - Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

Psalms 91:6 KJB - *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

Psalms 91:7 KJB - A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

Psalms 91:8 KJB - Only with thine eyes shalt thou behold and see the reward of the wicked.

Psalms 91:9 KJB - Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;

Psalms 91:10 KJB - There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Psalms 91:11 KJB - For he shall give his angels charge over thee, to keep thee in all thy ways.

Psalms 91:12 KJB - They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

Psalms 91:13 KJB - Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Psalms 91:14 KJB - Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

Psalms 91:15 KJB - He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

Psalms 91:16 KJB - With long life will I satisfy him, and shew him my salvation.

Psalms 106:28 KJB - They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.

Psalms 106:29 KJB - Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

Psalms 106:30 KJB - Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

Jeremiah 19:3 KJB - And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

Jeremiah 19:4 KJB - Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

Jeremiah 19:5 KJB - They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

Jeremiah 19:6 KJB - Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

Jeremiah 19:7 KJB - And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

Jeremiah 19:8 KJB - And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

Jeremiah 19:9 KJB - And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Jeremiah 19:10 KJB - Then shalt thou break the bottle in the sight of the men that go with thee,

Jeremiah 19:11 KJB - And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury.

Zechariah 14:12 KJB - And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Zechariah 14:15 KJB - And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Zechariah 14:18 KJB - And if the family of Egypt go not up, and come not, that *have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Revelation 9:2 KJB - And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 15:1 KJB - And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Revelation 15:6 KJB - And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Revelation 15:8 KJB - And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16:9 KJB - And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Revelation 16:21 KJB - And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Revelation 18:4 KJB - And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 18:8 KJB - Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

Revelation 21:9 KJB - And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Revelation 22:18 KJB - For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

What is the cure of these plagues? The Balm of Gilead, the Great Physician - Looking unto God, believing and calling upon the name of the LORD Jesus Christ by the Holy Ghost:

Mark 5:34 KJB - And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Hosea 13:14 KJB - I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

CHAPTER 23

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The 6th Trumpet part 08 - The Beast from the Bottomless Pit - Revelation 11:7-14

Revelation 11:7 KJB - And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Revelation 11:8 KJB - And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Revelation 11:9 KJB - And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Revelation 11:10 KJB - And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 11:11 KJB - And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Revelation 11:12 KJB - And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Revelation 11:13 KJB - And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Revelation 11:14 KJB - The second woe is past; and, behold, the third woe cometh quickly.

The symbolism of “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them”:

The phrase “And when they shall have finished their testimony”, deals with the specific time prophecy of 1,260 day-years (AD 538 - 1798) & its closing period of 3 ½ day-years mentioned in the immediate context (**Rev. 11:2-3**, & **Rev. 11:9,11 KJB**, of the 3 ½ day-years (AD 1793-1797/8)), as well as in the book of **Daniel** & in other places in the **Revelation** of Jesus (**Dan. 7:25**, **12:7**; **Luk. 21:24**; **Rev. 11:2-3**, **12:6,14**, **13:5 KJB**).

The word “beast” used in **Revelation** is a symbol, drawing upon the natural world (**1 Cor. 15:46 KJB**), signifying a state authority, a government, political body, a kingdom, or dominion of mankind under military rule (**Psa. 74:13,14**; **Dan. 7:6,12,17,23**, **8:4**; **Isa. 5:29**, **27:1**; **Eze. 17:3,7**, **29:3,4,5**, **32:2,3,4,9**, **34:8,13**; **Jer. 4:7**, **48:40**, **49:22**, **50:17**; **Joe. 1:6**; **Rev. 13:1**, **16:10**, **17:3,7,8,11,12**, **19:19,20**, **20:4,10 KJB**). For instance, the nation of Egypt was likened unto the “beast” of the “sea”, “Leviathan” (**Isa. 27:1**; **Eze. 32:2-7 KJB**), and so too was unrepentant ‘Israel’ (the Jews) like a “whale” when it / they swallowed up Jesus (**Mat. 12:40**; **Luk. 11:30 KJB**) in the mob.

Babylon is like a “lion” (**Dan.** 7:4 KJB), Medo-Persia like a “bear” (**Dan.** 7:5 KJB), or “ram” (**Dan.** 8:3-4,6,20 KJB), Grecia like a “leopard” (**Dan.** 7:6 KJB), or “he goat” (**Dan.** 8:5,7-8,21 KJB) and Rome like a “dreadful and terrible” “beast” (**Dan.** 7:7 KJB). Israel like a “sheep” (**Jer.** 50:17 KJB), and Judah & Assyria, also like a “lion” (**Gen.** 49:9; **Jer.** 50:17 KJB).

This new “beast” (Kingdom) that manifests, of the second “woe” (**Rev.** 11:14 KJB), “ascendeth” (arises, climbs up) “out of” the “bottomless pit” (**Rev.** 11:7 KJB), just as there “arose a smoke out of the pit” (**Rev.** 9:2 KJB), with its ‘beasts’ (amalgamated ‘locusts’), and their “king” (**Rev.** 9:2-11 KJB), at the beginning of the 5th Trumpet, and first “woe” (**Rev.** 9:1-12 KJB). The two systems of governance, are related, as the first gives rise to (or results in) the second “King” (“Beast” / Kingdom) appearing, though in seeming opposition, as it is written of them, for “... both these kings’ hearts shall be to do mischief, and they shall speak lies at one table ...” (**Dan.** 11:27 KJB). The Papacy, or Religious Humanism & clandestine Apostasy against God, gives rise to State Atheism (as of “spiritually is called Sodom and Egypt”; **Rev.** 11:8 KJB, just as the “bottomless pit” is like the spiritually lifeless (no Holy Ghost) chaotic waters (peoples) of the world in darkness, in which “Leviathan” of spiritual Egypt resides (**Isa.** 27:1; **Eze.** 32:2-7 KJB)), or Secular Humanism & open Rebellion against God.

Since the beginning of the prophetic period of 1,260 day-years (**Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB) in AD 538, the Papacy had obtained an army by the Franks, under King Clovis I (**Dan.** 11:31 KJB), and had utilized them in many wars and massacres to establish the Papal authority. Throughout the long dark ages, persecution, torture & death were issued in the name of God (**Jhn.** 16:2 KJB). Nearing the ending of the prophetic period of 1,260 day-years, the very peoples that had once assisted the Papacy to power, in the nation of France, now turned on it, being tired of the falsity of the apostate religion, and so “push[ed]” (**Dan.** 11:40 KJB, see also “pushing”, **Dan.** 8:4 KJB, a goring with horns) at it, issued a “deadly wound” to the state of the Papacy, in AD 1798 (**Rev.** 13:3,12 KJB), for as Jesus had said, “all they that take the sword shall perish with the sword” (**Mat.** 26:52 KJB), which is part of that ‘golden rule’ in action or reflection, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” (**Mat.** 7:12 KJB) & “He that smiteth a man, so that he die, shall be surely put to death.” (**Exo.** 21:12 KJB). Having rejected the false religion, they threw off all restraints.

Having therefore thrown off all religion, both the false and the true, there were no longer any restraints upon the people, and satan had full control over the minds and hearts of these desolate people, and continued his long war (**Rev.** 12:7,17 KJB). Nearing the ending of the 1,260 day-years (AD 1798), there were a few short years (3 ½; **Rev.** 11:9,11 KJB) between AD 1793 to 1797/8 in which a Reign of Terror swept over all the Kingdom of France (and later under Emperor Napoleon (AD 1804-14/15), who would even have dominion in natural Egypt (AD 1798-1801), and out into the world, in which open avowed war against the God of Heaven was made. This is the spirit of Egypt, being open-handed rebellion against God (see **Exo.** 5:2-9; **Psa.** 14:1, 36:1, 53:1; **Pro.** 30:9; **Eph.** 2:12 KJB (“without God” = koine Greek “*αθεοι*”, “*atheoi*” (literally ‘no God’, where the word ‘atheist’ comes from)), so being open & avowed “war” (**Rev.** 11:7 KJB). The Bible was burned and proscribed, God’s name taken in vain or cast out as worthless, & Jesus Himself daily blasphemed, by the saying of Frenchman ‘Voltaire’ (aka, ‘Francois Marie Arouet’, the consummate Jesuit doing his planned part, along with other Jesuits, like Adam Weishaupt, or Jesuit trained ‘Maximilien François Marie Isidore de Robespierre’, or Jesuit ‘Joseph-Ignace Guillotin’), “let us crush the wretch (sometimes meaning Christ Jesus)”, his letters being signed, “écrasez l’infâme.” - <https://books.google.as/books?id=mmkXaoA9a-4C&pg=PA91>

Spirit of Prophecy, Volume 4, page 192.1:

“... [page 192.1] The same master-spirit that urged in the Massacre of St. Bartholomew, led also in the scenes of the French Revolution. Satan seemed to triumph. Notwithstanding the labors of the Reformers, he had succeeded in holding vast multitudes in ignorance concerning God and his word. Now he appeared in a new guise. In France arose an atheistical power that openly declared war against the authority of Heaven. Men threw off all restraint. The law of God was trampled under foot. Those who could engage in the most Heaven-daring blasphemy and the most abominable wickedness were most highly exalted. Fornication was sanctioned by law. Profanity and corruption seemed deluging the earth. In all this, supreme homage was paid to Satan, while Christ, in his characteristics of truth, purity, and unselfish love, was crucified. The Bible was publicly burned. The Sabbath was blotted out. Romanism had enjoined image worship; now divine honors were paid to the vilest objects. The work which the papacy had begun, atheism completed. The one withheld from the people the truths of the Bible; the other taught them to reject both the Bible and its Author. The seed sown by priests and prelates was yielding its evil fruit. ...” - <https://m.egwwritings.org/en/book/140.746>

S.D.A. Bible Commentary Vol. 7, p. 982.8:

“... [page 982.8] 14-16 (Ephesians 6:12; see EGW comment on Revelation 5:11). Two Opposing Powers — Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion (The Review and Herald, May 7, 1901).” - <https://m.egwwritings.org/en/book/96.1071>

Where the word of God was to prevail in the heart of mankind by grace & love, the stubborn wills of the carnally minded in France, no longer desiring to be duped by false religion, refused to submit to all, & made open avowed “war” upon all things JEHOVAH Elohiym. What the Papacy had begun, miserable France would finish.

The symbolism of “And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified”:

A “body” is the real substance, or essence, of something:

Colossians 2:17 KJB - Which are a shadow of things to come; but the body is of Christ.

There are bodies of flesh (**1 Cor.** 15:38-39; **Jhn.** 2:21 KJB), and bodies of spirit (**Rom.** 12:5; **1 Cor.** 10:16, 12:12,27; **Eph.** 1:23, 4:12, 5:23 KJB). There are terrestrial (earthly) bodies (**1 Cor.** 15:39 KJB) & celestial (2nd heavenly) bodies (**1 Cor.** 15:40-41; **Jud.** 1:7 KJB). There are bodies “natural”, & so also bodies “spiritual” (**1 Cor.** 15:46 KJB). There are bodies of beings (**Job** 13:12 KJB), & bodies of other things (**Exo.** 24:10 KJB), like the “body” (or “volume”) of any written work (**Psa.** 40:7; **Heb.** 10:7 KJB), which in Latin, is known as a “corpus” - <https://www.etymonline.com/word/corpus>

Psalms 79:1 KJB - A Psalm of Asaph. **O God, the heathen are come into thine inheritance; thy holy temple have they defiled;** they have laid Jerusalem on heaps.

Psalms 79:2 KJB - **The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.**

Psalms 79:3 KJB - Their blood have they shed like water round about Jerusalem; and **there was none to bury them.**

Psalms 79:4 KJB - **We are become a reproach to our neighbours, a scorn and derision to them that are round about us.**

Psalms 14:1 KJB - To the chief Musician, *A Psalm* of David. **The fool hath said in his heart, There is no God.** They are corrupt, they have done abominable works, *there is none* that doeth good.

1 Timothy 4:2 KJB - **Speaking lies in hypocrisy; having their conscience seared with a hot iron;**

The people of France having refused the entreaties of the Holy Ghost, the word of God became to them as merely a dead letter, only to be mocked at, spat at, or rejected altogether as fantasy (**Luk.** 18:32 KJB; but they would terribly reap; **Gal.** 6:7 KJB):

James 2:26 KJB - For as **the body without the spirit is dead,** so faith without works is dead also.

Their “dead bodies” “shall lie in the street of the great city”, are symbols of God’s word / words (as Jesus, the Word (**Jhn.** 1:1 KJB) long before; **Psa.** 118:22; **Isa.** 8:14; **Mat.** 21:42; **Mar.** 12:10; **Luk.** 17:25, 20:17 KJB) being rejected in the highest court of judgment of mankind (the people, or “the great city”).

Can “truth” die in the street? Yes, even as in the past, so too in France, and later, even in the halls of America!

Isaiah 59:12 KJB - For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

Isaiah 59:13 KJB - In transgressing and lying against the LORD, and **departing away from our God, speaking oppression and revolt,** conceiving and uttering from the heart words of falsehood.

Isaiah 59:14 KJB - And **judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.**

Isaiah 59:15 KJB - Yea, **truth faileth;** and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

Jeremiah 6:19 KJB - Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, **because they have not hearkened unto my words, nor to my law, but rejected it.**

The “street” is the place of judgment, and in this instance the judgment of mankind, sometimes a central plaza, or open space at the gate of the city, where people would come for their cases to be heard by the elders, or chief people, or sometimes a road by which the people held concourse.

Nehemiah 8:1 KJB - And **all the people gathered themselves together as one man into the street that was before the water gate;** and they spake unto Ezra the scribe to **bring the book of the law of Moses,** which the LORD had commanded to Israel.

Nehemiah 8:3 KJB - And **he read therein before the street that was before the water gate** from the morning until midday, before the men and the women, and **those that could understand; and the ears of all the people were attentive unto the book of the law.**

Job 29:7 KJB - When I went out to the gate through the city, *when* I prepared my seat in the street!

Lamentations 5:14 KJB - The elders have ceased from the gate, the young men from their musick.

Daniel 9:25 KJB - Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Truth is defined very clearly in the Bible:

Deuteronomy 32:2 KJB - My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Deuteronomy 32:3 KJB - Because I will publish the name of the LORD: ascribe ye greatness unto our God.

Deuteronomy 32:4 KJB - *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

Deuteronomy 32:5 KJB - They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

Deuteronomy 32:6 KJB - Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

Psalms 25:10 KJB - All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

Psalms 119:142 KJB - Thy righteousness *is* an everlasting righteousness, and thy law is the truth.

Psalms 119:151 KJB - Thou *art* near, O LORD; and all thy commandments are truth.

John 14:6 KJB - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 15:26 KJB - But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:13 KJB - Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

John 17:17 KJB - Sanctify them through thy truth: thy word is truth.

1 John 5:6 KJB - This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

1 John 5:7 KJB - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 KJB - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

1 John 5:9 KJB - If we receive the witness of men, **the witness of God is greater**: for **this is the witness of God which he hath testified of his Son**.

1 John 5:10 KJB - He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he **believeth** not the record **that God gave of his Son**.

1 John 5:11 KJB - And **this is the record, that God hath given to us eternal life, and this life is in his Son**.

1 John 5:12 KJB - He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

The “great city”, or populated area, or even ‘insolent’ (‘proud’, ‘loud’, ‘boisterous’, ‘high’, ‘lifted up’, ‘exalted’, see **Gen.** 10:12; **Jos.** 10:2; **Psa.** 12:3; **Jer.** 22:8; **Jon.** 1:2, 3:2-3; **Heb.** 4:11; **Rev.** 14:8, 16:19, 17:18, 18:10,16,18-19,21 KJB), is “spiritually” “called” (named) “Sodom” & “Egypt”, which represents Licentiousness, Godlessness, & Open Rebellion. The phrase “where also our Lord was crucified” is a reference to earthly rebellious Jerusalem of old, in a greater anti-type. France took of the spiritual mantle of both Sodom & Egypt, as well as rebellious Jerusalem in rejecting the word/words of God, as Jerusalem of old did, in rejecting the Word of God – Jesus Christ.

Exodus 5:2 KJB - And Pharaoh said, **Who is the LORD, that I should obey his voice** to let Israel go? **I know not the LORD**, neither will I let Israel go.

Exodus 5:4 KJB - And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, **let the people from their works**? get you unto your burdens.

Exodus 5:5 KJB - And Pharaoh said, Behold, the people of the land now *are* many, and **ye make them rest** from their burdens.

Exodus 5:9 KJB - Let there more work be laid upon the men, that they may labour therein; and **let them not regard vain words**.

Psalms 14:1 KJB - To the chief Musician, *A Psalm* of David. **The fool hath said in his heart, There is no God**. They are corrupt, they have done abominable works, *there is* none that doeth good.

Psalms 53:1 KJB - To the chief Musician upon Mahalath, Maschil, *A Psalm* of David. **The fool hath said in his heart, There is no God**. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

Proverbs 30:9 KJB - **Lest I be full, and deny thee, and say, Who is the LORD**? or lest I be poor, and steal, and **take the name of my God in vain**.

Isaiah 1:9 KJB - **Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah**.

Isaiah 1:10 KJB - **Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah**.

Isaiah 3:9 KJB - The shew of their countenance doth witness against them; and **they declare their sin as Sodom**, they hide *it* not. **Woe unto their soul!** for they have rewarded evil unto themselves.

Jeremiah 23:14 KJB - **I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.**

Lamentations 4:6 KJB - For **the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom**, that was overthrown as in a moment, and no hands stayed on her.

Ezekiel 16:46 KJB - And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth **at thy right hand, is Sodom and her daughters.**

Ezekiel 16:47 KJB - Yet hast thou **not walked after their ways**, nor **done after their abominations**: but, as *if that were* a very little *thing*, thou **wast corrupted more than they in all thy ways.**

Ezekiel 16:48 KJB - *As* I live, saith the Lord GOD, **Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.**

Ezekiel 16:49 KJB - Behold, **this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.**

Ezekiel 16:50 KJB - And **they were haughty, and committed abomination before me**: therefore I took them away as I saw *good*.

Ezekiel 16:51 KJB - Neither hath Samaria committed half of **thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.**

2 Peter 2:6 KJB - And turning **the cities of Sodom and Gomorrha into ashes condemned them** with an overthrow, making *them* an ensample unto those that after should **live ungodly**;

Jude 1:7 KJB - **Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh,** are set forth for an example, suffering the vengeance of eternal fire.

The symbolism of “And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves”:

The people of the world, witnessed the results of the wickedness of the heart of fallen mankind, when left unchecked by the word/words of God and His Holy Spirit. When the Legislative body of the kingdom of France, nearing the end of the 1,260 day-years (AD 538-1798; **Dan.** 7:25, 12:7; **Rev.** 11:2-3, 12:6,14, 13:5; **Luk.** 21:24 KJB), boldly declared through its voted action, that ‘God is dead’, ‘Christ a charlatan’, the ‘holy Ghost a spook story’, the ‘religion of God a fantasy’, and only the ‘Reason’ of such

mankind to be considered as supreme, all were to see the conclusion of such for 3 ½ day-years (**Num.** 14:34; **Eze.** 4:6; **Rev.** 11:9,11 KJB; AD 1793-1797/8, which first year began the 50 years unto the Jubile (**Lev.** 25:8-13 KJB) in AD 1843/4, and the ending of the 2,300 & 1,335 of **Dan.** 8:13-14,26, 9:24-27, 12:12 KJB) in the terrible Reign of Terror.

The people, which were to have God's Law & Love written in their heart by the Holy Ghost, so that they may speak the joys of their Creator & Redeemer abroad, instead, refused to eat the graceful word / words of God any longer, and so no Gospel seed (**Mat.** 13:23; **1 Cor.** 15:38 KJB) would be buried in them, nor would they speak of it by their mouths (an open sepulchre), but only live as walking dead men to mock & deride, groan & wail of their miseries:

Psalms 79:1 KJB - A Psalm of Asaph. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

Psalms 79:2 KJB - **The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,** the flesh of thy saints unto the beasts of the earth.

Psalms 79:3 KJB - Their blood have they shed like water round about Jerusalem; and **there was none to bury them.**

Psalms 79:4 KJB - **We are become a reproach to our neighbours, a scorn and derision to them that are round about us.**

Psalms 79:5 KJB - **How long, LORD?** wilt thou be angry for ever? shall thy jealousy burn like fire?

Psalms 79:6 KJB - **Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.**

Luke 11:44 KJB - Woe unto you, scribes and Pharisees, **hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.**

Psalms 5:9 KJB - For **there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre;** they flatter with their tongue.

Romans 3:13 KJB - **Their throat is an open sepulchre;** with their tongues they have used deceit; the poison of asps *is* under their lips:

The symbolism of "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth":

To "rejoice" is to have feasts in celebration, or public boastings of some accomplishment, good or evil (**Deu.** 12:12,18; **Est.** 9:19,22; **Psa.** 13:4, 35:19,26, 89:42; **Pro.** 2:12-15; **Lam.** 2:17; **Amo.** 6:13; **Mic.** 7:8; **Jhn.** 16:20; **Jam.** 4:16 KJB):

Deuteronomy 12:12 KJB - And **ye shall rejoice before the LORD your God,** ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

Deuteronomy 12:18 KJB - But **thou must eat them before the LORD thy God in the place which the LORD thy God shall choose**, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

Psalms 13:4 KJB - **Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.**

Psalms 35:19 KJB - Let not them that are **mine enemies wrongfully rejoice over me**: *neither* let them wink with the eye that hate me without a cause.

Psalms 35:26 KJB - Let them be ashamed and brought to confusion together **that rejoice at mine hurt**: let them be clothed with shame and dishonour that magnify *themselves* against me.

Psalms 89:42 KJB - Thou hast set up the right hand of his adversaries; **thou hast made all his enemies to rejoice.**

Proverbs 2:12 KJB - To deliver thee from the way of **the evil man, from the man that speaketh froward things**;

Proverbs 2:13 KJB - Who leave the paths of uprightness, to walk in the ways of darkness;

Proverbs 2:14 KJB - **Who rejoice to do evil, and delight in the frowardness of the wicked**;

Proverbs 2:15 KJB - Whose ways *are* crooked, and *they* froward in their paths:

Lamentations 2:17 KJB - The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and **he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.**

Amos 6:13 KJB - **Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?**

Micah 7:8 KJB - **Rejoice not against me, O mine enemy: when I fall**, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

John 16:20 KJB - Verily, verily, I say unto you, That ye shall weep and lament, **but the world shall rejoice: and ye shall be sorrowful**, but your sorrow shall be turned into joy.

James 4:16 KJB - But **now ye rejoice in your boastings: all such rejoicing is evil.**

A wave of massacres, beginning in AD 1789-90, culminating in the storming of the Bastille, brings about the “Fete Nationale” - a national feast apart from God, wherein they have ‘liberty’ (supposed freedom) from God, political & reasoning ‘equality’ (assumed) to God & without His approval, and ‘brotherhood’ without God, having no ‘need’ of their Father anymore, claiming ‘independence’ from all the council & counsel of Heaven. These same would, a few short years later, (AD 1793-1797/8) take even the life of the King & Queen of France. “King Louis XVI was guillotined on January 21, 1793 at the Place de la Revolution later renamed La Place de la Concorde.⁶ ... 6. See: Andre Castellet, Histoire de France, Le temps des bouleversements, 1789-1814, Chapter VI. Perrin, 2001.

Lois Phippe, Duc d'Orleans (later Philippe Egalite) in a sign of cowardice voted for the death of his cousin King Louis XVI. Even Danton and Robespierre were disgusted at such an act of treachery. See: op.cit., Andre Castelot, Histoire de France, 1789-1814, ibid., Perrin 2001. p.127.” (Source Link below)

They wholly threw off all corrective restraint. They would revel and “rejoice”, holding yet further blasphemous feasts & parties “over” the “dead bodies” of the “two witnesses”, the “two prophets” (God’s word, the Bible). “... Le Culte de la Raison, (The Cult of Reason) was the first state sponsored atheistic religion ...” - <https://www.iwp.edu/articles/2018/01/12/the-dechristianization-of-france-during-the-french-revolution/>

Instead of honouring God, they honour one another (**Mal. 1:6 KJB**), and instead of receiving the Heavenly gifts of God’s grace & love, they receive gifts from mankind to pervert judgment, and turn away from righteousness:

Exodus 23:8 KJB - And **thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.**

Deuteronomy 16:19 KJB - Thou shalt not wrest judgment; thou shalt not respect persons, **neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.**

John 5:44 KJB - **How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?**

Proverbs 17:23 KJB - **A wicked man taketh a gift out of the bosom to pervert the ways of judgment.**

Ecclesiastes 7:7 KJB - Surely oppression maketh a wise man mad; and **a gift destroyeth the heart.**

Isaiah 1:23 KJB - Thy princes *are* rebellious, and companions of thieves: **every one loveth gifts, and followeth after rewards:** they judge not the fatherless, neither doth the cause of the widow come unto them.

Ezekiel 22:12 KJB - **In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.**

2 Corinthians 10:12 KJB - For we dare not make ourselves of the number, or **compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.**

James 1:17 KJB - **Every good gift and every perfect gift is from above, and cometh down from the Father of lights,** with whom is no variableness, neither shadow of turning.

Just as the wicked are tormented by righteousness, as it grieves them to turn from their sin, so too, does wickedness torment the righteous in their heart (**2 Pet. 2:6-8 KJB**), for they hate sin & death, and love eternal life - Jesus Christ.

To the repentant and righteous (by God's grace), the Gospel is Peace: **Psa.** 29:11, 85:8, 120:7; **Isa.** 9:6, 27:5; **Jer.** 29:11; **Eze.** 37:26; **Hag.** 2:9; **Zec.** 9:10; **Mal.** 2:5; **Luk.** 1:79, 2:14, 14:32, 19:38, 24:36; **Jhn.** 14:27, 16:33, 20:19,21; **Act.** 10:36; **Rom.** 10:15; **Eph.** 2:17 KJB. Yet, many would rather remain citizens of this present wicked earth, reject the Gospel, which is for the Healing of the Nations, war in its place breaks out, & continued Controversy, with much torment.

To the unrepentant, & desperate stubborn heart (**Jer.** 17:9 KJB), the Gospel of Jesus Christ (which is meant for "Peace") is a torment of fiery loving flame, which burns their conscience by the Holy Ghost's pleadings, of sin, righteousness & judgment: **Deu.** 4:24, 9:3; **Isa.** 48:22, 57:21, 59:8; **Jer.** 16:5; **Mat.** 8:29; **Mar.** 5:7; **Jhn.** 16:7-11; **Rom.** 12:20; **2 Cor.** 2:15-16; **1 Tim.** 4:2; **Heb.** 12:29; **1 Jhn.** 4:8,16,18 KJB. In outlawing God, they thought to have peace of conscience, yet in rejecting the Peace of the Gospel, the wicked can never know true rest: **Zec.** 1:11,15,21, 6:8; **Mat.** 10:34-40, 24:7-10; **Luk.** 11:51-53 KJB.

Isaiah 48:22 KJB - *There is no peace, saith the LORD, unto the wicked.* (See also **Isa.** 57:21 KJB)

Isaiah 59:8 KJB - *The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.*

Jeremiah 16:5 KJB - For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

Matthew 8:29 KJB - And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Mark 5:7 KJB - And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

John 16:7 KJB - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:8 KJB - And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:9 KJB - Of sin, because they believe not on me;

John 16:10 KJB - Of righteousness, because I go to my Father, and ye see me no more;

John 16:11 KJB - Of judgment, because the prince of this world is judged.

Romans 12:20 KJB - Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

2 Corinthians 2:15 KJB - For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

2 Corinthians 2:16 KJB - To the one we are the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

1 Timothy 4:2 KJB - Speaking lies in hypocrisy; having their conscience seared with a hot iron;

2 Peter 2:7 KJB - And delivered just Lot, vexed with the filthy conversation of the wicked:

2 Peter 2:8 KJB - (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:)

Blackwood's Edinburgh Magazine 1870-11, No. DCLXI. (661), November 1870, Vol. CVIII. (108), page 643:

“... [page 643] France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement. ... the French nation of 1790 ... throw off ... allegiance to the Supreme Being altogether ... that such a national crime must of necessity bring in its train a commensurate national punishment. ...” -

https://archive.org/details/sim_blackwoods-magazine_1870-11_108_661/page/643/mode/1up

Sir Walter Scott's, The Life of Napoleon Buonaparte, Vol. I. ... pages 323-326:

“... [page 323] Robespierre did not want sense; and he saw with pleasure Hebert, Chaumette, and their followers, run into such inordinate extravagances, as he thought might render his own interference desirable, even to those who most disliked his principles, most abhorred the paths by which he had climbed to power, and most feared the use which he made of it.

It was through the subject of religion that this means of ruining his opponents, as he hoped, arose. A subject, which one would have thought so indifferent to either, came to be on both sides the occasions of quarrel between the Commune of Paris and the Jacobin leader. But there is a fanaticism of atheism, as well as of superstitious belief; and a philosopher can harbour and express as much malice against those who persevere in believing what he is pleased to denounce as unworthy of credence, as an ignorant and bigoted priest can bear against a man who cannot yield faith to dogmata which he thinks insufficiently proved. Accordingly, the throne being wholly annihilated, it appeared to the philosophers of the school of Hebert,¹ that, in totally destroying such vestiges of religion and public worship as were still retained by the people of France, there was room for a splendid triumph of liberal opinions. It was not enough, they said, for a [page 323-324] [page 323 note 1. See Note, ante, p. 264.] regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance towards those powers which superstition had represented as reigning over boundless space.¹

An unhappy man, named Gobel, constitutional bishop of Paris, was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national representation.

It is said that the leaders of the scene had some difficulty in inducing the bishop to comply with the task assigned him; which, after all, he executed, not without present tears and subsequent remorse.² But he did play the part prescribed. He was brought forward in full procession, [Nov. 7,] to declare to the Convention, that the religion which he had taught so many years, was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth.

He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the Convention.³ Several apostate priests followed the example of this prelate.⁴

The gold and silver plate of the churches was seized upon and desecrated; processions entered the Convention, travestied in priestly garments, and singing the most profane hymns; while many of the chalices and sacred vessels were applied by Chaumette and Hebert to the celebration of their own impious orgies. The world, for the first time, heard an assembly of men, born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity. For a short time, the same mad profanity continued to be acted upon.

One of the ceremonies of this insane time stands unrivalled for absurdity, combined with impiety. The doors of the Convention **[page 324-325] [page 324 notes 'skipped']** [Nov. 10] were thrown open to a band of musicians; preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president; when she was generally recognised as a dancing-girl of the Opera,¹ with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was farther extended. To this person, as the fittest representative of that Reason whom they worshipped, the National Convention of France rendered public homage.²

This impious and ridiculous mummary had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution. The churches were, in most districts of France, closed against priests and worshippers – the bells were broken and cast into cannon – the whole ecclesiastical establishment destroyed – and the Republican inscription over the cemeteries, declaring Death to be perpetual Sleep,³ announced to those who lived under that dominion, that they were to hope no redress even in the next world.

Intimately connected with these laws affecting religion, was that which reduced the union of marriage, the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society, to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed, or their appetite gratified.⁴ If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining, at the same time, an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation, or licensed concubinage. Sophie Arnould,⁵ an actress famous for the witty things **[page 325-326] [page 325 notes 'skipped']** she said, described the Republican marriage as “the Sacrament of Adultery.” ...” -
<https://archive.org/details/lifenapoleonbuo19scotgoog/page/n348/mode/1up>
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<https://archive.org/details/lifenapoleonbuo19scotgoog/page/n350/mode/1up>
<https://archive.org/details/lifenapoleonbuo19scotgoog/page/n351/mode/1up>

“... [page 127] When we look carefully at the facts, it will soon be clear that there is only a difference of strategy with exactly the same intention as before Robespierre’s execution. “Boissy d’Anglas was by education a Protestant, but had abandoned all belief in Christianity, and was a philosophical freethinker of the most advanced type.”⁴⁷

Aulard records Boissy’s report to the citizens of France:

“Citizens,” he said, “public worship has been banished from the Government and it will not return.” Then he declared the Catholic religion to be intolerant, domineering, sanguinary, childish, absurd and harmful. The ideal would be that instead of

⁴²Aulard, 135-136.

⁴³Lefebvre, 160.

⁴⁴Jervis, 271.

⁴⁵Ibid., 267.

⁴⁶Ibid., 267-268.

⁴⁷Ibid., 263. [page 127-128]

[page 128] religion men should be led by the light of reason and bound to each other by ties of mere common interest, by the principles of social organization, and by that imperious feeling which draws men to gather together and love one another. It was by “the wisdom of the laws” that the Convention would prepare for the “sole reign of philosophy, for the sway of morality alone. . . . Absurd dogmas will be no sooner recognized than despised. Very soon the religion of Socrates and of Marcus Aurelius and of Cicero will be the religion of the world.” But to attain this end we must go slowly, like nature. Let there be no Hébertism, no persecution.⁴⁸

Aulard concludes: “Thus the plan of substituting natural religion for Christianity *was reaffirmed*. Christianity could not be overthrown by violence. They hoped to do it by liberty—and strict legal restraints.”⁴⁹ Thus although this decree proclaimed liberty, it, in actuality,

prohibited all external ceremonies, signs or inscriptions and all public proclamations or calling of assemblies. No one might appear in public in canonicals or wear ornaments used in religious ceremonies. All religious gatherings were placed under *police supervision*. The communes were not to acquire nor let [i.e., rent] any place for religious purposes. No endowment, either permanent or temporary, might be created, nor might any tax be imposed for the maintenance of religion.⁵⁰

We can only conclude that in reality there was not that kind of freedom as some would think. Furthermore, it was not at all the religion of the Bible that was favored. The philosophies of Socrates, Marcus Aurelius, and Cicero were advocated as the religion of the world and, therefore, we can confidently say that this was not in any way a Christian revival; on the contrary, as was prophesied, God’s two Witnesses (the Old and New Testaments) *remained dead*. Says de Pressensé:

At the close of the Reign of Terror the moral condition of France was truly deplorable. The nation had begun by making of liberty a religion. Disgusted finally with the crimes committed in its name, and possessing no longer that faith which gives consolation in disappointment, and saves the soul from universal and morbid doubt, the people seem to have lost the faculty of believing in God. Thus the greatest bond of moral restraint was broken. . . . Never did debauchery parade itself with more audacity in open day. . . . A journal of the time gave the true explanation of this deplorable situation. "We are the only people in the world," said the *Éclair*, "who ever attempted to do without religion. But what

⁴⁸Aulard, 139.

⁴⁹*Ibid.*, 139, emphasis supplied.

⁵⁰*Ibid.*, emphasis supplied. [page 128-129]

[page 129] is already our sad experience? Every tenth day [this Sabbath of the infidels] we are astounded by the recital of more crimes and assassinations than were committed formerly in a whole year. At the risk of speaking an obsolete language, and of receiving insult for response, we declare that we must cease striving to destroy the remnants of religion if we desire to prevent the entire dissolution of society."⁵¹

Thus there was no Christian revival yet. De Pressensé notes that

Entire religious liberty did not exist a single day during the whole course of the Revolution. Even under the "régime" of the separation of Church and State it was seriously trammelled by the general government. And in many cases the legal impediments were rendered tenfold more severe by the passions and injustice of the provincial magistrates. These acted almost everywhere in the interest of the anti-religious tendency.⁵²

No Repudiation of Atheistic Laws in the Spring of 1797

It is hard to believe that the Two Witnesses had come to life in France much before the end of the prophesied three and a half years. No sign of the influence of the Bible was perceptible in the disorderly situation that reigned supreme. Further, we are informed that the situation grew worse under a divided government. With

violent factions in the directory; it sank under its own weight and disorder reigned supreme. . . . The country, like its government, went blindly on at random. . . . The people threw themselves headlong into all forms of pleasure-seeking. . . . [T]he dissolution of morals was unbridled, gambling was carried likewise to unheard-of excesses; the police did nothing, bands of brigands multiplied. The south was laid waste by the "compagnons de Jéhu" and the "enfants du Soleil"; the "chauffeurs" terrified the west. It seemed as if the whole state was on the verge of dissolution.⁵³

However, during the first part of the year 1797, a clear change came about. "The election of 1797 had fortified in the government the party of moderation. Several of the new delegates, such as Camille Jordan and Royer Collard, were strangers to the violent measures of the Revolution. They were especially strangers to antireligious passions, and represented constituents who were attached to Christianity, and more and more weary of the intolerance of the Directory. The legislative session began with a revision

⁵¹De Pressensé, 293-294.

⁵²Ibid., 292.

⁵³Victor Duruy, *A Short History of France* (London: Everyman's Library, 1918), 363 [page 129-130]

[page 130] of the revolutionary laws.”⁵⁴ Although some advance was already made in behalf of Christianity in 1796, it was not until the first part of 1797 that the lot of the religious became more favorable:

But the lot of the religious was making advance toward betterment during the year 1796 and the first part of 1797. On June 17 Camille Jordan, deputy from Lyons, delivered an address in favor of the priests and calling for a revision of the laws respecting religion. On June 24 the directorium reported to the Five Hundred that, in consequence of the more favorable outlook in religious affairs, a large number of priests had returned and many religious organizations were asking for freedom of worship.⁵⁵

Camille Jordan, “a young man of good sentiments and a lively imagination,”⁵⁶ was “elected at Bordeaux to carry out a programme involving the *restoration of religion* on the basis of a liberal Separation.”⁵⁷ The role of Jordan is recorded thus:

On the 4th Prairial Dumolard had applied for the nomination of a Commission to revise the laws affecting the government of religious worship. This was duly appointed: Camille Jordan was elected chairman, and the Council, while waiting for his report, sent a message to the Directors demanding the *immediate release* of all incarcerated priests.⁵⁸

Camille Jordan became the organ of the complaints which were everywhere made against the infractions of the liberty of worship. He pronounced a *memorable discourse* in favor of indiscriminate liberty of conscience for all citizens, and feared not to borrow arguments from the excellency of Christianity. . . . “If you desire to erect a dike against the fearful progress of crime and disorder, you must guarantee complete religious liberty.” Jordan then proceeded in the most reasonable manner to explain in detail how this liberty should be respected. . . . This discourse was a *marked* event. . . . The Assembly, by a strong majority, *repealed* the most of the intolerant laws which yet disgraced the code of France. Liberty of conscience obtained a signal triumph.⁵⁹

Among the most important subjects to which the new members purposed to direct their attention were religion and the laws concerning the priests. The commission charged with this

⁵⁴De Pressensé, 280-281.

⁵⁵*The New Schaff-Herzog Encyclopedia*, 4:388.

⁵⁶Louis Adolphe Thiers, *The History of the French Revolution* (Freeport, NY: Books for Libraries, 1971), 5:91.

⁵⁷Madelin, 523, emphasis supplied.

⁵⁸Ibid., 525, emphasis supplied.

⁵⁹De Pressensé, 280-283, emphasis supplied. [page 130-131]

[page 131] momentous subject appointed for its reporter young Camille Jordan. . . . Camille Jordan proposed the abolition of the oaths, the *repeal of the oppressive laws* which had been the consequence, permission to use bells, and to have cemeteries, in which each religion could place such religious signs as it pleased upon the graves. The principles of this report, though expressed with dangerous emphasis, were just.⁶⁰

The events linked with those developments culminating with Jordan's report clearly indicate that his work and address were not at all insignificant, but played a definite role in procuring a real change that made *large numbers* of priests return and *many religious organizations* ask for freedom of worship.

Jordan's address was *officially published* in the French *Gazette Nationale ou Le Moniteur Universel*. To all, he sacredly promised full religious freedom.⁶¹ Jervis explains: "A Committee was appointed to revise the laws of the Revolution, more particularly those affecting public worship and the clergy; and on the 17th of June, Camille Jordan, a young barrister from Lyons, presented its report, which is a document of *singular ability and interest*."⁶² He continues:

Jordan pointed out with stern emphasis the true sources which had produced the existing state of confusion and distress. "Within the last few years we have enacted thousands of laws; we have reformed all branches of our jurisprudence; and yet never has this noble empire been more shamefully ravaged by crime. Why is this? Because you have displaced from the hearts of Frenchmen that *great law* which was implanted there *by nature*, that law which alone distinguishes right from wrong, which alone gives authority to every other legislative statute. Recall that mighty law *to life and energy*; grant to all forms of religious worship the faculty of reestablishing it in every heart; then we shall have no further need of all this apparatus of ordinances and penalties. Religion, of whatever shape, ought not only to be tolerated, but protected; because all religion promotes morality, and is therefore beneficial to mankind. To proscribe religion of any kind in France, after the sanguinary lessons that we have received, would be an impious thought; it will never find admission among the representatives of the people; it is execrated within these walls. I swear it by the shades of five hundred thousand Frenchmen

⁶⁰Thiers, 101-102, emphasis supplied.

⁶¹*Gazette Nationale ou Le Moniteur Universel*, no. 275, vendredi, 23 juin, 1797, 1097, Corps Législatif, Suite du rapport de Camille Jordan. "Que tous nos concitoyens soient donc aujourd'hui pleinement rassurés; que tous catholiques, protestants, assermentés, insermentés, sachent que c'est la volonté du législateur, comme le vœu de la loi, qu'ils suivent en liberté la religion que leur cœur a choisie. Je leur en renouvelle, en votre nom, la promesse sacrée: tous les cultes sont libres en France."

⁶²Jervis, 286, emphasis supplied. [page 131-132]

[page 132] slaughtered on the plains of La Vendée,—that awful monument of the madness of persecution and the extravagances of fanaticism! Let our fellow-citizens be henceforth fully reassured; I renew to them in your name the sacred promise—Religious worship is free in France!⁶³

If there was already free religious worship in France, why then this pleading address? Wouldn't that be like knocking on a door that has been already opened? We are compelled to admit that everything points toward the fact that there was *no real* religious freedom yet. And so Jordan, in his courageous and impressive speech, demanded a *complete restoration* of Christianity with all its signs, symbols, ceremonies, and practices.⁶⁴ It is, however, not surprising that not everyone agreed with all the details of Jordan's report, and it seems that particularly his pleading for the use of church bells was not appreciated by everyone and caused some hilarity that gave him the nickname Bell-Jordan.

After Jordan's presentation a report about the laws with regard to the clergy was presented: "A second report followed, presented by Dubruel, which had for its object the total abrogation of the penal laws against the clergy, and their reinstatement in all rights and privileges of French citizens."⁶⁵ A prolonged and sometimes heated discussion followed, but when at last the Council was ready to vote, a very remarkable result was gained: "When the vote was at length taken on the 18th of July [1797], there appeared an *immense majority* in favour of the first proposition of Camille Jordan and Dubruel; and *the iniquitous legislation of the Revolution against ecclesiastics was in consequence annulled*."⁶⁶

This remarkable event that marked the end of the prophesied period of three years and a half, paved the upward way for the Bible and for Christianity. There was no foreign power imposed—it was the same body—France's own ruling Government that adopted after a period of terror of three years and a half "a resolution rescinding these decrees, thus granting toleration to the Scriptures."⁶⁷

George Croly summarizes the events as follows: "By the decree of the French Government, declaring that the nation acknowledged no God, the Old and New Testaments were *slain* throughout the limits of Republican France."⁶⁸ He continues: "In three years and a half from the abolition of

⁶³Ibid., 287, emphasis supplied.

⁶⁴Ibid., 288.

⁶⁵Ibid., 289.

⁶⁶Ibid., 290, emphasis supplied.

⁶⁷White, 287.

⁶⁸George Croly, *The Apocalypse of St. John or Prophecy of the Rise, Progress, and Fall of the Church of Rome; The Inquisition; The Revolution of France; The Universal War; and the Final Triumph of Christianity* (London: C. & J. Rivington, 1827), 174. [page 132-133]

[page 133] religion in France, it shall be restored, and even placed in a more secure and prominent rank than before.⁶⁹

Thus it was that on the 17th of June 1797 the "Council of Five Hundred" made a "Revision of the laws relative to religious worship," which consisted of a number of propositions, "abolishing alike the Republican restrictions on Popish worship, and the Popist restrictions on Protestants."⁷⁰ Croly mentions a number of issues that were brought forward in Jordan's report:

- That *all* citizens might buy or hire edifices for the *free* exercise of religious worship.

- That *all* congregations might assemble by the sound of bells.
- That *no test* or *promise* of any sort unrequired from other citizens should be required of the ministers of those congregations.
- That any individual attempting to impede, or in any way interrupt the public worship should be fined, up to 500 livres, and not less than 50; and that if the interruption proceeded from the constituted authorities, such authorities should be fined double the sum.
- That entrance to assemblies for the purpose of religious worship should be free for all citizens.
- That all other laws concerning religious worship should be repealed.

Croly concludes:

Those regulations, in comprehending the whole state of worship in France, were, in fact, a peculiar boon to Protestantism. . . . The Church and the Bible had been slain in France from November 1793, till June 1797. The *three years* and a *half* were expended, and the *Bible*, so long and sternly repressed before, *was placed in honour*, and was openly the book of free Protestantism!⁷¹

Conclusion

Thus after the termination of the prophesied period of three years and a half in June 1797, a free and upward way was paved for the Bible and Protestantism. De Pressensé noted that

as soon as religion became free from the civil administration, and was left to itself, it recovered itself with astonishing rapidity from the discredit into which it had fallen. France witnessed at

⁶⁹Ibid., 177.

⁷⁰Ibid., 179-180.

⁷¹Ibid., 180-181, emphasis supplied. [page 133-134]

[page 134] the close of the eighteenth century the unexpected spectacle of a powerful revival of Christian faith.⁷²

Shortly after the Revolutionary laws against the church were annulled, a *coup d'état* took place with a temporary outburst of persecution of the priests, finally resulting in the captivity of the pope by Napoleon's General Berthier in 1798 and thus the power of the Church of Rome was checked. It is noted that "Finally a decree was passed to restore to the priests their civil rights though in September of 1797, during a temporary period of control by the republican radicals, persecution of the priests was renewed, and of the returned priests stern requirements were made."⁷³ Jervis writes:

The rapid successes of Napoleon Bonaparte in the north of Italy had paved the way for the execution of one of the favourite projects of the ruling powers of Paris, namely, the overthrow of the Pope's temporal authority.⁷⁴

The Constitutional clergy, again, while professing theoretically the deepest reverence for the Holy See as the centre of Catholic unity, were in reality thoroughly opposed to any programme of pacification which should assert in practice the spiritual supremacy of Rome.⁷⁵

The Reign of Terror had ended, following three and a half years of violence. Its ending brought with it true freedom of religion for all the people of France, in which each citizen could worship God in the manner each preferred, and thereby restoring the Bible to its rightful place.

⁷²De Pressensé, 292.

⁷³*The New Schaff-Herzog Encyclopedia*, 4:388.

⁷⁴Jervis, 318.

⁷⁵*Ibid.*, 325. [end]" -

<https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=3055&context=auss>

The symbolism of “And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them”:

The text says “And after” “three days and an half”, which clearly shows that the events which are mentioned next in the text come not directly at the exact ending of the 3 ½ day-years (AD 1793-1797), but in the time following, AD 1798 and beyond (which is the beginning of the “time of the end” (or ending of the 1,260, and 1,290; **Dan.** 8:17, 11:35,40, 12:4,9 KJB; see also **Dan.** 7:25, 12:7; **Rev.** 11:2-3, 12:6,14, 13:5; **Luk.** 21:24; & **Dan.** 12:11 KJB, unto the closing of “the time of the end”, the 2,300 & 1,335 & 50th Year Jubile (AD 1793 to end) in AD 1843/44, see **Dan.** 8:13-14,26, 9:24-27, 12:12-13; **Rev.** 9:13-15, 10:6, 14:6-13; & **Lev.** 25:8-11 KJB; &c.)).

The “Spirit of Life” is Jesus Christ (**Jhn.** 14:6; **Rom.** 8:2,10; **Php.** 1:19; Col. 3:4 KJB) by / through the Holy Ghost / Spirit (**Job** 33:4; **Jhn.** 6:63; **2 Cor.** 3:3,6,17; **1 Pet.** 3:8 KJB) in the Gospel (**2 Tim.** 1:10 KJB) & prophecies (**2 Pet.** 1:19-21 KJB) in the Bible, which are the “two witnesses”, the “two prophets” (**Rom.** 3:21 KJB) of God. Just as Jesus was crucified, killed, and “after three days” (**Mat.** 27:63; **Mar.** 8:31 KJB) resurrected & ascended, so too the scriptures would be (**Psa.** 107:20; **Isa.** 55:11; **Mat.** 10:25, 23:34; **Jhn.** 13:16, 15:20; **Act.** 10:36, 13:26 KJB).

When the prophecies & judgments of God are seen to be fulfilled (**Isa.** 46:9-10 KJB), a new (renewed) life is given the scriptures, for mankind sees that there is a Supreme Deity that rules over all, and His counsel is truth, and shall stand for ever, unimpeachable, immutable, unchanging, even for ever and ever. The rebellious people may be able to burn pages, proscribe everything that is God, but the words of God still exist, are Truth & Life, and cannot be truly be killed (**Mat.** 10:28 KJB):

Isaiah 54:17 KJB - **No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.** This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Psalms 111:7 KJB - The works of his hands *are* verity and judgment; **all his commandments are sure.**

Psalms 111:8 KJB - **They stand fast for ever and ever, and are done in truth and uprightness.**

Isaiah 40:8 KJB - The grass withereth, the flower fadeth: but **the word of our God shall stand for ever.**

Proverbs 20:8 KJB - They are brought down and fallen: **but we are risen, and stand upright.**

And, so God's word being fulfilled in judgment & prophecy, a new impetus is given the scriptures that mankind may fear (be in awe, and lovingly honour in reverence) God:

Psalms 33:11 KJB - **The counsel of the LORD standeth for ever,** the thoughts of his heart to all generations.

Romans 14:4 KJB - **Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.**

2 Timothy 2:19 KJB - Nevertheless **the foundation of God standeth sure,** having this seal, The Lord knoweth them that are his. And, **Let every one that nameth the name of Christ depart from iniquity.**

Job 13:11 KJB - **Shall not his excellency make you afraid? and his dread fall upon you?**

Psalms 105:38 KJB - Egypt was glad when they departed: for **the fear of them fell upon them.**

Proverbs 10:24 KJB - **The fear of the wicked, it shall come upon him:** but **the desire of the righteous shall be granted.**

Proverbs 10:27 KJB - The fear of the LORD prolongeth days: but **the years of the wicked shall be shortened.**

Isaiah 13:8 KJB - And **they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.**

Isaiah 19:16 KJB - In that day shall Egypt be like unto women: and **it shall be afraid and fear because of the shaking of the hand of the LORD of hosts,** which he shaketh over it.

Isaiah 33:14 KJB - The sinners in Zion are afraid; **fearfulness hath surprised the hypocrites.** Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isaiah 41:4 KJB - Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.

Isaiah 41:5 KJB - The isles saw *it*, and **feared; the ends of the earth were afraid,** drew near, and came.

Isaiah 51:7 KJB - Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, **neither be ye afraid of their revilings.**

Acts 19:17 KJB - And this was known to all the Jews and Greeks also dwelling at Ephesus; and **fear fell on them all, and the name of the Lord Jesus was magnified.**

Psalms 89:7 KJB - **God is greatly to be feared in the assembly of the saints,** and to be had in reverence of all *them that are* about him.

The symbolism of “And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them”

The “great voice” is God (the Father’s) speaking, through the Son, by the Holy Ghost, in the inspired word (Bible), for it is of “Heaven”:

Exodus 20:22 KJB - And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, **Ye have seen that I have talked with you from heaven.**

Deuteronomy 4:36 KJB - **Out of heaven he made thee to hear his voice,** that he might instruct thee: and upon earth he shewed thee his great fire; and **thou heardest his words out of the midst of the fire.**

2 Samuel 22:14 KJB - **The LORD thundered from heaven, and the most High uttered his voice.**

Psalms 77:18 KJB - **The voice of thy thunder was in the heaven:** the lightnings lightened the world: the earth trembled and shook.

Psalms 119:89 KJB - LAMED. For ever, O LORD, **thy word is settled in heaven.**

John 3:12 KJB - If I have told you earthly things, and ye believe not, how shall ye believe, **if I tell you of heavenly things?**

Revelation 4:1 KJB - After this I looked, and, behold, **a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither,** and I will shew thee things which must be hereafter.

Proverbs 25:7 KJB - **For better it is that it be said unto thee, Come up hither;** than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Luke 14:7 KJB - And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

Luke 14:8 KJB - When thou art bidden of any *man* to a wedding, sit not down **in the highest room;** lest a more honourable man than thou be bidden of him;

Luke 14:9 KJB - And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

Luke 14:10 KJB - But when thou art bidden, go and sit down in the lowest room; **that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**

Luke 14:11 KJB - For whosoever exalteth himself shall be abased; and **he that humbleth himself shall be exalted.**

As Jesus Christ ascended in glory (**Mar. 16:19; Act. 1:9-11; 1 Tim. 3:16** KJB), so too would the Bible be exalted to the Heavens, and receive the glory it had in the beginning:

Exodus 16:10 KJB - And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that **they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.**

Exodus 24:16 KJB - And **the glory of the LORD** abode upon mount Sinai, and **the cloud covered** it six days: and the seventh day **he called unto Moses out of the midst of the cloud.**

Exodus 40:34 KJB - Then **a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.**

Exodus 40:35 KJB - And Moses was not able to enter into the tent of the congregation, because **the cloud abode thereon, and the glory of the LORD filled the tabernacle.**

Numbers 16:42 KJB - And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, **behold, the cloud covered it, and the glory of the LORD appeared.**

1 Kings 8:11 KJB - So that the priests could not stand to minister **because of the cloud: for the glory of the LORD had filled the house of the LORD.**

2 Chronicles 5:14 KJB - So that the priests could not stand to minister by reason **of the cloud: for the glory of the LORD had filled the house of God.**

Isaiah 4:5 KJB - And **the LORD** will create upon every dwelling place of mount Zion, and upon her assemblies, **a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.**

Ezekiel 1:28 KJB - As **the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.** And when I saw *it*, I fell upon my face, and **I heard a voice of one that spake.**

Ezekiel 10:4 KJB - Then **the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.**

Luke 21:27 KJB - And then shall they see **the Son of man coming in a cloud** with **power and great glory.**

God's glory is to be known and honoured, and His word magnified even above His name, and when God fulfilled His word in prophecy & judgment, the unrepentant saw it:

Psalms 138:2 KJB - I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for **thou hast magnified thy word above all thy name.**

Exodus 11:3 KJB - And **the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.**

Deuteronomy 4:5 KJB - Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

Deuteronomy 4:6 KJB - Keep therefore and do *them*; for **this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes**, and say, Surely this great nation *is* a wise and understanding people.

Deuteronomy 4:7 KJB - For **what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?**

Deuteronomy 4:8 KJB - And **what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?**

Deuteronomy 4:9 KJB - Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

Deuteronomy 32:31 KJB - For **their rock is not as our Rock, even our enemies themselves being judges.**

Psalms 86:17 KJB - **Shew me a token for good; that they which hate me may see it, and be ashamed:** because thou, LORD, hast holpen me, and comforted me.

Psalms 98:2 KJB - **The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.**

Psalms 112:10 KJB - **The wicked shall see it, and be grieved;** he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Malachi 3:18 KJB - **Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**

Acts 10:40 KJB - **Him God raised up the third day, and shewed him openly;**

Acts 26:26 KJB - For the king knoweth of these things, before whom also I speak freely: for **I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.**

Colossians 2:15 KJB - **And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**

The Great Controversy (1911 ed.); Chapter 15—The Bible And The French Revolution, by Ellen G. White, pgs. 287.2:

“... [page 287.2] Since France made war upon God’s two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects. ...” - <https://m.egwwritings.org/en/book/132.1214>

The symbolism of “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven”:

Mankind is made of the “dust of the ground (earth)”:

Genesis 2:7 KJB - And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

An (spiritual) “earthquake” is a reflection of God’s presence (**Exo.** 19:18; **Psa.** 68:8, 77:18; **Dan.** 10:7; **Act.** 9:4-6; **Heb.** 12:26 KJB) and anger (**2 Sam.** 22:8; **Psa.** 18:7; **Joe.** 3:16 KJB), an overthrowing (**Gen.** 19:29 KJB) of a kingdom (**1 Sam.** 14:14-15; **Isa.** 23:11; **Mat.** 24:7; **Mar.** 3:8; **Luk.** 21:11 KJB), overturning (**Job** 9:5, 28:9; **Eze.** 21:27 KJB), or revolution among mankind, an upheaval of mankind (**Job** 34:24-29; **Mat.** 27:54 KJB) that prideful mankind would be abased to the earth, and that many might repent, giving Glory to God, and have eternal life in Christ Jesus by and through the Holy Ghost.

Genesis 19:29 KJB - And it came to pass, when **God destroyed the cities of the plain**, that God remembered Abraham, and **sent Lot out of the midst of the overthrow, when he overthrew the cities** in the which Lot dwelt.

1 Samuel 14:14 KJB - And **that first slaughter**, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow*.

1 Samuel 14:15 KJB - And **there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling**.

Psalms 18:7 KJB - Then **the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth**.

Proverbs 11:5 KJB - The righteousness of the perfect shall direct his way: but **the wicked shall fall by his own wickedness**.

Joel 3:16 KJB - **The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake**: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

Matthew 24:7 KJB - **For nation shall rise against nation, and kingdom against kingdom**: and there shall be famines, and pestilences, and earthquakes, in divers places. (see also **Mar.** 13:8; **Luk.** 21:11 KJB)

Matthew 27:54 KJB - Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

In **Daniel 7 & Revelation 12 & 13**, there are “ten horns” (**Dan.** 7:7,20,24; **Rev.** 12:3, 13:1 KJB) of the “dreadful and terrible” 4th beast, or divided Roman Kingdom (first Pagan, then Papal). Ten is a symbol of “whole” (**Gen.** 18:32; **Ecc.** 12:13-14 KJB; &c), and “tenth” a portion, a tithe, of the whole, which represents the whole. The French (Franks) are one among those divided powers of earthly dominion. The “city” is not merely a single local habitation, but refers to an entire populace that lives under a single governing authority, and in this case, satanic rule. For instance, see “Babylon the great”, “city” (**Rev.** 14:8, 16:19, 10:10,21 KJB), which represents the whole world which lieth in wickedness (**1 Jhn.** 5:19 KJB), being deceived (**Rev.** 12:9, 13:14 KJB) and in confusion (**1 Cor.** 14:33 KJB).

They “fell” (**Psa.** 20:8, 27:2, 36:12, 57:6; **Act.** 1:25 KJB), from God’s grace, turning from it, into greater darkness, wickedness, sin & degradation. Though they had arisen from the pit, and struck a deadly blow (**Dan.** 11:40; **Rev.** 13:3,12 KJB), they would not last long (**Jer.** 46:13-17 KJB).

7 – That which is complete, perfect, finished (**Gen.** 2:1-3; **Exo.** 20:8-11 KJB; &c).

1,000 (10 x 10 x 10, or 10³) – The whole and sufficient of the multitudes (**Jdg.** 9:49, 15:15-16; **Job** 9:3, 33:23; **Psa.** 50:10; **Ecc.** 7:28; **Mat.** 18:24) or full measurement of something (**Deu.** 7:9; **Jos.** 23:10; **Eze.** 47:3-5 KJB), whole unit (**1 Sam.** 18:13 KJB); or mighty Nation of People - **Num.** 31:4-6; **Deu.** 1:11; **Son.** 4:4; **Isa.** 60:22; **Dan.** 5:1 KJB.

The “seven thousand” then is a symbolic number, representing the sufficiently complete multitudes that fell.

Those who survived, or were witnesses to the complete overthrow of France, into the madness of state sanctioned Atheism, and afterward the shining forth of the Bible, and the glorious light of the Everlasting Gospel again, seeing God’s words fulfilled to the letter, repented of their hard hearts, and began to live the new life in Christ Jesus, keeping God’s commandments, giving glory and honour back unto their Creator and Redeemer:

Revelation 14:6 KJB - And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:12 KJB - Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

The symbolism of “The second woe is past; and, behold, the third woe cometh quickly”:

The Final Woe of Earth. In this is terrible, & yet also good, news. After this great sorrow, cometh the period of eternal joy, and no more woe and sorrow:

Isaiah 65:19 KJB - And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Psalms 126:1 KJB - A Song of degrees. When the LORD turned again the captivity of Zion, we were like them that dream.

Psalms 126:2 KJB - Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

Psalms 126:3 KJB - The LORD hath done great things for us; *whereof* we are glad.

Psalms 126:4 KJB - Turn again our captivity, O LORD, as the streams in the south.

Psalms 126:5 KJB - They that sow in tears shall reap in joy.

Psalms 126:6 KJB - He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

Nahum 1:9 KJB - What do ye imagine against the LORD? **he will make an utter end: affliction shall not rise up the second time.**

The Great Controversy (1911 ed.); Chapter 15—The Bible And The French Revolution, pages 265.1 – 288.3:

“... [page 265.1] In the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands the papacy succeeded to a great extent in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. “This is the condemnation, that light is come into the world, and men loved darkness rather than light.” John 3:19. The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.

[page 265.2] The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. (See Appendix.) It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy—an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

[page 266.1] The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the Revelator points also to the terrible results that were to accrue especially to France from the domination of the “man of sin.”

[page 266.2] Said the angel of the Lord: “The holy city shall they tread underfoot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.... And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.... And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” Revelation 11:2-11.

[page 266.3] The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

[page 266.4] The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the “great tribulation” to befall the church, the Saviour said: “Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.” Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.

[page 267.1] Concerning the two witnesses the prophet declares further: “These are the two olive trees, and the two candlesticks standing before the God of the earth.” “Thy word,” said the psalmist, “is a lamp unto my feet, and a light unto my path.” Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

[page 267.2] “They shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.” During the greater part of this period, God’s witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. (See Appendix.) When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth—then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God’s word and were jealous for His honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.

[page 268.1] “And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.” Revelation 11:5. Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: “I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” Revelation 22:18, 19.

[page 268.2] Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God’s law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting.

[page 268.3] “When they shall have finished [are finishing] their testimony.” The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as “the beast that ascendeth out of the bottomless pit.” In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power.

[page 269.1] It had been Rome’s policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied “clothed in sackcloth.” But another power—the beast from the bottomless pit—was to arise to make open, avowed war upon the word of God.

[page 269.2] “The great city” in whose streets the witnesses are slain, and where their dead bodies lie, is “spiritually” Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: “Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.” Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. “The great city” is also compared, “spiritually,” to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

[page 269.3] According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

[page 269.4] This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, “the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.”—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. “France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world’s history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.”—*Blackwood’s Magazine*, November, 1870.

[page 270.1] France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: “Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure.... If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage.... Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as ‘the sacrament of adultery.’”—Scott, vol. 1, ch. 17.

[page 271.1] “Where also our Lord was crucified.” This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples.

[page 271.2] Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont “for the word of God, and for the testimony of Jesus Christ,” similar witness to the truth had been borne by their brethren, the Albigenses of France. In the days of the Reformation its disciples had been put to death with horrible tortures. King and nobles, highborn women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

[page 271.3] The “Church in the Desert,” the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountainside or lonely moor, they were chased by dragoons and dragged away to lifelong slavery in the galleys. The purest, the most refined, and the most intelligent of the French were chained, in horrible torture, amidst robbers and assassins. (See Wylie, b. 22, ch. 6.)

Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their knees in prayer. Hundreds of aged men, defenseless women, and innocent children were left dead upon the earth at their place of meeting. In traversing the mountainside or the forest, where they had been accustomed to assemble, it was not unusual to find “at every four paces, dead bodies dotting the sward, and corpses hanging suspended from the trees.” Their country, laid waste with the sword, the ax, the fagot, “was converted into one vast, gloomy wilderness.” “These atrocities were enacted ... in no dark age, but in the brilliant era of Louis XIV. Science was then cultivated, letters flourished, the divines of the court and of the capital were learned and eloquent men, and greatly affected the graces of meekness and charity.”—*Ibid.*, b. 22, ch. 7.

[page 272.1] But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning and murdered in cold blood.

[page 272.2] As Christ was the invisible leader of His people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king was extended to all the provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

[page 272.3] “When the news of the massacre reached Rome, the exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a Te Deum.... A medal was struck to commemorate the massacre, and in the Vatican may still be seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre, ... he listened complacently to the sermon of a French priest, ... who spoke of ‘that day so full of happiness and joy, when the most holy father received the news, and went in solemn state to render thanks to God and St. Louis.’”—Henry White, *The Massacre of St. Bartholomew*, ch. 14, par. 34.

[page 273.1] The same master spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, “Crush the Wretch,” meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified.

[page 273.2] “The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.

[page 274.1] The fear of God was said to be so far from the beginning of wisdom that it was the beginning of folly. All religious worship was prohibited, except that of liberty and the country. The “constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national representation.... He was brought forward in full procession, to declare to the Convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of liberty, equality, virtue, and morality. He then laid on the table his episcopal decorations, and received a fraternal embrace from the president of the Convention. Several apostate priests followed the example of this prelate.”—Scott, vol. 1, ch. 17.

[page 274.2] “And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” Infidel France had silenced the reproving voice of God’s two witnesses. The word of truth lay dead in her streets, and those who hated the restrictions and requirements of God’s law were jubilant. Men publicly defied the King of heaven. Like the sinners of old, they cried: “How doth God know? and is there knowledge in the Most High?” Psalm 73:11.

[page 274.3] With blasphemous boldness almost beyond belief, one of the priests of the new order said: “God, if You exist, avenge Your injured name. I bid You defiance! You remain silent; You dare not launch Your thunders. Who after this will believe in Your existence?”—Lacretelle, History 11:309; in Sir Archibald Alison, History of Europe, vol. 1, ch. 10. What an echo is this of the Pharaoh’s demand: “Who is Jehovah, that I should obey His voice?” “I know not Jehovah!”

[page 275.1] “The fool hath said in his heart, There is no God.” Psalm 14:1. And the Lord declares concerning the perverters of the truth: “Their folly shall be manifest unto all.” 2 Timothy 3:9. After France had renounced the worship of the living God, “the high and lofty One that inhabiteth eternity,” it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman. And this in the representative assembly of the nation, and by its highest civil and legislative authorities! Says the historian: “One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera.... To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage.

[page 275.2] “This impious and ridiculous mummary had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution.”—Scott, vol. 1, ch. 17.

[page 275.3] Said the orator who introduced the worship of Reason: “Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship,—that of Liberty, that of Reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for Reason, for that animated image, the masterpiece of nature.”—M. A. Thiers, *History of the French Revolution*, vol. 2, pp. 370, 371.

[page 276.1] When the goddess was brought into the Convention, the orator took her by the hand, and turning to the assembly said: “Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this.... Fall before the august Senate of Freedom, oh! Veil of Reason!”

[page 276.2] “The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amid an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present.”—Alison, vol. 1, ch. 10.

[page 276.3] This was followed, not long afterward, by the public burning of the Bible. On one occasion “the Popular Society of the Museum” entered the hall of the municipality, exclaiming, “Vive la Raison!” and carrying on the top of a pole the half-burned remains of several books, among others breviaries, missals, and the Old and New Testaments, which “expiated in a great fire,” said the president, “all the fooleries which they have made the human race commit.”—*Journal of Paris*, 1793, No. 318. Quoted in Buchez-Roux, *Collection of Parliamentary History*, vol. 30, pp. 200, 201.

[page 276.4] It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. (See Appendix.) In strict justice they are to be charged upon the church. Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne.

[page 277.1] The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. They began to think and act as men. Monarchs saw it and trembled for their despotism.

[page 277.2] Rome was not slow to inflame their jealous fears. Said the pope to the regent of France in 1525: “This mania [Protestantism] will not only confound and destroy religion, but all principalities, nobility, laws, orders, and ranks besides.”—G. de Felice, *History of the Protestants of France*, b. 1, ch. 2, par. 8.

A few years later a papal nuncio warned the king: “Sire, be not deceived. The Protestants will upset all civil as well as religious order... The throne is in as much danger as the altar... The introduction of a new religion must necessarily introduce a new government.”—D’Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, ch. 36. And theologians appealed to the prejudices of the people by declaring that the Protestant doctrine “entices men away to novelties and folly; it robs the king of the devoted affection of his subjects, and devastates both church and state.” Thus Rome succeeded in arraying France against the Reformation. “It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France.”—Wylie, b. 13, ch. 4.

[page 277.3] Little did the rulers of the land foresee the results of that fateful policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very cornerstone of a nation's prosperity. “Righteousness exalteth a nation.” Thereby “the throne is established.” Proverbs 14:34; 16:12. “The work of righteousness shall be peace;” and the effect, “quietness and assurance forever.” Isaiah 32:17. He who obeys the divine law will most truly respect and obey the laws of his country. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples. Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions and the faith to suffer for the truth—for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.

[page 278.1] “Scarcely was there a generation of Frenchmen during the long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the lands in which they found an asylum. And in proportion as they replenished other countries with these good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years, the industrial skill of the exiles had been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country—a pattern to the nations—would she have been!

[page 279.1] “But a blind and inexorable bigotry chased from her soil every teacher of virtue, every champion of order, every honest defender of the throne; it said to the men who would have made their country a ‘renown and glory’ in the earth, Choose which you will have, a stake or exile. At last the ruin of the state was complete; there remained no more conscience to be proscribed; no more religion to be dragged to the stake; no more patriotism to be chased into banishment.”—Wylie, b. 13, ch. 20. And the Revolution, with all its horrors, was the dire result.

[page 279.2] “With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress.

Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys.”

[page 279.3] The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and ruin. But under the domination of Rome the people had lost the Saviour’s blessed lessons of self-sacrifice and unselfish love. They had been led away from the practice of self-denial for the good of others. The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich.

[page 279.4] In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy of their landlords and were forced to submit to their exorbitant demands. The burden of supporting both the church and the state fell upon the middle and lower classes, who were heavily taxed by the civil authorities and by the clergy. “The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared.... The people were compelled at every turn to consult the exclusive interest of the landlord. The lives of the agricultural laborers were lives of incessant work and unrelieved misery; their complaints, if they ever dared to complain, were treated with insolent contempt. The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption. Of the taxes wrung from the commonalty, by the secular magnates on the one hand, and the clergy on the other, not half ever found its way into the royal or episcopal treasury; the rest was squandered in profligate self-indulgence. And the men who thus impoverished their fellow subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the state. The privileged classes numbered a hundred and fifty thousand, and for their gratification millions were condemned to hopeless and degrading lives.” (See Appendix.)

[page 280.1] The court was given up to luxury and profligacy. There was little confidence existing between the people and the rulers. Suspicion fastened upon all the measures of the government as designing and selfish. For more than half a century before the time of the Revolution the throne was occupied by Louis XV, who, even in those evil times, was distinguished as an indolent, frivolous, and sensual monarch. With a depraved and cruel aristocracy and an impoverished and ignorant lower class, the state financially embarrassed and the people exasperated, it needed no prophet’s eye to foresee a terrible impending outbreak. To the warnings of his counselors the king was accustomed to reply: “Try to make things go on as long as I am likely to live; after my death it may be as it will.” It was in vain that the necessity of reform was urged. He saw the evils, but had neither the courage nor the power to meet them. The doom awaiting France was but too truly pictured in his indolent and selfish answer, “After me, the deluge!”

[page 281.1] By working upon the jealousy of the kings and the ruling classes, Rome had influenced them to keep the people in bondage, well knowing that the state would thus be weakened, and purposing by this means to fasten both rulers and people in her thrall. With farsighted policy she perceived that in order to enslave men effectually, the shackles must be bound upon their souls; that the surest way to prevent them from escaping their bondage was to render them incapable of freedom. A thousandfold more terrible than the physical suffering which resulted from her policy, was the moral degradation. Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition, and sunken in vice, so that they were wholly unfitted for self-government.

[page 281.2] But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible, and they would have none of it.

[page 281.3] Rome had misrepresented the character of God and perverted His requirements, and now men rejected both the Bible and its Author. She had required a blind faith in her dogmas, under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's word altogether and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom.

[page 282.1] At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong, resolved to revolutionize the state of misery that had grown unbearable and to avenge themselves upon those whom they regarded as the authors of their sufferings. The oppressed wrought out the lesson they had learned under tyranny and became the oppressors of those who had oppressed them.

[page 282.2] Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel, which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy. The war against the Bible inaugurated an era which stands in the world's history as the Reign of Terror. Peace and happiness were banished from the homes and hearts of men. No one was secure. He who triumphed today was suspected, condemned, tomorrow. Violence and lust held undisputed sway.

[page 283.1] King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death soon followed him to the scaffold. A general slaughter of all suspected of hostility to the Revolution was determined. The prisons were crowded, at one time containing more than two hundred thousand captives. The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became a vast field for contending masses, swayed by the fury of their passions. "In Paris one tumult succeeded another, and the citizens were divided into a medley of factions, that seemed intent on nothing but mutual extermination." And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe. "The country was nearly bankrupt, the armies were clamoring for arrears of pay, the Parisians were starving, the provinces were laid waste by brigands, and civilization was almost extinguished in anarchy and license."

[page 283.2] All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics." (See Appendix.)

[page 284.1] "Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors or say his prayers ... without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the holds of a slave ship; when the gutters ran foaming with blood into the Seine.... While the daily wagonloads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the sovereign committee had sent forth to the departments, reveled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grapeshot. Holes were made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen who were murdered by that execrable government, is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks." (See Appendix.) In the short space of ten years, multitudes of human beings perished.

[page 284.2] All this was as Satan would have it. This was what for ages he had been working to secure. His policy is deception from first to last, and his steadfast purpose is to bring woe and wretchedness upon men, to deface and defile the workmanship of God, to mar the divine purposes of benevolence and love, and thus cause grief in heaven. Then by his deceptive arts he blinds the minds of men, and leads them to throw back the blame of his work upon God, as if all this misery were the result of the Creator's plan. In like manner, when those who have been degraded and brutalized through his cruel power achieve their freedom, he urges them on to excesses and atrocities. Then this picture of unbridled license is pointed out by tyrants and oppressors as an illustration of the results of liberty.

[page 285.1] When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God's law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, casting aside the divine statutes, they gave themselves up to unbridled iniquity.

[page 285.2] The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "There is no peace, saith the Lord, unto the wicked." "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Isaiah 48:18, 22; Proverbs 1:33.

[page 285.3] Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with his obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations.

[page 285.4] When Satan wrought through the Roman Church to lead men away from obedience, his agency was concealed, and his work was so disguised that the degradation and misery which resulted were not seen to be the fruit of transgression. And his power was so far counteracted by the working of the Spirit of God that his purposes were prevented from reaching their full fruition. The people did not trace the effect to its cause and discover the source of their miseries. But in the Revolution the law of God was openly set aside by the National Council. And in the Reign of Terror which followed, the working of cause and effect could be seen by all.

[page 286.1] When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired—a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was “fully set in them to do evil.” Ecclesiastes 8:11. But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard—a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church—all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: “The wicked shall fall by his own wickedness.” “Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked.” Proverbs 11:5; Ecclesiastes 8:12, 13. “They hated knowledge, and did not choose the fear of the Lord;” “therefore shall they eat of the fruit of their own way, and be filled with their own devices.” Proverbs 1:29, 31.

[page 287.1] God's faithful witnesses, slain by the blasphemous power that “ascendeth out of the bottomless pit,” were not long to remain silent. “After three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” Revelation 11:11. It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality. Saith the Lord: “Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel,” Isaiah 37:23. “Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah.” Jeremiah 16:21, A.R.V.

[page 287.2] Concerning the two witnesses the prophet declares further: “And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” Revelation 11:12. Since France made war upon God’s two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects. (See Appendix.)

[page 287.3] For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth. (See Appendix.)

[page 288.1] The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome have opened the way for the entrance of the word of God. For some years the Bible has been sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe.

[page 288.2] The infidel Voltaire once boastingly said: “I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it.” Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, “The Bible is an anvil that has worn out many hammers.” Saith the Lord: “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.” Isaiah 54:17.

[page 288.3] “The word of our God shall stand forever.” “All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever.” - <https://m.egwwritings.org/en/book/132.1214>

CHAPTER 24

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The 7th Trumpet - The Close of Probation & the 7 Last Plagues - Rev. 11:15-19

Revelation 11:15 KJB - And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Revelation 11:16 KJB - And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Revelation 11:17 KJB - Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Revelation 11:18 KJB - And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Revelation 11:19 KJB - And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The symbolism of “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever”:

The “seventh angel”, or seventh messenger (church; **Rev.** 1:11, 3:14-22, 14:6-13 KJB) of God & His Gospel, sounds the final warnings of God’s judgment of the coming punishment for sin, in the torments of the 7 Last Plagues (“wrath of God”), & of ultimate destruction to follow.

As shown from the beginning, it follows after the type in Joshua at the destruction of Jericho (in its 6 trumpets, on six days, and on the seventh day, 7 trumpets, and the collapse of the walls of Jericho and the sack of the city itself - **Jos.** 5:13-15, 6:1-27 (vss. 4-5 in particular) KJB), & in the 7/10 plagues of Egypt which only fell upon the unrepentant (**Exo.** 8:22-23 KJB).

Job 5:19 KJB - **He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.**

The “great voices” are the loud voices of the vast multitudes of heavenly beings that live on the unfallen worlds (**1 Pet.** 1:12; **Rev.** 5:11-12, 12:12 KJB), that all surround the Throne of Deity, who were all watching, with great interest, the matters of the Great Controversy between Christ Jesus and Satan, then all sounding at the close of probation, the Everlasting Gospel having done its good work, and being finished:

Revelation 4:5 KJB - And out of the throne proceeded lightnings and thunderings **and voices**; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 5:11 KJB - And I beheld, and **I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;**

Revelation 6:1 KJB - And I saw when the Lamb opened one of the seals, and **I heard, as it were the noise of thunder, one of the four beasts saying,** Come and see.

Revelation 8:5 KJB - And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and **there were voices,** and thunderings, and lightnings, and an earthquake.

Revelation 11:19 KJB - And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, **and voices,** and thunderings, and an earthquake, and great hail.

Revelation 12:12 KJB - Therefore **rejoice, ye heavens, and ye that dwell in them.** Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Revelation 14:2 KJB - And **I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:**

Revelation 16:18 KJB - And **there were voices,** and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Revelation 19:1 KJB - And after these things **I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:**

Revelation 19:5 KJB - And **a voice came out of the throne, saying,** Praise our God, all ye his servants, and ye that fear him, both small and great.

Revelation 19:6 KJB - And **I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.**

Angelic beings, like Gabriel & ‘Herald’ (**Dan.** 8:16, 9:21; **Mat.** 28:2-7; **Mar.** 16:5-7; **Luk.** 1:19,26 KJB), the “two men” in shining apparel (**Gen.** 18:1-2,22, 19:1,15; **Luk.** 24:4; **Jhn.** 20:12; **Act.** 1:10 KJB).

“Legions” of “thousands and ten thousands” (**Deu.** 33:2; **2 Kin.** 6:16-17; **Psa.** 34:7, 68:17; **Dan.** 7:10; **Mat.** 26:53; **Heb.** 12:22; **Jud.** 1:14; **Rev.** 5:11 KJB),

“Angels” that “excel in strength” (**Psa.** 103:20; **2 Thes.** 1:7; **Rev.** 18:21 KJB),

“Cherub” (**Exo.** 25:19, 37:8; **2 Sam.** 22:11; **1 Kin.** 6:24,25,26,27; **2 Chr.** 3:11,12; **Ezr.** 2:59; **Neh.** 7:61; **Psa.** 18:10; **Eze.** 9:3, 10:2,4,7,9, 28:14,16, 41:18 KJB),

“Cherubims” (**Gen.** 3:24; **Exo.** 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; **Num.** 7:89; **1 Sam.** 4:4; **2 Sam.** 6:2; **1 Kin.** 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; **2 Kin.** 19:15; **1 Chr.** 13:6, 28:18; **2 Chr.** 3:7,10,11,13,14, 5:7,8; **Psa.** 80:1, 99:1; **Isa.** 37:16; **Eze.** 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; **Heb.** 9:5 KJB),

“Living Creatures” (**Eze.** 1:5,13,14,15,19, 3:13, 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22; “four beasts” (**Rev.** 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4 KJB)),

“Seraphims” (**Isa.** 6:2,6 KJB),

“Four and Twenty Elders” [the leaders of the other unfallen worlds] (**Rev.** 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4 KJB, see also “ancients” (**Isa.** 24:23 KJB)),

The unfallen “worlds” (**Heb.** 1:2, 11:3 KJB) or “mansions” (**Jhn.** 14:1-4 KJB) in the tent of God’s Heaven (**Isa.** 40:22 KJB), the ‘99’ (symbolic), those who needeth not repentance, and went not astray (**Mat.** 18:11-13; **Luk.** 15:4-7) that live in the “far country” or “the end of heaven” (**Isa.** 13:5; **Mat.** 21:33, 25:14; **Mar.** 12:1; **Luk.** 19:12, 20:9 KJB), and “great cloud of witnesses” (**Heb.** 11:2,4,39, 12:1 KJB), and “All that are in” Heaven (**Eph.** 1:10, 3:15; **Rev.** 5:3-4,13, 19:5-6 KJB),

The Heavenly “sons of God” (Leaders of unfallen worlds) (**Job** 1:6, 2:1, 38:4-7 KJB),

The “stars of God” (angelic beings) (**Psa.** 29:1, 89:6; **Isa.** 14:13 KJB),

The “armies” and “hosts” of Heaven (**Rom.** 9:29; **Jam.** 5:4; **Rev.** 19:4,19 KJB), see also (**Exo.** 12:41; **1 Sam.** 1:3,11, 4:4, 15:2, 17:45; **2 Sam.** 5:10, 6:2,18, 7:8,26,27; **1 Kin.** 18:15, 19:10,14; **2 Kin.** 3:14, 19:31; **1 Chr.** 11:9, 17:7,24; **Psa.** 24:10, 46:7,11, 48:8, 59:5, 69:6, 80:4,7,14,19, 84:1,3,8,12, 89:8, 103:21; **Isa.** 1:9,24, 2:12, 3:1,15, 5:7,9,16,24, 6:3,5, 8:13,18, 9:7,13,19, 10:16,23,24,26,33, 13:4,13, 14:12,23,24,27, 17:3, 18:7, 19:4,12,16,17,18,20,25, 21:10, 22:5,12,14,15,25, 23:9, 24:23, 25:6, 28:5,22,29, 29:6, 31:4,5, 37:16,32, 39:5, 44:6, 45:13, 47:4, 48:2, 51:15, 54:5; **Jer.** 2:19, 5:14, 6:6,9, 7:3,21, 8:3, 9:7,15,17, 10:16, 11:17,20,22, 15:16, 16:9, 19:3,11,15, 20:12, 23:15,16,36, 25:8,27,28,29,32, 26:18, 27:4,18,19,21, 28:2,14, 29:4,8,17,21,25, 30:8, 31:23,35, 32:14,15,18, 33:11,12, 35:13,17,18,19, 38:17, 39:16, 42:15,18, 43:10, 44:2,7,11,25, 46:10,18,25, 48:1,15, 49:5,7,26,35, 50:18,25,31,33,34, 51:5,14,19,33,57,58; **Hos.** 12:5; **Amo.** 3:13, 4:13, 5:14,15,16,27, 6:8,14, 9:5; **Mic.** 4:4; **Nah.** 2:13, 3:5; **Hab.** 2:13; **Zep.** 2:9,10; **Hag.** 1:2,5,7,9,14, 2:4,6,7,8,9,11,23; **Zec.** 1:3,4,6,12,14,16,17, 2:8,9,11, 3:7,9,10, 4:6,9, 5:4, 6:12,15, 7:3,4,9,12,13, 8:1,2,3,4,6,7,9,11,14,18,19,20,21,22,23, 9:15, 10:3, 12:5, 13:2,7, 14:16,17,21; **Mal.** 1:4,6,8,9,10,11,13,14, 2:2,4,7,8,12,16, 3:1,5,7,10,11,12,14,17, 4:1,3 KJB),

God is the King (“Lord”) of “heaven” (persons who live up there) (**Dan.** 4:37; **Mat.** 11:25; **Luk.** 10:21; **Act.** 17:24 KJB) and “KING of Kings and LORD of Lords” (**1 Tim.** 6:15; **Rev.** 17:14, 19:16 KJB),

There is the “Throne of God” by which God rules over all heavenly realms (**1 Kin.** 22:19; **2 Chr.** 18:18; **Job** 26:9; **Psa.** 9:4,7, 11:4, 45:6, 47:8, 89:14, 93:2, 97:2, 103:19; **Isa.** 6:1, 66:1; **Jer.** 3:17, 17:12; **Lam.** 5:19; **Eze.** 1:26, 10:1, 43:7; **Dan.** 7:9; **Zec.** 6:13; **Mat.** 5:34, 23:22; **Act.** 7:49; **Heb.** 1:8, 4:16, 8:1, 12:2; **Rev.** 1:4, 3:21, 4:2,3,4,5,6,9,10, 5:1,6,7,11,13, 6:16, 7:9,10,11,15,17, 8:3, 12:5, 14:3,5, 16:17, 19:4,5, 20:11, 21:5, 22:1,3 KJB),

Thus the “Kingdom of Heaven” (**Mat.** 6:10; **Luk.** 11:2, see also **1 Chr.** 29:11; **Dan.** 2:44, 4:34, 7:27; **Mat.** 3:2, 4:17, 5:3,10,19,20, 6:10, 7:21, 8:11, 10:7, 11:11,12, 13:11,24,31,33,44,45,47,52, 16:19, 18:1,3,4,23, 19:12,14,23, 20:1, 22:2, 23:13, 25:1,14; **Luk.** 11:2 KJB),

The “Kingdom of God” (**Mat.** 6:33, 12:28, 19:29, 21:31,43; **Mar.** 1:14,15, 4:11,26,30, 9:1,47, 10:14,15,23,24,25, 12:34, 14:25, 15:43; **Luk.** 4:43, 6:20, 7:28, 8:1,10, 9:2,11,27,60,62, 10:9,11, 11:20, 12:31, 13:18,20,28,29, 14:15, 16:16, 17:20,21, 18:16,17,24,25,29, 19:11, 21:31, 22:16,18, 23:51; **Jhn.** 3:3,5; **Act.** 1:3, 8:12, 14:22, 19:8, 20:25, 28:23,31; **Rom.** 14:17; **1 Cor.** 4:20, 6:9,10, 15:24,50; **Gal.** 5:21; **Eph.** 5:5; **Col.** 4:11; **1 Thes.** 2:12; **2 Thes.** 1:5, 4:1; **Heb.** 1:8, 12:28; **Jam.** 2:5; **Rev.** 1:9, 12:10 KJB),

Heavenly “thrones” (**Dan.** 7:9; **Mat.** 19:28; **Col.** 1:16; **Rev.** 4:4, 11:16, 20:4 KJB),

Heavenly “dominions” (**Job** 25:2; **Psa.** 103:22, 114:2, 145:13; **Dan.** 4:3,34, 6:26; **Mic.** 4:8 (compare to Adam’s “dominion” of this world (**Gen.** 1:26,28; **Psa.** 6:8 KJB) (compare to the Last Adam’s (Jesus; **1 Cor.** 14:45,47 KJB) “dominion” of this world (**Psa.** 72:8; **Dan.** 7:27; **Zec.** 9:10; **1 Pet.** 4:11, 5:11; **Jud.** 1:25; **Rev.** 1:6)), **Eph.** 1:20-21; **Col.** 1:6; **Jud.** 1:8 KJB),

Heavenly “principalities” (**Rom.** 8:38; **Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16, 2:15; **Tit.** 3:1 KJB),

Heavenly “powers” (**Eph.** 1:20-21, 3:10, 6:12; **Col.** 1:16; **Tit.** 3:1; **1 Pet.** 3:22 KJB),

The “rulers of” of Heaven (**Eph.** 6:12 KJB),

The rest of those good “things above” (**Col.** 3:1-2 KJB),

The “holy ones” or “watchers” (**Dan.** 4:13,17,23, see also **Gen.** 31:49; **Isa.** 13:5; **Jer.** 4:16, 31:28-29; **Dan.** 9:14; **Mat.** 25:14 KJB; see also “holy one” (**2 Kin.** 19:22; **Job** 6:10; **Psa.** 16:10, 71:22, 78:41, 89:18,19; **Isa.** 1:4, 5:19,24, 10:17,20, 12:6, 17:7, 29:29,23, 30:11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14; **Jer.** 50:29, 51:5; **Eze.** 39:7; **Hos.** 11:9; **Hab.** 1:12, 3:3; **Mar.** 1:24; **Luk.** 4:34; **Act.** 2:27, 3:14, 13:35; **1 Jhn.** 2:20 KJB)),

Matthew 6:10 KJB - “... **Thy will be done** in earth, **as it is in heaven.**”

Luke 11:2 KJB - “... **Thy will be done, as in heaven,** so in earth.”

Ephesians 3:10 KJB - “To the intent that now unto **the principalities and powers in heavenly places** might be known by the church the manifold wisdom of God,”

Colossians 1:16 KJB - “For by him were all things created, **that are in heaven,** and that are in earth, **visible and invisible, whether they be thrones, or dominions, or principalities, or powers:** all things were created by him, and for him:”

Matthew 18:11 KJB - For the Son of man is come to save that which was lost.

Matthew 18:12 KJB - How think ye? if **a man have an hundred sheep,** and one of them be gone astray, **doth he not leave the ninety and nine,** and goeth into the mountains, and seeketh that which is gone astray?

Matthew 18:13 KJB - And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

Luke 15:4 KJB - What man of you, **having an hundred sheep,** if he lose one of them, **doth not leave the ninety and nine in the wilderness,** and go after that which is lost, until he find it?

Luke 15:5 KJB - And when he hath found *it*, he layeth *it* on his shoulders, **rejoicing**.

Luke 15:6 KJB - And **when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me;** for I have found my sheep which was lost.

Luke 15:7 KJB - I say unto you, that likewise **joy shall be in heaven** over one sinner that repenteth, more than over **ninety and nine just persons, which need no repentance**.

Revelation 12:10 KJB - And I heard **a loud voice saying in heaven,** Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of **our brethren** is cast down, which accused them before our God day and night.

Revelation 12:11 KJB - And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 KJB - **Therefore rejoice, ye heavens, and ye that dwell in them.** Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Every single man, woman and child, among mankind on this lost world, have sinned and come short of the Glory (character / Law; **Exo.** 33:12-23, 34:1-9, 20:5-7 KJB) of God (**Mat.** 9:13; **Mar.** 2:17; **Luk.** 5:32; **Rom.** 3:23 KJB), and as such, all need to come to repentance, however, on the innumerable (from mankind's perspective; represented by the spiritual number "ninety and nine" (99)) unfallen worlds above, who never sinned, never transgressed God's law, never went astray in the first place, do not need repentance, and so not need salvation or redemption. They rejoice in the salvation, and redemption, of the lost.

They are also the Church, whose names are written in Heaven (**Luk.** 10:20; **Heb.** 12:23 KJB), and whose mind / heart dwells in Heavenly places in Christ Jesus (**Eph.** 1:3,20, 2:6; **Col.** 3:1-2; **Jhn.** 3:13; **Rev.** 12:1 KJB), representing the Kingdom of God / Heaven on earth, is also represented as the many voices which will have, through the sounding of the final call to repentance by the Everlasting Gospel (**Mat.** 13:39, 28:18-20; **Mar.** 16:15; **2 Pet.** 3:12; **Rev.** 1-5, 14:6-13, 14-20 KJB), and the judgments and wrath of God upon those who refuse such love and grace, brought about the ultimate result of God's will (**Psa.** 40:8; **Mat.** 6:10; **Luk.** 11:2 KJB) being done "in earth", in people, their characters brought back to perfection of the character of love (**Mat.** 5:48; **Rom.** 13:10; **1 Cor.** 13:1-13; **2 Cor.** 13:9,11; **Heb.** 6:1, 7:11; **1 Pet.** 1:5-9, 5:10; **2 Pet.** 1:10-11, 3:14; **1 Jhn.** 1:9, 4:8,16-18; **Jud.** 1:24 KJB) by the Everlasting Gospel, through faith of Jesus Christ, the keeping of the commandments of God & their testimony (**Rev.** 12:10-12,17, 14:6-7,12, 22:14; **Psa.** 24:1-10, 118:19-20; **Isa.** 26:1-21 KJB).

The "kingdoms of this world" (many peoples of each (**Rev.** 10:11, 14:6-7 KJB) whom God saved as a remnant for Himself), have finally been transformed by the grace of God by His Holy Spirit, the Everlasting Gospel, & through execution of justice upon the finally impenitent, into:

[1] "the Kingdoms of our LORD" (who is JEHOVAH ((**Gen.** 19:24b.; **Zec.** 3:2b. KJB), "the Ancient of days" (**Dan.** 7:9,13,22 KJB) is "the only true God" (**Jhn.** 17:3 KJB; τὸν μόνον ἀληθινὸν θεόν), "God" (**Jhn.** 1:1b. KJB; τὸν θεόν), "thy God" (**Heb.** 1:9 KJB; ὁ θεός σου), "God the Father" (**2 Jhn.** 1:3 KJB; θεοῦ πατρός) the "person" (**Job** 13:8; **Heb.** 1:3 KJB) identified in the beginning as the "God said" (**Gen.** 1:6 KJB), for in Revelation it says, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (**Rev.** 4:11 KJB)); the Person / Being of the Father),

[2] “and of His Christ” ((the Person/Being of Son of the Father; **Gen.** 49:18; **Exo.** 14:13; **2 Chr.** 20:17; **Jon.** 2:9; **Psa.** 119:174 HOT) or JEHOVAH Immanuel (see **Psa.** 46:7,11 HOT)), “the LORD” (**Gen.** 19:24a.; **Zec.** 3:2a. KJB), “the son of man” (**Dan.** 7:13 KJB), “the only begotten” (**Jhn.** 1:14,18, 3:16,18; **Heb.** 11:17; **1 Jhn.** 4:9 KJB, is basically monogene (μονογενῆ; **Jhn.** 3:16; **Heb.** 11:17; **1 Jhn.** 4:9 GNT TR) or monogenes (μονογενής; **Jhn.** 1:18 GNT TR) or monogenous (μονογενοῦς; **Jhn.** 1:14, 3:18 GNT TR)), “the Lord Jesus Christ, the Son of the Father” (**2 Jhn.** 1:3 GNT TR; Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς) is not “the only true God” (**Jhn.** 17:3 KJB), but is “the express image of his person” (**Heb.** 1:3 KJB, GNT TR; χαρακτήρ τῆς ὑποστάσεως αὐτοῦ), being “the Word was God” (**Jhn.** 1:1c. KJB, GNT TR; θεὸς ἦν ὁ λόγος), who is “O God” (**Heb.** 1:9 KJB, GNT TR; ὁ θεός), the “just person” (**Mat.** 27:24 KJB, “person”, **2 Cor.** 2:10 KJB) identified in the beginning as “God made” (**Gen.** 1:7 KJB) on behalf of the Father’s direction (**Pro.** 8:22-36; **Exo.** 20:12 KJB), for it was by him (the Son) that John says, “All things were made by him; and without him was not any thing made that was made.” (**Jhn.** 1:3 KJB), that **Ephesians** says, “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:” (**Eph.** 3:9 KJB), that **Colossians** says, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:” (**Col.** 1:16 KJB), that **Hebrews** says, “Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;” (**Heb.** 1:2 KJB), the very, “I AM THAT I AM” (**Exo.** 3:14 KJB), the great “I am” (**Jhn.** 8:58 KJB, GNT TR; ἐγὼ εἰμὶ), the very “fellow” (**Zec.** 13:7 KJB) of the Father's person, and who comes in the name of His Father (**Jhn.** 5:43 KJB)),

[3] by the Holy Spirit of JEHOVAH ((**Luk.** 4:18 KJB), “his Spirit” (**Isa.** 48:16 KJB), “the LORD” (**Zec.** 3:2c. KJB), the “another Comforter” (**Jhn.** 14:6 KJB), even “he”, “the spirit of truth” (**Jhn.** 14:17, 15:26, 16:13 KJB), “God” (**Act.** 5:4 KJB), identified in the beginning as “the Spirit of God moved” (**Gen.** 1:2 KJB) and “God saw” (Gen. 1 throughout, the eternal Witness who inspired the scriptures; **2 Tim.** 3:16-17; **2 Pet.** 1:21 KJB), by which / whom everything is “created” (**Psa.** 104:30 KJB) and “made” (**Job** 33:4 KJB), whose nature is a mystery left unspoken of in scripture, but is the person who does “not speak of himself” (**Jhn.** 16:13 KJB), but comes in the name of the Son (**Jhn.** 14:26 KJB)).

This takes place at the ‘closing of the door’ (**Gen.** 7:16, 19:10; **Mat.** 24:37-39; **Luk.** 13:25, 17:26-30 KJB) of Probation for mankind, when the “mystery of God should be finished” (**Dan.** 12:1; **Luk.** 13:25; **Rev.** 10:7, 14:1-6,14-16, 22:11 KJB), for Jesus will have received the Kingdom, reigning as “KING of Kings and LORD of Lords” (**Rev.** 17:14, 19:16 KJB) from His Father as a perfect gift, a flawless bride, and will be fully accomplished at the ending of the “Day of the LORD”, or 1000 years, sitting upon the throne of His glory (**Dan.** 2:34-35,44-45, 7:12-14,22d,27; **Mat.** 19:28, 25:31; **Luk.** 19:12; **Eph.** 5:27; **Jam.** 1:17; **Rev.** 3:12, 21:2-8, 22:1-5 KJB).

Luke 19:12 KJB - He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

Daniel 7:13 KJB - I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**

Daniel 7:14 KJB - And **there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

Daniel 7:27 KJB - And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Matthew 19:28 KJB - And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew 25:31 KJB - When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Ephesians 5:27 KJB - That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

James 1:17 KJB - Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Revelation 3:12 KJB - Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation 21:2 KJB - And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:3 KJB - And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Revelation 21:4 KJB - And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

This begins the millennial Reign of Jesus Christ, which starts with His coronation in Heaven, the removal of His priestly garb, and is dressed as KING OF KINGS and LORD of LORDS, and after He steps out of the places in Heaven, and comes in the fullness of glory for His people.

The symbolism of “And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,”:

The “elders” = “ancients” / “old”, “grayheaded”, also indicates “overseer”, leading positions.

The 24 elders = strong angels, leaders of the unfallen worlds, and are **NOT** human, but existed before earth was created. - **Rev.** 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4; **Isa.** 24:23 (ancients), see also **Eze.** 8:15-17, 11:1-2 KJB. See also the type in the OT on earth, which mirrored that which existed in Heaven - **Num.** 1:50-53, 2:2-34, 3:17,23,29,35,38; **Deu.** 1:15; **1 Chr.** 27:1-15; **Mat.** 6:10; **Luk.** 11:2 (“... Thy will be done in earth, as it is in heaven.”) KJB.

What about **Rev. 5:6 KJB**, “redeemed us”? This is only a single text, and is not to be abused / wrested. It must always be in the mouth of two or three witnesses. How does anyone know that they (24 Elders) are not human? -

1. They already have crowns. The saints (human) of God, do not get those until their resurrection / translation (**1 Thes. 2:19; 2 Tim. 4:8; Jam. 1:12; 1 Pet. 5:4**, see also **Heb. 2:7,9; 2 Tim. 2:5 KJB**), as Jesus received His.
2. They are already wearing white robes, never given them. Sinless (**Mat. 18:13; Mar. 2:17; Luk. 15:7 KJB**).
3. They do not ever appear in **Revelation** with victory Palms, but only the human saints who were resurrected and translated do.
4. We know who they are NOT – They are not the Apostles (12 or Paul), and **John** is the one writing **Revelation** on the Isle of Patmos. They are not any of Adam, Noah, Job, Abraham, Isaac, Jacob / Israel, or any of the 12 Sons of Jacob / Israel, David, since they are still deceased in the first death, and not resurrected (see **Heb. 11 KJB**, Abraham and the others are still waiting in the grave. See also **Act. 2:29,34 KJB** for King David). The only persons of mankind that are alive and in Heaven at that time is Enoch, Moses, Elijah, and the “firstfruits” (who came back with Jesus), but these “elders” are already present when Jesus arrives with the “captivity”.
5. Some try to link the special resurrection (“firstfruits”) around Jerusalem, in **Mat. 27:50-53 KJB**, when Jesus resurrected, to these ‘24’. Yet, we are never told in any location exactly who or how many were in that special resurrection, & there is no indication of young or old – see **Psa. 24:1-10, 68:18; Eph. 4:8; 1 Cor. 15:20,23; Isa. 26:19 KJB**.
6. Neither Jesus, nor the specially resurrected saints from Jerusalem, nor even the common ‘angels’ are seen in **Rev. 4 KJB**, at all. It is only the Father, the 4 Beasts (Living Creatures) and the 24 Elders / Ancients, which are all already present before Jesus even shows up with ‘victory train’ of mankind and cloud of angels.
7. Jesus shows up, along with the angels in **Rev. 5 KJB**, after which we were already introduced to the 24 Elders / Ancients in **Rev. 4 KJB**.
8. The “thrones” (principalities, powers, etc.) of Heaven, already existed before earth was even created, see also **Jhn. 14:1-3** (a place, which was vacant by the angels which left their first estate/(arch)offices); **Mat. 18:10-14; Luk. 15:3-7; Rev. 12:12; Heb. 1:2, 11:3; Job 1:6, 2:1; 1 Kin. 22:19-24; 2 Chr. 18:18-23; Col. 1:6; Isa. 14:13 KJB**; etc.
9. The 24 Elders have in their hands the “incense” “with” the “prayers of the saints”, which means they are praying / singing (ministering) on behalf of someone else. Consider that the Angels of heaven carry the prayers of the people of God to heaven, **Dan. 9:21-23, 10:11; Mat. 18:10; Act. 10:34 KJB**, and see that Angels are “ministering spirits” – **Heb. 1:7,14; Psa. 104:4 KJB**, and thus connect with **Rev. 5:8-11 KJB**. This is just as Jesus speaks on behalf of the Father (and comes in the name of the Father), and the Holy Ghost speaks on behalf of Jesus (ie., comes in the name of Jesus).

What then about the “crowns” that the 24 Elders wear, are they not a “stephanos” (a victory crown)? They are “stephanos”, but this can simply mean a crown worn, though it can also mean a victory crown (didn’t Jesus also win the victory for the heavenly beings also? Rejoice ye heavens, etc., **Rev.** 12 KJB), see also **Rev.** 9:7 KJB, wherein the ‘locust’ also have something like a ‘crown’ (stephanos). See also Origen’s Hexapla uses, wherein it is just a crown, see Origen’s Hexapla: **2 Sam.** 12:30; **1 Chr.** 20:2; **Est.** 8:15; **Psa.** 21:3, 65:11; **Pro.** 1:9, 4:9; **Job** 19:9, 31:36; **Eze.** 16:12, 21:31, 23:42; **Isa.** 22:18,21; **Son.** 3:11; **Psa.** 102:4, and see also the Origen’s Hexapla (Apocrypha) **1 Maccabees** 10:20, 13:37,39; **Sirach** 6:31, 15:6, 32:2, 40:4, 45:12, etc. The other worlds also had tests similar to that of Adam. They never sinned.

Letter 65, 1898, par. 18; & MR 12 (921-999), 296.4; & MR 20 (1420-1500), 197.3 (citing Rev. 5:5; “elder”):

“... [par. 18] that one of the strong angels had compassion on him, and laying his hand on him assuringly said, “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. ...” - <https://m.egwwritings.org/en/book/14063.6141001>

Sermons and Talks, Volume 1, 35.2; & Signs of the Times, Dec. 22, 1887, par. 7 (citing Rev. 7:13-15; “elder”):

“... [par. 7] And the angel answers, “These are they which came out of great tribulation ...” - <https://m.egwwritings.org/en/book/820.8478>

The Four Beasts or Living Creatures are found in – **Eze.** 1:5,13,14,15,19, 3:3, 10:1,2,3,5,6,7,8, 9,15,16,18,19,20, 11:22; **Rev.** 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4 KJB. See also the two cherubim on the ark, and the two greater Cherubim that Solomon made in the Stone Temple (**1 Kin.** 6:23-28; **2 Chr.** 3:10-13 KJB), making 4. “Living” also means filled with the Spirit of God, see **Gen.** 2:7 KJB; see also **Num.** 2:3 (Judah, East), 2:10 (Reuben; South), 2:18 (Ephraim; West), 2:25 (Dan, North) KJB.

“the four beasts (living creatures)” – (4 is the universal number, all time / space / matter), see **Gen.** 2:10; **Job** 1:9; **Exo.** 20:5,8-11 (4th Commandment); **Pro.** 30:15,18,21,24,29; **Jer.** 15:3, 49:36; **Isa.** 11:12; **Act.** 10:11, 11:5; **Rev.** 7:1, beast in prophecy is a Nation – State – Kingdom – Politically Organized Entity – **Gen.** 49:9; **Psa.** 74:13,14; **Dan.** 7:6,7,12,17,19,23, 8:4,20,21; **Isa.** 5:29, 27:1, 46:11; **Eze.** 17:3,7, 29:3,4,5, 32:2,3,4,9, 34:8,13; **Jer.** 4:7, 5:6, 12:8, 25:38, 48:40, 49:19,22, 50:17,44; **Joe.** 1:6; **Mic.** 5:8; **Rev.** 13:1,2,3,7,11,12, 16:10, 17:3,7,8,11,12, 19:19,20, 20:4,10 KJB; &c; thus is all the unfallen worlds / beings, the entire Heavenly Kingdom, that circles and surrounds the Throne of God.

Their “seats” are the Heavenly “thrones” (**Dan.** 7:9; **Mat.** 19:28; **Col.** 1:16; **Rev.** 4:4, 11:16, 20:4 KJB). This signifies their rulership, under God, over self, having “dominion”, or stewardship, in submission to God, of their mind / heart / spirit in all things. They “fell upon their faces”, acknowledging that God’s glory, or perfect character, alone, is what gives this victory and brings one to worship the worthiness of God, so that only His face (**2 Cor.** 4:6; **Heb.** 1:3 KJB) is seen (see Abraham (**Gen.** 17:3,17 KJB); Moses (**Exo.** 33:12-23, 34:1-9, 20:5-7 KJB); Joshua (**Jos.** 5:14 KJB); Ezekiel (**Eze.** 1:28, 44:4 KJB); Daniel (**Dan.** 10:9 KJB)), and all other faces are ‘buried’ in the earth.

Revelation 11:16-17 is but the culmination of the victory of Christ Jesus:

Revelation 4:9 KJB - And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Revelation 4:10 KJB - The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Revelation 4:11 KJB - Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 5:11 KJB - And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Revelation 5:12 KJB - Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Revelation 5:13 KJB - And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Revelation 5:14 KJB - And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 7:9 KJB - After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Revelation 7:10 KJB - And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Revelation 7:11 KJB - And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Revelation 7:12 KJB - Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

Revelation 19:1 KJB - And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

Revelation 19:2 KJB - For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Revelation 19:3 KJB - And again they said, Alleluia. And her smoke rose up for ever and ever.

Revelation 19:4 KJB - And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

Revelation 19:5 KJB - And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

The symbolism of "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned":

Thanksgiving to God, is being given by those in Heaven, in that He has put an end to the rebellion of Satan (taking away his dominion; **Dan.** 7:26 KJB), along with his usurpation of power (authority; **Luk.** 4:6 KJB) and claim over death (**Heb.** 2:14; **1 Thes.** 4:16; **Rev.** 1:18 KJB), forever, beginning with the Second Advent (**2 Thes.** 2:1-12 KJB), culminating in the Third Advent (**Rev.** 20:1-15 KJB), the 1000 years (the Day of the LORD; **Psa.** 84:10, 90:4; **2 Pet.** 3:8 KJB, &c.):

1 Thessalonians 5:18 KJB - **In every thing give thanks**: for this is the will of God in Christ Jesus concerning you.

1 Chronicles 16:8 KJB - **Give thanks unto the LORD**, call upon his name, make known his deeds among the people.

1 Chronicles 16:9 KJB - Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

1 Chronicles 16:10 KJB - Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

1 Chronicles 16:11 KJB - Seek the LORD and his strength, seek his face continually.

1 Chronicles 16:12 KJB - **Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth**;

1 Chronicles 16:13 KJB - O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

1 Chronicles 16:14 KJB - He *is* the LORD our God; his judgments *are* in all the earth.

1 Chronicles 16:15 KJB - Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

1 Chronicles 16:16 KJB - *Even of the covenant* which he made with Abraham, and of his oath unto Isaac;

1 Chronicles 16:17 KJB - And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

1 Chronicles 16:18 KJB - Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

1 Chronicles 16:28 KJB - Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

1 Chronicles 16:29 KJB - Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

1 Chronicles 16:30 KJB - Fear before him, all the earth: the world also shall be stable, that it be not moved.

1 Chronicles 16:31 KJB - **Let the heavens be glad**, and let the earth rejoice: and let *men* say among the nations, **The LORD reigneth**.

1 Chronicles 16:32 KJB - **Let the sea roar, and the fulness thereof:** let the fields rejoice, and all that *is* therein.

1 Chronicles 16:33 KJB - **Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.**

1 Chronicles 16:34 KJB - **O give thanks unto the LORD;** for *he is* good; for his mercy *endureth* for ever.

1 Chronicles 16:35 KJB - And say ye, **Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.**

1 Chronicles 16:36 KJB - Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

The unrighteous do not acknowledge the wonderful character of God as Creator or Redeemer, but the righteous do (**Psa.** 35:18, 75:1, 92:1; **2 Sam.** 22:47-51; **Jon.** 2:9 KJB), and the Sabbath of the Great Millennium of God has begun, and it starts on earth for those that are alive:

Romans 1:21 KJB - Because that, **when they knew God, they glorified him not as God, neither were thankful;** but became vain in their imaginations, and their foolish heart was darkened.

JEHOVAH is the unchanging, eternal, infinite great I AM, and like Father, so also the Son, and so also His Holy Spirit. God's dealings have ever been the same to all, in love, and His will, will be done (**Rev.** 1:4,8,11, 4:8; **Psa.** 102:27; **Mal.** 3:6; **Heb.** 1:12, 13:8; **Isa.** 46:9-10; **Psa.** 89:34; **Exo.** 3:14; **Jhn.** 8:58 KJB):

Hebrews 13:8 KJB - Jesus Christ the same yesterday, and to day, and for ever.

The authority of Jesus Christ is displayed in great power and glory (**2 Kin.** 17:36; **Neh.** 1:10; **Psa.** 147:5; **Jer.** 27:5, 32:17; **Nah.** 1:3; **Mat.** 24:30, 26:64; **Mar.** 13:26, 14:62; **Luk.** 21:27 KJB) in his second coming, and He comes to claim His own; those whom he purchased at such great cost, and who have accepted His grace by the Holy Ghost, are now back under His tender and loving care:

Proverbs 29:2 KJB - **When the righteous are in authority, the people rejoice:** but when the wicked beareth rule, the people mourn.

1 Corinthians 15:25 KJB - **For he must reign, till he hath put all enemies under his feet.**

Revelation 19:1 KJB - And after these things **I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:**

The symbolism of "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth":

Why do the heathen rage? It is because of the righteousness of the saints & conviction of the Holy Ghost, which show their lives to be in error & out of harmony with love, & they want to keep sinning without a reminder that they are in error, and just as the impenitent killed Jesus in their day, so too will the finally impenitent seek to destroy all reminders of true goodness, justice, mercy and love.

Psalms 2:1 KJB - **Why do the heathen rage**, and the people imagine a vain thing?

Psalms 2:2 KJB - **The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,** *saying,*

Psalms 2:3 KJB - Let us break their bands asunder, and cast away their cords from us.

Psalms 2:4 KJB - He that sitteth in the heavens shall laugh: **the Lord shall have them in derision.**

Psalms 2:5 KJB - **Then shall he speak unto them in his wrath, and vex them in his sore displeasure.**

Psalms 2:12 KJB - **Kiss the Son, lest he be angry**, and ye perish *from* the way, **when his wrath is kindled but a little.** Blessed *are* all they that put their trust in him.

Romans 10:19 KJB - But I say, Did not Israel know? First Moses saith, **I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.**

Acts 4:25 KJB - Who by the mouth of thy servant David hast said, **Why did the heathen rage**, and the people imagine vain things?

Acts 4:26 KJB - **The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.**

John 11:50 KJB - Nor consider that it is expedient for us, that **one man should die for the people, and that the whole nation perish not.**

The Everlasting Gospel (**Rev. 14:6-13 KJB**) brings the nations to anger, as they no longer desire to be convicted of their sin, & as what happened to Jesus, for His purity shining against darkness, anger of the wicked leads to try to destroy God's people:

Daniel 11:44 KJB - But tidings (Good News, Gospel; **Isa. 52:7; Nah. 1:15; Luk. 1:19, 8:1; Act. 13:32; Rom. 10:15; Rev. 14:6-13 KJB**) out of the east (rising of the Sun of Righteousness, Jesus Christ; **Mal. 4:2; 2 Pet. 1:19; Rev. 16:12 KJB**) and out of the north (God's dwelling place; **Psa. 48:2, 75:6; Isa. 14:13 KJB**) shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Daniel 11:45 KJB - And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 12:1 KJB - And **at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.**

Job 14:13 KJB - O that thou wouldest hide me in the grave, that thou wouldest keep me secret, **until thy wrath be past, that thou wouldest appoint me a set time, and remember me!**

Jude 1:14 KJB - And Enoch also, the seventh from Adam, prophesied of these, saying, **Behold, the Lord cometh with ten thousands of his saints,**

Jude 1:15 KJB - **To execute judgment upon all**, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Exodus 15:7 KJB - And in the greatness of thine excellency thou hast overthrown them that rose up against thee: **thou sentest forth thy wrath**, *which* consumed them as stubble.

Psalms 21:9 KJB - Thou shalt make them as a fiery oven in the time of thine anger: **the LORD shall swallow them up in his wrath**, and the fire shall devour them.

Psalms 59:13 KJB - **Consume them in wrath**, consume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

Psalms 78:49 KJB - He cast upon them the fierceness of his anger, **wrath**, and indignation, and trouble, by sending evil angels *among them*.

Psalms 79:6 KJB - **Pour out thy wrath upon the heathen** that have not known thee, and upon the kingdoms that have not called upon thy name.

Revelation 15:1 KJB - And I saw another sign in heaven, great and marvellous, **seven angels having the seven last plagues; for in them is filled up the wrath of God**.

Revelation 15:2 KJB - And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

Revelation 15:3 KJB - And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

Revelation 15:4 KJB - Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation 15:5 KJB - And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Revelation 15:6 KJB - And **the seven angels came out of the temple, having the seven plagues**, clothed in pure and white linen, and having their breasts girded with golden girdles.

Revelation 15:7 KJB - And one of the four beasts gave unto **the seven angels seven golden vials full of the wrath of God**, who liveth for ever and ever.

Revelation 15:8 KJB - And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, **till the seven plagues of the seven angels were fulfilled**.

Revelation 16:1 KJB - And I heard a great voice out of the temple saying to **the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth**.

Revelation 16:2 KJB - And **the first went, and poured out his vial upon the earth**; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

Revelation 16:3 KJB - And **the second angel poured out his vial upon the sea**; and it became as the blood of a dead *man*: and every living soul died in the sea.

Revelation 16:4 KJB - And **the third angel poured out his vial upon the rivers and fountains of waters**; and they became blood.

Revelation 16:5 KJB - And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Revelation 16:6 KJB - For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Revelation 16:7 KJB - And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

Revelation 16:8 KJB - And **the fourth angel poured out his vial upon the sun**; and power was given unto him to scorch men with fire.

Revelation 16:9 KJB - And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Revelation 16:10 KJB - And **the fifth angel poured out his vial upon the seat of the beast**; and his kingdom was full of darkness; and they gnawed their tongues for pain,

Revelation 16:11 KJB - And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Revelation 16:12 KJB - And **the sixth angel poured out his vial upon the great river Euphrates**; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Revelation 16:13 KJB - And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Revelation 16:14 KJB - For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Revelation 16:15 KJB - Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Revelation 16:16 KJB - And he gathered them together into a place called in the Hebrew tongue Armageddon.

Revelation 16:17 KJB - And **the seventh angel poured out his vial into the air**; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Revelation 16:18 KJB - And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

Revelation 16:19 KJB - And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 16:20 KJB - And every island fled away, and the mountains were not found.

Revelation 16:21 KJB - And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

As a **SIDE NOTE** on the 7 last plagues, the first of the seven last plagues is a plague of global pandemic proportions, that breaks out here, and then there, and then over there. It is an incurable disease, because the health Laws of God in scripture (**Gen.** 1:29-30, 9:4; **Lev.** 11:1-47; **Deu.** 14:1-29; &c; **Psa.** 77:13; **Dan.** 1:8,13,15; **Rom.** 12:1-2; **1 Cor.** 10:31; see also **1 Cor.** 10:11; **Psa.** 78:25-31; **Num.** 11:1-35 KJB), have been completely rejected (**Isa.** 66:17; **1 Cor.** 6:13; **Php.** 3:19 KJB), the Great Physician (**Exo.** 15:26; **Jer.** 51:9; **Mat.** 9:12; **Mar.** 2:17; **Luk.** 4:23, 5:31 KJB) has been shunned entirely and no faith placed in Him (**Mat.** 13:58 KJB), and God's methods of natural remedies (**2 Kin.** 20:7; **Psa.** 104:14; **Jhn.** 9:6,11,14-15 KJB) are despised for "sorceries" (**Isa.** 47:12; **Act.** 8:11; and especially, **Rev.** 9:21, "φαρμακειων" (pharmakeiwn), 18:23, "φαρμακεια" (pharmakeia)). Already, even now, mankind is seeking to alter the genetic code of the flesh, in cellular manipulation, through 'vaccination', &c, by changing DNA, RNA, mRNA. At this level, if something goes wrong, there will be no cure, and it will be unchangeable, and the results, and consequences sure & dire. All mankind who, instead of choosing to accept the offer of healing from sin in Christ Jesus, are incurable:

Exodus 15:26 KJB - And said, **If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.**

2 Chronicles 21:18 KJB - And after all this **the LORD smote him in his bowels with an incurable disease.**

Job 34:6 KJB - Should I lie against my right? **my wound is incurable without transgression.**

Jeremiah 8:22 KJB - *Is there* **no balm in Gilead; is there no physician there?** why then is not the health of the daughter of my people recovered?

Jeremiah 15:18 KJB - Why is **my pain perpetual, and my wound incurable, which refuseth to be healed?** wilt thou be altogether unto me as a liar, *and as waters that fail?*

Jeremiah 30:12 KJB - For thus saith the LORD, **Thy bruise is incurable, and thy wound is grievous.**

Jeremiah 30:15 KJB - Why criest thou for **thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased,** I have done these things unto thee.

Jeremiah 51:9 KJB - **We would have healed Babylon, but she is not healed: forsake her,** and let us go every one into his own country: for **her judgment reacheth unto heaven, and is lifted up even to the skies.**

Micah 1:9 KJB - For **her wound is incurable;** for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

The 'dead' are those without eternal life in Christ Jesus (**Jhn.** 1:4, 3:16, 6:53, 14:6, 17:3, 20:31; **Rom.** 5:17,21, 6:4,23, 8:2,10; **Gal.** 2:20; **Col.** 3:3-4; **1 Tim.** 1:16; **2 Tim.** 1:1,10; **1 Jhn.** 5:11,20; **Jud.** 1:21 KJB); sinners, unrepentant, the lost (See also **Gen.** 20:3; **Exo.** 12:33; **Num.** 16:48; **2 Sam.** 16:9 KJB):

Proverbs 2:18 KJB - For her house inclineth unto death, and **her paths unto the dead.**

Proverbs 9:18 KJB - But **he knoweth not that the dead are there; and that her guests are in the depths of hell.**

Proverbs 21:16 KJB - **The man that wandereth out of the way of understanding shall remain in the congregation of the dead.**

Isaiah 59:10 KJB - We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; **we are in desolate places as dead men.**

Matthew 8:22 KJB - But Jesus said unto him, **Follow me; and let the dead bury their dead.**

Luke 9:60 KJB - Jesus said unto him, **Let the dead bury their dead:** but go thou and preach the kingdom of God.

Luke 15:24 KJB - For **this my son was dead,** and is alive again; **he was lost,** and is found. And they began to be merry.

Luke 15:32 KJB - It was meet that we should make merry, and be glad: for **this thy brother was dead,** and is alive again; **and was lost,** and is found.

John 5:25 KJB - Verily, verily, I say unto you, The hour is coming, **and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**

John 11:25 KJB - Jesus said unto her, I am the resurrection, and the life: he that believeth in me, **though he were dead,** yet shall he live:

Acts 10:42 KJB - And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and **dead.**

Romans 5:15 KJB - But not as the offence, so also *is* the free gift. For **if through the offence of one many be dead,** much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

Romans 6:13 KJB - Neither yield ye your members *as* instruments of **unrighteousness unto sin:** but yield yourselves unto God, **as those that are alive from the dead,** and your members *as* instruments of righteousness unto God.

Romans 7:6 KJB - But now we are delivered from the law, **that being dead wherein we were held;** that we should serve in newness of spirit, and not *in* the oldness of the letter.

Romans 11:15 KJB - For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, **but life from the dead?**

2 Corinthians 5:14 KJB - For the love of Christ constraineth us; because we thus judge, that **if one died for all, then were all dead:**

Ephesians 2:1 KJB - And you *hath he quickened*, **who were dead in trespasses and sins;**

Ephesians 2:5 KJB - Even when **we were dead in sins**, hath quickened us together with Christ, (by grace ye are saved;)

Ephesians 5:14 KJB - Wherefore he saith, Awake **thou that sleepest, and arise from the dead**, and Christ shall give thee light.

Colossians 2:13 KJB - And **you, being dead in your sins and the uncircumcision of your flesh**, hath he quickened together with him, having forgiven you all trespasses;

1 Timothy 5:6 KJB - But **she that liveth in pleasure is dead while she liveth.**

Hebrews 6:1 KJB - Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from **dead works**, and of faith toward God,

Hebrews 9:14 KJB - How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience **from dead works** to serve the living God?

James 2:17 KJB - Even so **faith, if it hath not works, is dead**, being alone.

James 2:20 KJB - But wilt thou know, O vain man, that faith without **works is dead?**

James 2:26 KJB - For as the body without the spirit is dead, so faith without works is dead also.

Revelation 3:1 KJB - And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that **thou hast a name that thou livest, and art dead.**

Revelation 20:12 KJB - And **I saw the dead**, small and great, **stand before God**; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Jesus Christ is coming with his "reward" (**Psa.** 58:11; **Isa.** 40:10, 62:11; **Mat.** 16:27; **Col.** 3:24; **Rev.** 6:11 KJB), for all those who overcame in Him (**Jhn.** 16:33; **1 Jhn.** 4:4; **Rev.** 2:7,11,17,26, 3:5,12,21, 21:11, 21:7 KJB).

Revelation 22:12 KJB - And, behold, I come quickly; and **my reward is with me**, to give every man according as his work shall be.

God will destroy all sin, and sinners, which remain (**Psa.** 21:8-10, 91:8; **Gen.** 6:7,11-13; **Deu.** 6:15; **Luk.** 17:27,29; **Rev.** 19:2, 22:12 KJB).

Revelation 19:2 KJB - For true and righteous *are* his judgments: for **he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

The symbolism of “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail”:

Once the Temple is opened, the close of probation for mankind has occurred, and Jesus has completed His atonement in the Most holy Place for His people, and sends forth the plagues unto all those who continue to transgress the Law of God contained in the Ark in Heaven:

Revelation 4:5 KJB - And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 8:5 KJB - And the angel (**Jesus**) took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Revelation 14:14 KJB - And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Revelation 14:15 KJB - And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Revelation 14:16 KJB - And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Revelation 14:17 KJB - And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Revelation 14:18 KJB - And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Revelation 14:19 KJB - And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

Revelation 14:20 KJB - And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Revelation 15:5 KJB - And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Revelation 15:6 KJB - And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Revelation 15:7 KJB - And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

Revelation 15:8 KJB - And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16:18 KJB - And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

Revelation 16:19 KJB - And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 16:20 KJB - And every island fled away, and the mountains were not found.

Revelation 16:21 KJB - And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Revelation 19:11 KJB - And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

“and the temple of God was opened in heaven” refers to the true Tabernacle in Heaven, which the LORD pitched (**Heb.** 8:2 KJB), and is opened to release the 7 last plagues from the violation of God’s law.

Throughout the scriptures (KJB), God has shown the sanctuary of Heaven, and the “pattern” of it, to many Holy Spirit filled people:

- Moses: Way back in **Exodus**, God spoke to Moses, and showed him the “pattern” to make on earth, which resembled that which existed in the Heavens

[“... **Thy will** be done **in earth**, as it is **in heaven**.” (**Mat.** 6:10 KJB) and “I delight to do thy will, O my **God**: yea, **thy law** is within **my heart**.” (**Psa.** 40:8 KJB)]: **Exo.** 25:1,8-9,40, 26:30; **Num.** 8:4; **Act.** 7:44; **Heb.** 8:5 KJB.

- Joshua: **Jos.** 22:28 KJB
- David & Solomon: **1 Chr.** 28:10-12,19 KJB
- Asaph the Psalmist: **Psa.** 77:13 KJB
- Psalmist: **Psa.** 102:19 KJB
- Isaiah: **Isa.** 6:1-7 KJB
- Ezekiel: **Eze.** 43:10-12 KJB
- Daniel: **Dan.** 8:11-14,26, 9:24, 11:31 KJB
- Jonah: **Jon.** 2:7 KJB
- Stephen: **Act.** 7:44 KJB
- Paul the Apostle: **Eph.** 1:20; **Heb.** 8:1-6, 9:23, 13:10 KJB
- John the Apostle: **Rev.** 1:12-13, 3:7-8, 4:1,5, 9:13, 11:1,19, 15:5-6,8, 16:1,17 KJB
- Type & Anti-type: **Heb.** 9:23; **Act.** 7:44; **Exo.** 26:30 KJB

Various Tabernacles, Sanctuaries, Temples and Houses of the LORD in Scripture (KJB)	
[1] Tabernacle in wilderness	Exo. 25:8 KJB - And let them make me <u>a sanctuary</u> ; that I may dwell among them.
[2] Solomon's Temple (aka 1 st Temple; Ezr. 3:12 KJB)	1 Chr. 6:10 KJB - And Johanan begat Azariah, (he it is that executed the priest's office in <u>the temple that Solomon built in Jerusalem</u> ;))
[3] Zerubbabel's rebuilt Temple (aka 2 nd Temple)	Zec. 4:9 KJB - The <u>hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it</u> ; and thou shalt know that the LORD of hosts hath sent me unto you.
[4] Herod's additions to the Temple	Jhn. 2:20 KJB - Then said the Jews, <u>Forty and six years was this temple in building</u> , and wilt thou rear it up in three days?
[5] Temple of Jesus (Head) & the Church, the Body of Christ (aka 3 rd Temple; Eze. 40:1-43:27; Zec. 6:12-13 KJB)	<p>Jhn. 2:19 KJB - Jesus answered and said unto them, <u>Destroy this temple</u>, and in three days I will raise it up.</p> <p>Jhn. 2:21 KJB - But he spake of <u>the temple of his body</u>.</p> <p>Rev. 21:22 KJB - And I saw no temple therein: for <u>the Lord God Almighty and the Lamb are the temple</u> of it.</p> <p>2 Cor. 6:16 KJB - And what agreement hath <u>the temple of God</u> with idols? for <u>ye are the temple of the living God</u>; as God hath said, I will dwell in <u>them</u>, and walk in <u>them</u>; and I will be their God, and <u>they shall be my people</u>.</p> <p>Eph. 2:21 KJB - <u>In whom all the building fitly framed together groweth unto an holy temple in the Lord</u>:</p> <p>2 Thes. 2:4 KJB - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in <u>the temple of God</u>, shewing himself that he is God.</p> <p>1 Pet. 2:5 KJB - Ye also, <u>as lively stones, are built up a spiritual house</u>, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.</p> <p>Rev. 11:1 KJB - And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure <u>the temple of God</u>, and the altar, and them that worship therein.</p> <p>Rev. 11:2 KJB - But the court which is without <u>the temple</u> leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.</p>
[6] The Body (Individual) Temple	<p>1 Cor. 3:16 KJB - Know ye not that <u>ye are the temple of God</u>, and that the Spirit of God dwelleth in you?</p> <p>1 Cor. 3:17 KJB - If any man defile <u>the temple of God</u>, him shall God destroy; for <u>the temple of God is holy, which temple ye are</u>.</p> <p>1 Cor. 6:19 KJB - What? know ye not that <u>your body is the temple of the Holy Ghost</u> which is in you, which ye have of God, and ye are not your own?</p>
[7] The real Temple in Heaven (see also Psalms 102:19; Isa. 6:1; Jon. 2:7; Rev. 3:12, 7:15, 11:19, 14:15, 17, 15:5-6, 8, 16:1, 17 KJB, &c.)	<p>Heb. 8:2 KJB - A minister of <u>the sanctuary, and of the true tabernacle, which the Lord pitched, and not man</u>.</p> <p>Rev. 11:19 KJB - And <u>the temple of God was opened in heaven</u>, and <u>there was seen in his temple the ark of his testament</u>: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.</p> <p>Rev. 15:5 KJB - And after that I looked, and, behold, <u>the temple of the tabernacle of the testimony in heaven</u> was opened:</p>

Psalms 77:13 KJB - Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?

TYPE – TABERNACLE	LOCATION	ANTI-TYPE – JESUS (Death)	ANTI-TYPE JESUS (LIFE)	SALVATION - REDEMPTION	CHRISTIAN LIFE
(Brasen) Altar of Burnt Offering (Sacrifice) Exo. 27:2	Courtyard Near Gate (East Side) Exo. 27:1-8	Pierced in Feet by Nail Psa. 22:16	Sacrifice of Himself; Lamb of God Heb. 9:26; Jhn. 1:29,36	Justification Isa. 45:25; Rom. 5:9	Saved by God's Grace through Faith (Faith & Repentance, Sacrificial) 1 Cor. 5:7; Eph. 2:8-10; Tit. 3:4-8
Laver of Brass (Blood/Water) Exo. 30:18	Courtyard Between Brasen Altar and Holy Place (Tabernacle) Exo. 40:7,30	Pierced in Side by Spear (Blood/Water) Jhn. 19:34	Water of Life Living Waters Jer. 17:13; Jhn. 4:14, 6:35; 1 Jhn. 5:6; Rev. 21:6	Justification 1 Cor. 6:11	Dead To Self, Alive unto God by Jesus (Baptism, Death, Burial, Resurrection) Rom. 6:1-6
Golden Table of Shewbread Exo. 25:23-30	Holy Place, North Side Exo. 26:35; Isa. 14:13	Pierced in Left Hand by Nail Psa. 22:16	I AM the Bread from heaven Jhn. 6:32- 33,35,41,50- 51,58	Sanctification Jhn. 17:17; Eph. 5:26	Live by Every Word of God (to the Law & Testimony) Isa. 8:20; Mat. 4:4; Luk. 4:4; Deu. 8:3
Golden 7 Lamp Candlestick Exo. 25:31-40	Holy Place, South Side Exo. 25:37, 26:35; Num. 8:2; Rev. 1:4, 4:5	Pierced in Right hand by Nail Psa. 22:16	I AM the Light of the world Jhn. 8:12, 9:5, 12:46	Sanctification Psa. 119:105; Jhn. 17:17; Act. 26:18	Let Your Light So Shine (Witness) Mat. 5:14-16
Golden Altar of Incense Exo. 40:5	Holy Place, West Side Exo. 28:43, 40:5	Pierced in the Heart, dying of a broken Heart for us because of sin Jhn. 19:37; Rev. 1:7	Jesus, the answer to all our prayers Dan. 9:16-19, 24-27; Mal. 1:11	Sanctification Psa. 51:10; 1 Thes. 5:23; 1 Tim. 4:5	Pray Always Psa. 141:2; Luk. 1:10, 21:36; 1 Thes. 5:17,19; Rev. 8:3-4
Golden Ark of Covenant Exo. 25:10-22	Most Holy Place, West Side Exo. 26:33-34	Pierced in the Head by Crown of Thorns Mat. 27:29; Mar. 15:17; Jhn. 19:2,5	I AM the Way, the Truth and the Life Jhn. 14:6, 15:10	Glorification Deu. 4:2; Jer. 30:19; 2 Thes. 3:1	Delight to do God's Will, Law within My Heart (Ark) Psa. 40:8; Luk. 22:42

The Great Controversy (1911 ed.), by Ellen G. White, pages 434.1 - 435.1:

“... [page 434.1] The law of God in the sanctuary in Heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript. Those who arrived at an understanding of this important point, were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour’s words, “Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law.” [Matthew 5:18.] The law of God, being a revelation of his will, a transcript of his character, must forever endure, “as a faithful witness in Heaven.” Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: “Forever, O Lord, thy word is settled in Heaven.” “All his commandments are sure. They stand fast forever and ever.” [Psalm 119:89; 111:7, 8.] GC88 434.1

[page 434.2] In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” [Exodus 20:8-11.] GC88 434.2

[page 434.3] The Spirit of God impressed the hearts of those students of his Word. The conviction was urged upon them, that they had ignorantly transgressed this precept by disregarding the Creator's rest-day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and to do God's will; now, as they saw themselves transgressors of his law, sorrow filled their hearts, and they manifested their loyalty to God by keeping his Sabbath holy. GC88 434.3

[page 435.1] Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which he had closed. But “He that openeth, and no man shutteth; and shutteth, and no man openeth,” had declared, “Behold, I have set before thee an open door, and no man can shut it.” [Revelation 3:7, 8.] Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in Heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow. GC88 435.1 ...” - <https://m.egwwritings.org/en/book/132.1960>

The symbolism of “and there were lightnings, and voices, and thunderings, and an earthquake, and great hail”:

Nahum 1:5 KJB - **The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.**

Revelation 16:18 KJB - And **there were voices, and thunders, and lightnings; and there was a great earthquake**, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

Job 38:22 KJB - Hast thou entered into **the treasures of the snow**? or hast thou seen **the treasures of the hail**.

Job 38:23 KJB - **Which I have reserved against the time of trouble**, against the day of battle and war?

Psalms 18:12 KJB - At the brightness *that was* before him his **thick clouds passed, hail stones and coals of fire**.

Psalms 18:13 KJB - **The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire**.

Psalms 148:8 KJB - **Fire, and hail; snow**, and vapour; stormy wind **fulfilling his word**:

Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and **the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place**.

Isaiah 28:18 KJB - And your covenant with death shall be disannulled, and your agreement with hell shall not stand; **when the overflowing scourge shall pass through, then ye shall be trodden down by it**.

Revelation 16:21 KJB - And **there fell upon men a great hail out of heaven, every stone about the weight of a talent**: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The voice of God, shakes the earth, and there is such a mighty global earthquake, that it raises the dead in a special resurrection:

Isaiah 29:6 KJB - Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

Daniel 12:2 KJB - And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

A Typology:

Matthew 27:50 KJB - Jesus, when he had cried again with a loud voice, yielded up the ghost.

Matthew 27:51 KJB - And, behold, **the veil of the temple was rent in twain from the top to the bottom; and the earth did quake**, and the rocks rent;

Matthew 27:52 KJB - And **the graves were opened**; and **many bodies of the saints which slept arose**,

Matthew 27:53 KJB - And **came out of the graves after his resurrection**, and **went into the holy city, and appeared unto many**.

Matthew 28:2 KJB - And, behold, **there was a great earthquake**: for **the angel of the Lord descended from heaven**, and came and rolled back the stone from the door, and sat upon it.

Acts 16:26 KJB - And **suddenly there was a great earthquake**, so that **the foundations of the prison were shaken**: and **immediately all the doors were opened, and every one's bands were loosed**.

TYPE – Calvary & Cross	ANTI-TYPE – Final Events (Second Advent)
Jesus dies, and an Earthquake (1st) occurs – Matthew 27:51-52(a)	Great Lisbon Earthquake (AD Nov. 1 st 1755) – Revelation 6:12
Sun was Darkened – Luke 23:45	Sun was Darkened (AD May 19 th 1780) – Revelation 6:12
There was a great apostacy, a falling away from Christ Jesus from the many that originally followed – Mark 15:29; Luke 2:34, 23:39; Matthew 27:41; Mark 15:31	Stars of Heaven Fell (AD Nov. 12-13 th 1833) – Revelation 6:13 https://archive.org/details/astronomical-content-of-north-american-plains-indian-calendars-by-von-del-chambe/mode/1up
Silence in Heaven – Isaiah 63:3; Hebrews 1:3	Silence In Heaven – Psalms 33:22, 50:3, 83:1; Isaiah 65:6; Daniel 12:1; Luke 13:25, 22:53; Hebrews 3:6, 10:23; Revelation 2:25, 3:10, 8:1, 10:7, 15:8, 17:12, 22:11-12
Darkness over the Land – Matthew 27:45; Mark 15:33; Luke 23:44	Darkness Over the Land – Revelation 16:10
Men Hid Themselves From Jesus, and Turned Back – Luke 23:48	Men Hide themselves – Revelation 16:15-16, 18:9-10, 19
Temple Service Ceases – Matthew 27:51; Mark 15:38; Luke 23:45	Temple services ceased – Revelation 8:5, 10:7, 15:8, 16:17
Disciples go through period of trouble in that they appear to be forsaken of Heaven – Matthew 27:43,46; Mark 15:34	Disciples go through period of trouble in that they appear forsaken of Heaven – Genesis 32:1-32; Jeremiah 30:7
A Glorious Light From Heaven Encircles the Cross – Psalms 8:5, 21:1-13, 57:11, 72:17-20, 97:6; Isaiah 2:10,19,21; Hebrews 2:9	Glorious Light From Heaven Encircles Saints – Philippians 3:21
Jesus comes down, but is at first hidden away from the sight of His disciples for a time or season – Matthew 27:60-66; Mark 15:46; Luke 23:53-55; John 19:41-42	Jesus starts to come down, but is at first hidden away from the sight of His disciples for a time or season (Leaves the Most Holy Place) – Isa. 59:17; Rev. 19:16 (change garments, Priestly to Kingly)
Angels start coming down from Heaven – Matthew 28:2-3; Luke 24:4; Mark 16:5; John 12:12	Angels start coming down from heaven – Revelation 15:1,6-8, 16:1
There is another massive earthquake – Matthew 28:2	There is another Massive Final Earthquake that shakes the whole world – Isaiah 2:19,21, 13:13; Joel 3:6; Haggai 2:6,21; Hebrews 12:26
A special resurrection takes place – Matthew 27:52-53	A special Resurrection takes place – Daniel 12:2,12; Matthew 26:64; Mark 14:62; Revelation 1:7, 14:13
Jesus appears glorified to His disciples – Matthew 28:9; Mark 16:9,12-14; Luke 24:15-49; John 20:13-31	Jesus appears glorified to His disciples – Matthew 16:27, 25:31; Mark 8:38; Luke 9:26
Angels appear with Jesus in Glory – Matthew 28:2,5; Mark 16:5; Luke 24:4,51; John 20:12; Acts 1:9-11	Angels appear with Jesus in Glory – 2 Thessalonians 1:7-10; Jude 1:14-15
A cloud – 1 Kings 18:43-46, Ezekiel 1:4; Isaiah 19:1; Acts 1:9-11	A cloud – Isaiah 19:1; Ezekiel 1:4; Matthew 24:30, 26:64; Mark 13:26, 14:62; Acts 1:9-11; 1 Thessalonians 4:17; Revelation 1:7
Jesus returns to Heaven with trophies of the specially resurrected – Psalms 24:1-10, 68:18; Ephesians 4:8	Jesus returns to Heaven with trophies of the resurrected – Psalms 24:1-10; John 14:1-4; 1 Thessalonians 4:14

For more information on the 7th Seal (Rev. 8:1 KJB), and its events, see this author's book, "7th Sealed In – Once Sealed, Always Saved".

The Great Controversy (1911 ed.), by Ellen G. White, pages 627.3 - 645.1:

“... [page 627.3] When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing those terrific scourges: “There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.” The sea “became as the blood of a dead man: and every living soul died in the sea.” And “the rivers and fountains of waters ... became blood.” Terrible as these inflictions are, God’s justice stands fully vindicated. The angel of God declares: “Thou art righteous, O Lord, ... because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.” Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets.

[page 628.1] In the plague that follows, power is given to the sun “to scorch men with fire. And men were scorched with great heat.” Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: “The land mourneth; ... because the harvest of the field is perished.... All the trees of the field are withered: because joy is withered away from the sons of men.” “The seed is rotten under their clods, the garners are laid desolate.... How do the beasts groan! the herds of cattle are perplexed, because they have no pasture.... The rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.” “The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.” Joel 1:10-12, 17-20; Amos 8:3.

[page 628.2] These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.

[page 629.1] In that day, multitudes will desire the shelter of God's mercy which they have so long despised. “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12.

[page 629.2] The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that “walketh righteously” is the promise: “Bread shall be given him; his waters shall be sure.” “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” Isaiah 33:15, 16; 41:17.

[page 629.3] “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;” yet shall they that fear Him “rejoice in the Lord” and joy in the God of their salvation. Habakkuk 3:17, 18.

[page 629.4] “The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul.” “He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Psalm 121:5-7; 91:3-10.

[page 630.1] Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: “Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?” But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: “He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.” Matthew 27:42. Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.

[page 630.2] Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake the time of trouble will be shortened. “Shall not God avenge His own elect, which cry day and night unto Him? ... I tell you that He will avenge them speedily.” Luke 18:7, 8. The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.

[page 631.1] The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall powerless as a straw. Others are defended by angels in the form of men of war.

[page 631.2] In all ages, God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires at the altar. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb.

[page 631.3] In the form of men, angels are often in the assemblies of the righteous; and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

[page 632.1] Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God and would have caused great suffering to His people. In the hour of peril and distress "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

[page 632.2] With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "'The morning cometh, and also the night.' Isaiah 21:11, 12. Light is gleaming upon the clouds above the mountaintops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand—the opening of endless day to the righteous, the settling down of eternal night to the wicked."

[page 632.3] As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and like the melody of angel songs the words fall upon the ear: "Stand fast to your allegiance. Help is coming." Christ, the almighty Victor, holds out to His weary soldiers a crown of immortal glory; and His voice comes from the gates ajar: "Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in My name you are more than conquerors."

[page 633.1] The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.

[page 633.2] “The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; ... and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is His name. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand.” Isaiah 51:11-16.

[page 633.3] “Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.” Verses 21-23.

[page 634.1] The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. “They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.” Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: “In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.” Psalm 27:5. Christ has spoken: “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.

[page 635.1] When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

[page 635.2] The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ... to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.” Isaiah 30:29, 30.

[page 635.3] With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

[page 636.1] By the people of God a voice, clear and melodious, is heard, saying, "Look up," and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Again a voice, musical and triumphant, is heard, saying: "They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith utter a shout of victory.

[page 636.2] It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.

[page 636.3] That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

[page 637.1] Graves are opened, and "many of them that sleep in the dust of the earth ... awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.

[page 637.2] Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers. Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the deity of Christ and tremble before His power, while men are supplicating for mercy and groveling in abject terror.

[page 638.1] Said the prophets of old, as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isaiah 13:6. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:10-12, 20, 21, margin.

[page 638.2] Through a rift in the clouds there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:1-3.

[page 639.1] While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet: "The heavens shall declare His righteousness: for God is judge Himself." Psalm 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

[page 639.2] It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3:18.

[page 640.1] The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say: Depart, thou wicked servant.

[page 640.2] The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.

[page 640.3] Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:16.

[page 641.1] Before His presence "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together, ... and the faces of them all gather blackness." Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth.

[page 641.2] The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Psalm 50:3, 4.

[page 642.1] “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:15-17.

[page 642.2] The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, “with confused noise, and garments rolled in blood” (Isaiah 9:5), is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing: “The great day of His wrath is come; and who shall be able to stand?” The wicked pray to be buried beneath the rocks of the mountains rather than meet the face of Him whom they have despised and rejected.

[page 642.3] That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded: “Turn ye, turn ye from your evil ways; for why will ye die?” Ezekiel 33:11. Oh, that it were to them the voice of a stranger! Says Jesus: “I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof.” Proverbs 1:24, 25. That voice awakens memories which they would fain blot out—warnings despised, invitations refused, privileges slighted.

[page 643.1] There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.

[page 643.2] Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

[page 643.3] With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: “He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him.” Matthew 27:42, 43.

[page 643.4] Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him, crucify Him," which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

[page 644.1] In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"! Proverbs 1:27. Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.

[page 644.2] Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

[page 644.3] All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

[page 645.1] The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God. ..."

- <https://m.egwwritings.org/en/book/132.2769>

- <https://m.egwwritings.org/en/book/132.2868>

CHAPTER 25

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Correcting the Errors of Traditionalism

Proverbs 18:13 KJB - He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

Proverbs 18:15 KJB - The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

Proverbs 18:17 KJB - *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

Matthew 15:9 KJB - But in vain they do worship me, teaching *for* doctrines the commandments of men.

The errors of Abu al Qasim (Muhammad), Islam, Muslims, Turks, Ottoman Empire & the third Caliphate.

Sahih al-Bukhari, Volume 4, Book 52, Number 73:

“... Narrated ‘Abdullah bin Abi Aufa: Allah’s Apostle said, “Know that Paradise is under the shades of swords.” ...” - https://sahih-bukhari.com/Pages/Bukhari_4_52.php

There are those in the past history, like Josiah Litch, William Miller, Uriah Smith & others (even including in some certain instances persons like Martin Luther, John Gill &c. (only partially, as the “eastern” “antichrist”, with Papal Rome being the “western” “antichrist”, as John Gill states in his commentary on **Rev.** 9:1, “... wherefore by this star is meant antichrist; but whether the western or eastern antichrist, the pope of Rome, or Mahomet, is a question: some interpreters go one way, and some another ...” - <https://www.studylight.org/commentary/revelation/9-1.html>)) saw that the symbolism of the phrase “a star fall from heaven” (**Rev.** 9:1 KJB) was to be identified as the “lost” impenitent blood-thirsty desert brigand & sexual deviant ‘Muhammad’ (‘the praised one’, or also known as ‘Abu al Qasim’ (the father of Qasim) - https://archive.org/details/@its_adventurous?query=Islam), and the following immediate context in **Revelation** 9 to be the rise of the corrupt state practice and amalgamation of religions & texts (Catholicism, Gnosticism, Babylonian Rabbinic Talmudism, Sabianism (possibly Sabaeans), Zoroastrianism, &c) of Islam, and afterwards the Turkish and Ottoman Empires. Here is the text:

Revelation 9:1 KJB - And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Yet was ‘Muhammad’ ever a ‘star’ that existed ‘in Heaven’ (Jesus’ hand, **Rev.** 1:16,20 KJB) to ‘fall’ therefrom? No. This very Appendix Chapter (25) will recover some ground and material that was already presented in the previous Chapters of this very book, and if the person reading this material has already covered that material, please feel to scan ahead to the “The Book Great Controversy” section after. If the person reading this material has decided to read this Chapter (25) first, then please read the entirety to ‘catch up’ in summary. The material will be given again here for simplicity’s sake, so that readers do not have to go back and flip between portions of this book.

Revelation 9:1 KJB - And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Revelation 9:2 KJB - And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

A special set of three “woes” was called upon for the last and final events of this present evil world’s history, and they are found in **Rev. 9:1-11:19 KJB**. Yet, before considering those symbols, it would be prudent to look more closely at the structure of the 5th Trumpet (**Rev. 9:1-11 KJB**), or ‘bones’, of the passage, and see what treasures it has to be found.

[A1] Rev. 9:1-2 - star, angel, bottomless pit, given key, (sun & air darkened (attacked))

[B1] Rev. 9:3 - locusts, scorpions, power

[C1] Rev. 9:4 - locusts, hurt, grass, herb, tree, men

[D1] Rev. 9:5 - 5 months, scorpion, striketh a man

[E1] Rev. 9:5 - not kill, tormented, torment, torment

[E2] Rev. 9:6 - seek death, shall not find it, death flee from, desire to die

[F1] Rev. 9:7 - locusts, horses, battle, prepared,
Heads, Crowns like Gold, Faces of men

[G1] Rev. 9:8 - hair, teeth [Head]

[F2] Rev. 9:9 - they (locusts), horses, battle, breastplates, [Body],
Breastplates of iron, wings & chariots (in whom are men)

[G2] Rev. 9:9-10 - wings, tails [Body]

[D2] Rev. 9:10 - 5 months, scorpion, stings

[C2] Rev. 9:10 - they (locusts), hurt, men

[B2] Rev. 9:10 - they (locusts), scorpions, power

[A2] Rev. 9:11 - King, angel, bottomless pit, name given in Hebrew, Greek (destroyer)
((OT about Jesus [**Jhn. 5:39 KJB**], Sun); NT about Holy Ghost [**Act. 2:1-3 KJB**], Air))

The symbolism of “I saw a star fall from heaven unto the earth”:

The symbolism of “star”, “fall”, “heaven” and “earth” have already been addressed previously in earlier chapters, so only a summary review will be provided here from those sections, which may be skipped over as needful (whose beginning and ending are noted):

The symbolism of the “star”:

A star is a “sign” (**Gen.** 1:14; **Isa.** 8:18 KJB) or messenger, leading to, pointing to, something (like the holy child Jesus), **Num.** 24:17; **Isa.** 9:2; **Mat.** 4:16, 6:23, 24:24; **Luk.** 21:11; **Rev.** 12:1, 13:13, 15:1 KJB.

Stars are proclaiming citizens of Heaven; some to remain and stay, some to be shaken out and fall [Lucifer himself was once actually a citizen of Heaven, a member of the Heavenly congregation, but fell and was cast out] (**Gen.** 1:14-18, “signs”; **Isa.** 8:18, “signs”; **Jdg.** 5:20; **Dan.** 12:3; **Gal.** 4:26 (see also **Exo.** 20:12); **Heb.** 11:10,16,22-28, 13:14 KJB).

According to **Genesis** 1, “stars” naturally, are Heavenly bodies, that particularly shine at night (**Neh.** 4:21; **Job** 3:9 KJB), that are to give light upon the earth, see **Gen.** 1:14-18 (Compare also: **2 Kin.** 23:5, “planets” (reflecting the light of the sun), **Psa.** 136:9; **Jer.** 31:35 KJB and see that “the stars also”, means that they are to “rule the night” also along with the “lesser light”, being the “moon”); **Job** 9:7-9, 22:12, 25:5; **Psa.** 8:3, 136:9, 147:4, 148:3; **Ecc.** 12:2; **Isa.** 13:10; **Jer.** 31:35,36; **Eze.** 32:7,8; **Dan.** 12:3; **Joe.** 2:10, 3:15; **Amo.** 5:8; **Oba.** 1:4; **Nah.** 3:16; **Mat.** 24:29; **Mar.** 13:25; **Luk.** 21:25; **Act.** 27:20; **1 Cor.** 15:40,41; **Rev.** 6:13 KJB. The “stars” referred to in **Gen.** 1:16, The “stars” referred to in **Gen.** 1:16, primarily address the local Sol system (2nd Heaven) “planets” (**2 Kin.** 23:5; heavenly, or celestial, bodies; **1 Cor.** 15:40-41 KJB) as they reflect the light of the “greater light”, or Sun (Sol) in the local Sol system, & not those that already existed (by creation of JEHOVAH Elohiym at some point in eternity past, see **Job** 38:7) before the earth was created (**Gen.** 1 KJB); see also **Gen.** 1:16; **2 Kin.** 23:5; **1 Chr.** 15:40-41 KJB.

“Stars”, in the positive and goodly sense, are symbolical of the children, even faithful children, of Abraham. As such, they are those who profess Jesus Christ, see **Gen.** 15:5, 22:17, 26:4, 37:9; **Exo.** 32:13; **Deu.** 1:10, 10:22, 28:62; **Jdg.** 5:20; **1 Chr.** 27:23; **Neh.** 9:23; **Psa.** 148:3; **Isa.** 8:18, 60:1-4; **Dan.** 12:3; **Heb.** 11:12; **Rev.** 8:12, 12:1 KJB.

“Stars” are also a symbol of the heavenly-minded “angels [messengers] of the churches”, in **Rev.** 1:16,20, 2:1, 3:1 KJB. An example of a group of “stars” working in unison or harmony, are the seven sisters (stars, Pleiades, a constellation, or group of stars working together forming something greater) in the hand of Christ Jesus (**Job** 9:9, 38:31; **Isa.** 4:1; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 KJB).

“Stars” are also a symbolic reference to the unfallen leader beings of the other unfallen worlds that were long ago created before the earth came into existence by the word of God (**Job** 38:7; **Isa.** 14:13 KJB).

“Stars”, in the negative & wicked sense, can also represent false gods, or devils [like the so-called ‘star of David’, the wicked six-pointed star, that David never worshipped - Gershom Scholem has written an article about the history - <https://www.commentary.org/articles/gershom-scholem/the-curious-history-of-the-six-pointed-starhow-the-magen-david-became-the-jewish-symbol/>] (**Amo.** 5:26; **Act.** 7:43, 19:35 KJB). The Devil drew away a ‘third’, so again in humanity (**Act.** 20:28-30 KJB).

The symbolism and meaning of the word “fell”:

To “fall” (falling, fell, felled, fallen, falls, &c) means to go from a higher position to a lower position, such as in bowing down, or being killed in a battle, or cut down. It also means to ‘come upon’, as in sickness or illness, or during an attack of some kind. As in the natural, so also in the spiritual application, as to ‘fall’ from faith and righteousness, into doubt and sin. Keep in mind that the symbolism is not referring to a natural ‘star’ falling unto the earth, but to something much more important that took place within the churches of Jesus Christ. What does the Bible (KJB) describe happens before a “fall” takes place?

Pride, which is the trusting in self-sufficiency, as though the riches that were given by God, originated from, or were earned by merit, of self, instead of God's gracious gift through His word, promise or covenant (**Isa.** 14:13-14; **Pro.** 11:5,14,28, 16:18 KJB). Fallen from God's grace, relying upon self-law, self-righteousness, self-works (**Gal.** 5:4 KJB). Fallen into sin (**1 Jhn.** 3:4 KJB, transgress against God & His Law), not righteous (**Psa.** 36:11-12; **Hos.** 14:1; **Pro.** 24:16-17; **Ecc.** 4:10 KJB). Fallen from first love of Christ Jesus, having left his right-hand of favour (grace; **Rev.** 2:1-5 KJB). Fallen from first love of Christ Jesus, falling backwards into sinful life (**Jer.** 2:1-6 KJB). Fallen from first love of Christ Jesus, choosing to leave Jesus (**Mat.** 24:12; **Jhn.** 14:15; **Mar.** 12:30-31; **Rom.** 8:38-39 KJB). Fallen from Heaven (Heavenly mind / heart) to earthly (carnal) thoughts (**Isa.** 14:12; **Php.** 3:19-20; **Jhn.** 3:12-13; **Col.** 3:1-2 KJB). Fallen from the Heavenly Sanctuary, as Lucifer, no longer dwelling above by faith (**Heb.** 8:1-2; **Rev.** 1:12-13,16,20; **Eze.** 28:12-19 KJB). Fallen away, abandoned, left first estate (position), no longer part of the constellation (group), for they did not have the "patience of the saints" (**Rev.** 13:10, 14:12 KJB), see (**Jhn.** 6:66; **Jud.** 1:6,13 (constellations: **2 Kin.** 23:5 (**Gen.** 1:16); **Job** 9:9, 38:31-32; **Isa.** 4:1, 13:10; **Amo.** 5:8; **Rev.** 1:16,20, 2:1, 3:1 (see also **Rev.** 12:1 KJB)); **2 Tim.** 4:10; **1 Jhn.** 2:19; **1 Tim.** 4:1; **Act.** 20:28-30 (see also **3 Jhn.** 1:9-10 KJB) KJB). Fallen away from truth, as in apostasy, apostates, just before the "antichrist" (koine Greek: ἀντιχριστος; Latin: vicarius christi) fully arises, churches relying on the state or political authority (**2 Thes.** 2:2-4 KJB (GNT TR); **2 Tim.** 3:1-9, 4:3-4 KJB). Fallen by trusting in earthly military (state, or political authority), rather than in JEHOVAH Elohiym (**Psa.** 20:7-8 KJB).

Fallen stars:

Physical stars falling, as in the natural, so too the spiritual (as per **1 Cor.** 15:46 KJB). A falling star burns bright against the surrounding atmosphere of air (against the Holy Spirit), having a "tail" (**Isa.** 9:14,15; **Rev.** 12:4 KJB), falling to the earth, but soon goes out into darkness. Such a "star" is transitory, non-lasting, fleeting, momentary, a vapour, even vanity (for without Christ, all that was done, is done, and will be done, was nothing, is nothing and therefore comes to nothing - vanity; **Isa.** 41:29; **Jhn.** 15:5 KJB, for without Jesus Christ, who is Life, it is dead, and that which is dead can accomplish nothing; **Ecc.** 9:10 KJB), and the wicked "star" strikes the earth (throwing up all manner of earthliness by upheaval and overturning) and so digs its own pit, falling into it (**Isa.** 34:4; **Rev.** 6:13 KJB).

Fallen (the opposite of standing, or upright, sinless, even by Faith and Grace of God; **Psa.** 24:3,4; **Ecc.** 7:29; **Luk.** 21:36; **Rom.** 5:2, 14:4; **2 Cor.** 1:24; **Eph.** 6:13; **Rev.** 6:17, 15:2 KJB, etc.) means to be brought down, fallen from grace, no longer in faith, sinful and apostate, a persecutor who thinketh they do God service, even representing the mystery of iniquity. Such "fallen" "stars" are apostate ministers, false teachers and prophets of the church, corrupt church persons, which proclaim to serve God, as "apostles" and "Jews", but are of "the synagogue of Satan" (**Gen.** 4:6; **1 Jhn.** 3:12; **Rev.** 12:12-13,17; **Job** 4:4; **Psa.** 1:5, 5:10, 7:14-15, 20:8; **Pro.** 11:5,14,28, 16:18, 36:12; **Isa.** 8:15, 14:12; **Lam.** 5:16; **Dan.** 8:10; **Hos.** 4:14, 5:5, 14:1; **Luk.** 2:34, 10:18; **Act.** 1:18, 9:4-5, 22:7-8, 26:14-15; **1 Cor.** 10:12; **Gal.** 5:4; **2 Thes.** 2:3; **1 Tim.** 3:6-7; **Jud.** 1:13,24; **Rev.** 2:1-5,9 (see also **2 Cor.** 11:13-15), 3:9, 12:4 KJB).

Fallen Spiritual (is the opposite of standing, or upright, sinless, even by Faith and Grace of God; **Psa.** 20:7-8; 24:3,4; 36:12 (**1 Jhn.** 3:4); **Pro.** 11:5,14,28, 16:18, 24:16-17; **Ecc.** 4:10, 7:29; **Isa.** 14:12; **Jer.** 2:1-6; **Eze.** 28:12-19; **Hos.** 14:1; **Mat.** 24:12 (**Jhn.** 14:15; **Exo.** 20:6); **Mar.** 12:30-31 (**Deu.** 6:5; **Lev.** 19:17-18); **Luk.** 21:36; **Jhn.** 3:12-13, 6:66; **Act.** 20:28-30; **Rom.** 5:2, 8:38-39, 14:4; **2 Cor.** 1:24; **Gal.** 5:4; **Eph.** 6:13; **Php.** 3:19-20; **Col.** 3:1-2; **2 Thes.** 2:3; **2 Tim.** 3:1-9, 4:1-5,10; **Heb.** 8:1-2; **1 Jhn.** 2:19; **Jud.** 1:6,13 (constellations, groups of stars / planets in unison: **2 Kin.** 23:5 (**Gen.** 1:16); **Job** 9:9, 38:31-32; **Isa.** 4:1, 13:10; **Amo.** 5:8; **Rev.** 1:12-13, 16,20, 2:1, 3:1 (see also **Rev.** 12:1), 2:1-5 (**2 Cor.** 11:13-15) (see opposing, **Rev.** 13:10, 14:12), 6:17, 15:2 KJB) means to be brought down, fallen from grace, no longer faith, sinful & apostate.

Such are a persecutor who thinketh they do God service, even representing the mystery of iniquity, thus “fallen” “stars” are apostate ministers, false teachers and prophets of the church, corrupt church persons, which proclaims to serve God, as “apostles” and “Jews”, but are of “the synagogue of Satan” (**Gen.** 4:6 (**1 Jhn.** 3:12)); **Rev.** 12:12-13,17; **Job** 4:4; **Psa.** 1:5, 5:10, 7:14-15, 20:8; **Pro.** 11:5,14,28, 16:18, 36:12; **Isa.** 8:15, 14:12; **Lam.** 5:16; **Dan.** 8:10; **Hos.** 4:14, 5:5, 14:1; **Luk.** 2:34, 10:18; **Act.** 1:18, 9:4-5, 22:7-8, 26:14-15; **1 Cor.** 10:12; **Gal.** 5:4; **2 Thes.** 2:3; **1 Tim.** 3:6-7; **Jud.** 1:13,24; **Rev.** 2:1-2 KJB.

As such, men which claim to serve God, and yet worship by Pagan means, are Stars fallen from Heaven, having once served God in love, but have become apostate. They are then as Lucifer (satan) himself (**Psa.** 147:4,6; **Isa.** 14:12-15; **Jud.** 1:13; **Rev.** 12:4 KJB), which may also be compared to the time when the devil drew away nearly half (symbolic 1/3rd; [1] Jesus (Uncreated Angel of the LORD (FATHER)), [2] Good created angels; [3] Apostate created Angels) of the heavenly angels, & so does again in humanity (**Act.** 20:28-30). See **2 Cor.** 11:13-15; **Rev.** 2:3-5,9, 3:9, 12:4 KJB, & so once ‘citizens’ of heaven, come to be shaken out (having left their first estate of love) because of pride, which brings them to fall away from Jesus.

The “great star” (**Rev.** 8:10-11 KJB) “fell” “from Heaven”, “burning as it were” “a lamp”, but is not a true lamp (**Rev.** 1:11-13,20 KJB) any more. The “great star” of **Rev.** 8:10-11 KJB is not merely “angel - messenger”, but the King James Bible is specific, that this “great star” “fell” “from Heaven”, “burning as it were a lamp”, and the stars “are the angels of the seven churches”. That which is as it were a “lamp” are related to “the seven candlesticks which thou sawest are the seven churches”, and therefore, must be professing believers, even if, as fallen or apostate peoples, proclaiming to be the “great church” of God.

“Stars” are therefore God’s proclaiming Ministers, Messengers & “angels of the seven churches” (**Rev.** 1:16,20, 2:1, 3:1, 12:1 KJB), and this star fell from Heaven, even from out of the very right hand of the faith, grace, love and righteousness of Jesus.

Pamphlets 028, Elder Daniels and the Fresno Church, page 5.1:

“... [page 5.1] The Christ of Patmos had in his right hand seven stars. This assures us that no church faithful to their trust need fear of coming to naught; for not a star that has the protection of Omnipotence can be plucked from the hand of Christ. If a star separates itself from God, and falls from its setting, another will take its place. There will never be less than seven, this number being God’s symbol of completeness. {PH028 5.1} ...” - <https://m.egwwritings.org/en/book/363.2>

Acts of the Apostles, pages 586.2-587.1 [Bold Brackets added by this author]:

“... [page 586.2] Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ. {AA 586.2}

[page 586.3] “These things saith He that holdeth the seven stars in His right hand.” Revelation 2:1. These words are spoken to the teachers in the church--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God’s ministers, [Job 38:31 KJB, “sweet influences”, “bands”] who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them [587] His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world. {AA 586.3}

[page 587.1] Early in the history of the church the mystery of iniquity foretold by the apostle Paul began its baleful work; and as the false teachers concerning whom Peter had warned the believers, urged their heresies, many were ensnared by false doctrines. Some faltered under trial and were tempted to give up the faith. At the time when John was given this revelation, many had lost their first love of gospel truth. But in His mercy God did not leave the church to continue in a backslidden state. In a message of infinite tenderness He revealed His love for them and His desire that they should make sure work for eternity. “**Remember,**” He pleaded, “**from whence thou art fallen,** and **repent,** and do the first works.” Verse 5. {AA 587.1} ...” - <https://m.egwwritings.org/en/book/127.2541>

See also Gospel Workers, 13.1-14.1 - <https://m.egwwritings.org/en/book/35.26>

Testimonies for the Church, Volume 6 (1901), 414.1-414.2 (see also 413.3-.4):

“... [page 414.1] Let those who are as stars in the hand of Christ remember that they are ever to preserve a sacred, holy dignity. They are Christ’s representatives. Simplicity in Christ is the pure, sacred dignity of the truth. {6T 414.1}

[page 414.2] God’s servants are to preach His word to the people. Under the Holy Spirit’s working they will come into order as stars in the hand of Christ, to shine forth with His brightness. Let those who claim to be Christ’s ministers arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the same work as He has done. Let them leave the churches that know the truth, and go forth to establish new churches, to present the word of truth to those who are in ignorance of God’s warning message. - {6T 414.2} ...” - <https://m.egwwritings.org/en/book/118.2253>

The Advent Review and Sabbath Herald, May 26, 1903, par. 1-13:

“... “Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” {RH, May 26, 1903 par. 1}

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. {RH, May 26, 1903 par. 2}

“These things saith he that holdeth the seven stars in his right hand.” The words are spoken to the teachers in the church,—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God’s ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world. {RH, May 26, 1903 par. 3}

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord’s purpose for them, and Christ takes pleasure in them. {RH, May 26, 1903 par. 4}

“I know thy works, and thy labor, and thy patience.” Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, “I have graven thee upon the palms of my hands.” He cherishes carefully every act of love and endurance performed by them. {RH, May 26, 1903 par. 5}

“And how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.” While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them. {RH, May 26, 1903 par. 6}

“Nevertheless I have somewhat against thee, because thou hast left thy first love.” At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,—peace on earth and good will toward men,—they called upon all to come to Christ. {RH, May 26, 1903 par. 7}

Visiting the fatherless and the widow was part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer. {RH, May 26, 1903 par. 8}

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error. {RH, May 26, 1903 par. 9} ...”

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. **Their love for one another began to wane.** The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned. {RH, May 26, 1903 par. 10}

How is it with the church of today, which has received such great light? **God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race.** Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God. {RH, May 26, 1903 par. 11}

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth. {RH, May 26, 1903 par. 12}

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or **he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus,** "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." **The work that God desires to see done by Seventh-day Adventists is not done.** Unless there is a decided change, the people will accept as truth that which is not truth. {RH, May 26, 1903 par. 13} ... - <https://m.egwwritings.org/en/book/821.22876>

This particular fallen "star" does **not** fall during the timeframe of the 5th Trumpet (AD 508 / 538 – 1798 / 1843/4), but already had fallen (past tense) a long time before (AD 136(ish) – AD 380(ish)) the beginning events (AD 508 / 538) of **Rev. 9:1 KJB** transpire, and known by the events of the 3rd Trumpet (**Rev. 8:10-11 KJB**). This forever excludes a certain long-standing "private interpretation" (**2 Pet. 1:20 KJB**) to be discussed briefly shortly hereafter.

Revelation 9:1 GNT TR - και ο πεμπτος αγγελος εσαλπισεν και ειδον αστερα εκ του ουρανου **πεπτωκοτα** εις την γην και εδοθη αυτω η κλεις του φρεατος της αβυσσου

The koine Greek word (G4098) "πεπτωκοτα", "peptwkota" is found in the verse as "V-RAP-ASM" (Verb – Perfect – Active – Participle – Accusative – Singular – Masculine; Robinson's Morphological Codes).

"... The perfect tense, as discussed in the verb overview, **indicates an action that occurred in the past but has lasting effects into the present.** ... perfect(ive) aspect: **action with effects that last beyond the action's completion** ... An illustration of perfect aspect is the following example: "He has been seen." **The act of being seen occurred in the past, but he is still in the state of having been seen in the present tense; he can't be unseen.** ..." - <https://introgreek.github.io/textbook/verbs-2/perfect>

There are many commentators that (without due consideration of the connections to the 3rd Trumpet and its definitions) seek to apply the meaning of the symbolism of the “star” to the rise of “Abu al Qasim” (‘father of Qasim’, aka: “Muhammad” (a nickname meaning, ‘One to be praised’, as no one really knows the birth-name for certain; circa AD 570, whose first wife was a catholic called “Khadija bint Khuwailid”, and her cousin (also catholic), “Waraqah bin Naufal bin Asad bin ‘Abdul ‘Uzza”) and the “smoke” to rising of the political-religion of Islam (tied to Catholicism, Rabbinic Talmudic Judaism, Sabeanism, Zoroastrianism):

AD 610 (Hira cave vision) – **AD 622** (Meccan surah ‘given’),

AD 621 (Mi’raj, taking place on the mythical ‘buraq’),

AD 622 – **AD 632** (Medina surah ‘given’),

AD 624 (no known mosques prior to this date),

AD 630 (conquers Mecca in the Hijaz, a Roman controlled province, with Catholics, Jews, Sabians, &c in the area),

AD 632 (Abu al Qasim dies of complications of heart from an earlier poisoning from the battle of Kaybar that had stayed with him; and no official qur’an is yet compiled into a single source),

AD 632 – **AD 634** (Abu Bakr, father of Aisha (child-bride of Abu al Qasim) rules),

AD 634 – **AD 644** (Umar rules conquering the Levant (Basra, Baghdad, Damascus, Jerusalem, Cairo, as well as Alexandria, Aden, Merat and Nishapur), and comes under Arab (not Muslim) control),

AD 644 – **AD 656** (Uthman [Othman] has the various qur’anic materials [like Hafsa’s, daughter of Umar] compiled into one official recension [with the aid of Zaid ibn Thabit, secretary of Muhammad, and three other men, who re-write and correct various surah, and if he had any difficulty, he was ordered to use the Qur’aishi language (language of Abu al Qasim’s ummah (peoples))], and afterward they burn all of the rest which differed, had additions, etc. (**AD 650**), and much had already been lost, having only been memorized, by the men who died in the recent battles. Four (4) main Uthmanic copies were made, and went to:

- [1] Medina,
- [2] Basra,
- [3] Baghdad,
- [4] Damascus,

Two of those are supposed to be still around, the Topkapi Mushaf [in Turkey, Istanbul, mid - 8th century] and the Sammarqand Mushaf [Tashkent early - mid 8th century], but they rather belong to [Umayyad period, late 8th century], and contain errors, being not full manuscripts. Others extant:

- [1] Ma’il [Britain, Hijazi text],
- [2] Petropolitanus [Paris, see Francois Deroche 2009:172-177],
- [3] Houseini [al-Mashhad al-Husayni] Cairo, Egypt, see Tayyar Altikulac Al Mushaf Al Sharif 2007:36, footnote 14a],
- [4] San’aa manuscripts, see the book “Al Mushaf Al Sharif”, Prof. Dr. Ekmeleddin Ihsanoglu, and Dr. Tayyar Altikulac.

AD 656 – AD 661 (Ali [Adopted son of ‘Abu al Qasim’], whom the Shia adhere to as the rightful heir),

AD 661 – (North Africa controlled by the Arabs, and goes into Spain, then to the east, in India),

AD 685 – AD 705 (Abd al’Malik, comes to power),

AD 685 – (coins with Muhammad’s ‘name’ on them, no other record of this name before this date, that is known),

AD 691 – (dome of the rock),

[1] first Arab inscription referencing ‘Muhammad’ [Volker Popp-Ohlig & Puin, 2010:53];

[2] the first reference to ‘Muslims’ is in the AD 690’s [Chronicle of John of Niku’ – AD 1602],

[3] the first Arab reference to ‘Muslim’ is just prior to AD 749 [Nevo & Koren, 2003:234], otherwise they are simply ‘Saracen’ [Arab], ‘Hagarene’, ‘Ishmaelite’, ‘Maghraye’, ‘Muhajiroun’ [in exodus, nomad];

[4] the first reference to ‘Islam’ is not until AD 691 [Dome of the Rock] [Volker Popp-Ohlig & Puin, 2010:71],

[5] the first reference to ‘Mecca’ is not until AD 741 [Patricia Crone 1987:134-136 [found in Apocalypse of pseudo-Methodius Continuatio Byzantia Arabica, early reign of caliph Hisham]; Hoyland 1997:426; Tom Holland, In the Shadow of the Sword, 2012:303],

[6] the first Biography of ‘Muhammad’ within Islamic sources is not until AD 833 [Ibn Isham, citing the earlier non-extant work of Ibn Ishaq, AD 765],

[7] the earliest maps do not show or place ‘Mecca’ until AD 900, of which Patricia Crone, found Greek trading documents with Ta’if [South-East of Mecca], Yathrib [later Medina], Kaybar, but never Mecca.

Historical Criticism:

Wansbrough, Hawting, Patricia Crone, Andrew Rippin, Robert Hoyland, Yehuda Nevo, Luling, Gerd R Puin, Von Bothmer, Karl-Heinz Ohlig, Francois Deroche, Bowering, Conrad, Peters, Stein, Showmaker, [even Islamic Awareness, Islam site], Dan Brubaker, see the book Al Mushaf Al Sharif, Prof. Dr. Ekmeleddin Ihsanoglu, and Dr. Tayyar Altikulac, etc.

“... Islam, and the prophet's life, as we know it, was not derived from the 7th century, but evolved over a period of 200-300 years, and then redacted back on to the prophet’s life, and compiled in the 9th century ...” [Humphreys 1991:71,83-89]

“... The Qur'an probably was not revealed to one man in 22 years, but likely evolved over a period of 50-100 years ...” [Rippin 1985:155, 1990:3,25,60; Lester 99:44-45; Wansbrough 1977:160-163]

The conclusion of a few is that the history of Islam, at least from the time of the Caliph Abd al-Malik (**AD 685 – AD 705**) and before, is a later fabrication/redaction [Cook 1983:65; Robinson 1996:47].

AD 705 – Jacob of Edessa

AD 765 – Ibn Ishaq, writes the first known ‘siratul Rasu’llah’ [life [history] of the ‘prophet’ of ‘allah’]

AD 790 – Ma’il qur’an

AD 833 – Ibn Isham, rewrites Ibn Ishaq’s account, altering it into a recension.

AD 870 – al-Bukhari, compiles the first Sahih aHadith [sayings of ‘Abu al Qasim’, using a chain of narration system], from 600,000 sayings, narrowed to 7,397 sayings in 9 Volumes, throwing out 98%.

AD 923 – al-Tabari, compiles the first great Tafsir [commentary on a qur’an]

The man ‘Abu al Qasim’, was an unconverted wicked pagan, who was also a covetous, lying, deceiving, bloodthirsty, war-mongering, pedophilic desert brigand; having been deceived by catholics (Khadija bint Khuwaylid (First wife); Waraqa bin Naufal (Her cousin); Bahira (Sergius the monk)) into proclaiming himself ‘the (ecumenical) prophet’ of Arabia. He miserably died as a lost man in his wickedness, being twice dead, and outside of the Heavenly city, New Jerusalem. He was **never** enrolled in Heaven’s Book of Life & never entered physically into Heaven (3rd, **2 Cor.** 12:2,4 KJB) itself (in spite of the deception of his false vision (‘Mi’raj’ (Mirage)) into the pagan ‘seven heavens’, as some also later stated to have taken place on his mythical ‘Buraq’ (rather than on a ladder), where he claimed to have seen ‘Isa (Jesus) & John the Baptist just beyond the ‘second (of seven) heaven’). He **never** proclaimed to accept the sacrifice of Jesus Christ, and, in fact, denied Jesus died by crucifixion (**Surah 4:156-157** (al-Hilali-Khan translation)), **never** professed Christianity, but ever & always denied & blasphemed against Jesus & Christianity in subtil ways. He was **never** a ‘star’ fallen from heaven. All of this is documented in history.

Surah 1:6-7 (al-Hilali-Khan translation) & notation:

“... [v.6] Guide us to the Straight Way.³ [v.7] The Way of those on whom You have bestowed Your Grace⁴, not (the way) of those who earned Your Anger⁵ (such as the Jews), **nor of those who went astray (such as the Christians).**^{1,2,3}. ...”

[Notation] “... ⁵ Narrated ‘Adi bin Hatim: I asked Allah's Messenger about the Statement of Allah: 1. “Gharil maghdubi ‘alaihim (not the way of those who earned Your Anger),” he replied “They are the Jews”. **And 2. “Walad dalin (nor of those who went astray),” he replied: “The Christians, and they are the ones who went astray.”** [This Hadith is quoted by At-Tirmidhi and Abu Dawud]. ...”

Surah 98:6 (al-Hilali-Khan translation), & notation:

“... Verily, those who disbelieve (in the religion of Islam, the Qur’an and Prophet Muhammad) from among the people of the Scripture (**Jews and Christians**) and Al-Mushrikun will abide in the Fire of Hell. **They are the worst of creatures.** ...”

[Notation] “... Narrated Abu Hurairah: Allah’s Messenger said: “By Him (Allah) in Whose Hand Muhammad’s soul is, **there is none from amongst the Jews and Christians** (of these present nations) who hears about me and then **dies without believing in the Message with which I have been sent** (i.e. Islamic Monotheism) **but he will be from the dwellers on the (Hell) Fire.** (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...”

While many desire to place the events of the succeeding 3 “woe” trumpets upon ‘Abu al Qasim’, and ‘Islam’, ‘Turks and Ottoman Empire’, and a ‘third rise’ unto a global Sharia (Islamic law), doing so, **seriously mistakes** the historical events pointed out therein, and **misidentifies** the antichrist’s rise to power and its present effects, which are needful to understand the final events of this world’s history since AD 508 / 538, unto the present (AD 2025) and beyond, culminating in the second and third Advents of Jesus Christ.

The text of **Rev. 9:1 KJB** deals with an apostate (fallen) church leader (of the 7, **Rev. 1:11-13,20 KJB**) position, that came out of the “great church” movement under the 3rd Trumpet. That system of paganism amalgamated with Christianity, was Roman, not Arabian, being Catholicism, not Islam (which did not even exist yet, and could not, until after the rise of the antichrist (vicarius christi) to power).

In the far distant past, Lucifer (Satan the greatest apostate) like a star from (beginning in) Heaven, fell by transgression (**Isa. 14:3-23; Eze. 28:11-19; Rev. 12:7-13; 2 Pet. 2:4; Jud. 1:6, &c.**) unto the earth. Satan is identified as a great red dragon that was once in Heaven (**Rev. 12:3-4 KJB**), with a “tail” (false prophets teaching lies; **Isa. 9:15 KJB**), that fell (**Luk. 10:18 KJB**) like a burning fire to earth. The imagery is like a great burning star falling through the atmosphere (Heaven) with a tail, that crashes into earth digging its own pit (**Exo. 21:33-34; Pro. 22:14, 26:27, 28:10; Isa. 24:18; Jer. 48:44; Eze. 31:16; Mat. 12:11 KJB**), destroying everything around it, & sending up a burning smoke. History repeated itself in the disciple of satan, the “man of sin”, “the son of perdition” (**2 Thes. 2:3 KJB**).

When Satan saw that he was cast down (**Rev. 12:10,13 KJB**) to the earth (AD 31; **Rom. 5:6 KJB**), & could not any more go back (**Job 1:6-12, 2:1-7; 1 Kin. 22:19-23; 2 Chr. 18:18-22 KJB**), he began, in the “mystery of iniquity” (**2 Thes. 2:7 KJB**), to teach his own disciple in humanity (antichristos, vicarius christi; his false apostle, anti-typical ‘Judas’, his corrupt church leader, who was as a “devil”; **Jhn. 6:70 KJB**), his own corrupt doctrines, mixing the Truth of Christianity with the darkness of Paganism, eventually giving rise to Popery from out of the “great (apostate, fallen from grace) church”. More on this will be discussed when the giving of the “key” & “bottomless pit” is identified. This “star” is **not** Lucifer himself, but **the antichrist**, to whom the “key” is given (even as Christ Jesus gave His own disciples keys; **Mat. 16:19; Luk. 11:52 KJB**), repeating history in the churches. Paul warned that corrupt “men” would “arise” (**Act. 20:30; Act. 20:28-31 KJB**), like coming out of a pit, among the bishops (overseers) of the churches.

The symbolism, “and to him was given the key”:

Showing the connection of Rev. 9:1 & 20:1 KJB	
Revelation 9:1 KJB - And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.	
Revelation 20:1 KJB - And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. (Job 1:21; Mat. 13:12, 25:29; Mar. 4:25; Luk. 8:18, 19:26 KJB)	
Revelation 9:1 (wicked, apostasy, lies)	Revelation 20:1 (righteous, Faithful, Truth)
“... and I saw ...”	“And I saw ...”
“... a star ...”	“... an angel ...”
“... fall ...”	“... come down ...”
“... from heaven ...”	“... from heaven ...”
“... unto the earth ...”	-----
“... and to him was given the key ...”	“... having the key ...”
“... of the bottomless pit.”	“... of the bottomless pit ...”
-----	“... and a great chain in his hand.”
[Opens, Unlocks, Unseals; Rev. 9:2-3 KJB]	[Closes, Locks, Seals; Rev. 20:2-3 KJB]
Lies, are a ‘key’ of sin, opening a pit of darkness & evil. Truth, is a ‘key’ of righteousness, sealing away all lies.	

Keys are that which Opens [unseals, unlocks] and / or Closes [seals, locks] (**Jdg.** 3:23-25; **1 Chr.** 9:27; **Isa.** 22:22 KJB). In Scripture (KJB) there are many “keys”:

Creation of God: Rom. 1:20 KJB

Prayer: Luk. 3:21 KJB

Faith: Act. 14:27 KJB

Love: Son. 5:2 KJB

The word of God: Psalms. 78:23; **Mar.** 7:34; **Act.** 17:3 KJB

Truth: Jhn. 8:32 KJB

Jesus Christ: Jhn. 10:3 KJB

The Holy Spirit: Isa. 61:1 KJB

The Gospel: 2 Cor. 2:12 KJB

The Sanctuary: Psalms. 77:13 KJB

Jesus has the “keys” of “hell” (grave, which has “gates”; **Job** 38:17; **Isa.** 14:17, 61:1; **Eze.** 37:13; **Mat.** 16:18, 27:52; **Luk.** 4:18 KJB) & “death” (**Rev.** 1:18 KJB), & is able to resurrect & save from the power (authority; **Jud.** 1:9 KJB) of the devil (**Heb.** 2:14 KJB).

Jesus gave the keys of the Heavenly kingdom to his body, to open & close, & to teach the Truth of Heaven (**Isa.** 22:22; **Mat.** 16:19 (**Mat.** 13:11, 18:18) KJB).

Satan, likewise, gave the key of his kingdom of sin (mystery of iniquity) to his body (antichristos, vicarius christi), to open the bottomless pit (his kingdom of lies & darkness), to pass along the mystery of iniquity into the hearts of men, to teach & reveal that kingdom upon the earth in opposition to Heaven.

Judges 3:23 KJB - Then Ehud went forth through the porch, and **shut the doors** of the parlour upon him, and **locked them**.

Judges 3:24 KJB - When he was gone out, his servants came; and when they saw that, behold, **the doors** of the parlour **were locked**, they said, Surely he covereth his feet in his summer chamber.

Judges 3:25 KJB - And they tarried till they were ashamed: and, behold, he opened not **the doors** of the parlour; **therefore they took a key, and opened them**: and, behold, their lord *was* fallen down dead on the earth.

1 Chronicles 9:27 KJB - And they lodged round about **the house of God, because the charge was upon them**, and **the opening thereof every morning pertained to them**.

Isaiah 22:22 KJB - And **the key of the house of David will I lay upon his shoulder**; so **he shall open, and none shall shut**; and **he shall shut, and none shall open**. (See also **Rev.** 3:7-8; **Job** 12:14 KJB)

Matthew 16:19 KJB - And **I will give unto thee the keys of the kingdom of heaven:** and **whatsoever thou shalt bind on earth shall be bound in heaven:** and **whatsoever thou shalt loose on earth shall be loosed in heaven.**

Matthew 13:11 KJB - He answered and said unto them, Because **it is given unto you to know the mysteries of the kingdom of heaven,** but **to them it is not given.**

Matthew 18:18 KJB - Verily I say unto you, **Whatsoever ye shall bind on earth shall be bound in heaven:** and **whatsoever ye shall loose on earth shall be loosed in heaven.**

A summary:

The Spirit of Prophecy, Volume 2, pages 273.2-274.1:

“... [page 273.2] “And **I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven.**” The Roman church makes a wrong application of these words of Christ. They claim that he addressed them specially to Peter. Hence he is represented **in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high positions.** The words of Christ: “I will give unto thee the keys of the kingdom of Heaven,” were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any [274] special authority to one of them, we would not find them so frequently contending among themselves as to who should be greatest. They would have at once submitted to the wish of their Master, and paid honor to the one whom he had selected as their head. {2SP 273.2}

[page 274.1] But the Roman Catholic church claims that Christ invested Peter with supreme power over the Christian church, and that his successors are divinely authorized to rule the Christian world. In still another place **Jesus acknowledges the same power to exist in all the church that is claimed to have been given to Peter alone, upon the authority of the text previously quoted:** “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven.” - {2SP 274.1} ...” - <https://m.egwwritings.org/en/book/143.1147>

Luke 11:52 KJB - **Woe unto you, lawyers!** for **ye have taken away the key of knowledge:** **ye entered not in yourselves,** and **them that were entering in ye hindered.**

Acts of the Apostles, Chapter 22, page 229.1:

“... [page 229.1] For three successive Sabbaths Paul preached to the Thessalonians, reasoning with them from the Scriptures regarding the life, death, resurrection, office work, and future glory of Christ, the “Lamb slain from the foundation of the world.” Revelation 13:8. **He exalted Christ, the proper understanding of whose ministry is the key that unlocks the Old Testament Scriptures, giving access to their rich treasures.** {AA 229.1} ...” - <https://m.egwwritings.org/en/book/127.972>

Once the vast body of nominal Christians, moved away from the written word of God, accepted worldly honours, earthly protection, pagan practices & forgot about overcoming sin, satan and selfishness by the Holy Spirit in Christ Jesus (the Gospel of the Father), they came to accept another messenger in His place – the antichristos, the vicarius christi.

Papal Rome, having received **the key of the mystery of iniquity from satan**, their master, then took away true knowledge of the Gospel and the Kingdom of Heaven away from the earth, teaching false things that came from the pit, where there is no life, & only bondage of captivity (as a prison), formless (shapeless confusion) & void (empty & desolate). The fallen minister (antichrist), obeys its fallen master, allowing all manner of sin to flourish under the guise of righteousness, being self-righteousness.

Child Guidance, Chapter 6, page 46.3:

“... [page 46.3] In the natural world God has placed in the hands of the children of men the key to unlock the treasure house of His Word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. {CG 46.3} ...” - <https://m.egwwritings.org/en/book/8.172>

The Review and Herald, November 17, 1891 par. 7:

“... [par. 7] Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. ... {RH, November 17, 1891 par. 7}” - <https://m.egwwritings.org/en/book/821.11593>

The Review and Herald, December 1, 1891 par. 5:

“... [par. 5] The apostle says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. {RH, December 1, 1891 par. 5} ...” - <https://m.egwwritings.org/en/book/821.11626>

The Review and Herald, May 3, 1906 par. 3:

“... [par. 3] But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. ... {RH, May 3, 1906 par. 3} ...” - <https://m.egwwritings.org/en/book/821.26693>

Revelation 3:7 KJB - And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;** (see also Isa. 22:22; Job 12:14 KJB)

Revelation 3:8 KJB - I know thy works: behold, **I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name.

Jesus is able to pray unto, speak or ask, His Father, & have anything opened (Mat. 3:16, 26:53; Mar. 1:10 KJB), or closed, but he also stated that we may have the same in His name, according to the Father's will:

Matthew 7:7 KJB - **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**

Matthew 7:8 KJB - **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

Matthew 7:9 KJB - Or what man is there of you, whom if his son ask bread, will he give him a stone?

Matthew 7:10 KJB - Or **if he ask** a fish, will he give him a serpent?

Matthew 7:11 KJB - If ye then, being evil, know how to give good gifts unto your children, **how much more shall your Father which is in heaven give good things to them that ask him?**

Luke 11:9 KJB - And I say unto you, **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**

Luke 11:10 KJB - **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

Luke 11:11 KJB - If a son shall **ask** bread of any of you that is a father, will he give him a stone? or **if he ask** a fish, will he for a fish give him a serpent?

Luke 11:12 KJB - Or **if he shall ask** an egg, will he offer him a scorpion?

Luke 11:13 KJB - If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?**

James 1:5 KJB - If any of you lack wisdom, **let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.**

James 1:6 KJB - But **let him ask in faith**, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

James 1:7 KJB - For let not that man think that he shall receive any thing of the Lord.

James 1:8 KJB - A double minded man *is* unstable in all his ways.

Steps To Christ, page 94.2:

“... [page 94.2] The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when **prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured [95] the boundless resources of Omnipotence?** Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. {SC 94.2} ...” - <https://m.egwwritings.org/en/book/108.367>

Prayer is one of the greatest “keys” that God has given to His people that reaches into heaven and opens the vast wealth of God’s graces, for God listens to His children when they pray unto Him in the name of their Saviour, Jesus Christ, by the Holy Ghost’s inspiration and so pray according to God’s will.

Lucifer also taught his great apostle the method of how to pray in vain repetitions, in deadening the mind to any real communication with heaven, that the voice of the Holy Ghost may be drowned out with the voice of self, through which satan could then speak through to the inmost mind.

These things already present a serious Biblical alternative to the ‘traditional’ “private interpretation” (2 Pet. 1:20 KJB) as generally assumed as correct. Further issues arise when those who attempt to “interpret” the passages of Rev. 9:1-21 as ‘Muhammad’, Islam, and the Turkish Ottoman Empire, as there is an odd mixture of ‘literalism’ and ‘symbolism’ utilized.

For instance, “the four angels” (Rev. 9:15 KJB) are often identified ‘symbolically’ and are not ‘literal’ “angels” (like Gabriel, &c), while the river Euphrates is often interpreted ‘literally’ as referring to the river in the middle east. These same persons will often do the same with the numbers found in the texts, such as “200,000,000” (Rev. 9:16 KJB) as being ‘literal’, where as the “third part” (Rev. 9:15 KJB) is ‘symbolic’. Even before these instances, they will often interpret the “teeth of lions” (Rev. 9:8 KJB) as ‘symbolic’, where as “the hair of women” (Rev. 9:8 KJB) is to be understood ‘literally’ as long hair. Additionally, such theologians will even add their own personal eisegesis into the text, and continually speak of the physical “east”, or “eastern” lands, when no such words are in the text itself, neither implied even in the first portion of Rev. 9:1-12 KJB. The reason these individuals think, or arrive at, such conclusion is by the word “Euphrates” (Rev. 9:14 KJB), and seem to neglect the understanding found in 1 Cor. 15:46 KJB, in which the spiritual comes after the original natural.

The natural events were given in the OT already, while **Revelation** is the last book of scripture given in “signification” (Rev. 1:1 KJB; such as “Balaam”; Rev. 2:14 KJB; or “Jezebel”; Rev. 2:20 KJB, or “Babylon”; Rev. 17:5 KJB, &c). There are even conflicting uses, such as found in the phrase “the fire, and by the smoke, and by the brimstone, which issued out of their mouths” (Rev. 9:18 KJB), which such ‘eschatological commentators’ ‘literally’ interpret as ‘gun (musket) fire’, and then just afterwards in the following chapter (Rev. 11 KJB) proclaim that the language of “fire proceedeth out of their (Two Witnesses) mouth, and devoureth their enemies” (Rev. 11:5 KJB), is to be understood as ‘symbolical’. The justification of switching between natural and spiritual, as they decide, is entirely arbitrary and only leads to confusion of the material itself and about where actual known recorded history is to be understood. The truth of the matter is that both of those last matters (fire from the mouth) are symbolic of words being spoken against each other.

The 1,260 day-years (3 ½ times, like Elijah; Luk. 4:25; Jam. 5:17 KJB) of these “two witnesses” of God corresponds, in parallel opposition, to the time of the false prophets in Rev. 9:5,6,10 KJB, in the period of the “five months”, which is the timeframe, between the rains, both the early (1st month) and the latter (7th month) of the 2nd, 3rd, 4th, 5th, & 6th months.

Just as false prophets would breathe fire, smoke & brimstone, a counterfeit word, a false gospel (See Gal. 1:8-9 KJB):

Revelation 9:17 KJB - And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Revelation 9:18 KJB - By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

The fiery mouth of falsehood (Psa. 144:8,11; Pro. 10:32; Isa. 9:17; Jer. 9:8, 23:6; Lam. 3:6; Eze. 33:31; Mic. 3:5; Mat. 12:34, 15:8; Luk. 6:45b; Jhn. 8:44; Tit. 1:11; Jam. 3:6; Jud. 1:16 KJB).

So too, would God's true prophets, preachers, and teachers of His Word, breathe that holy fire of truth & love out of their hearts, mouths and lives:

Revelation 11:5 KJB - And if any man will hurt them, **fire proceedeth out of their mouth, and devoureth their enemies**; and if any man will hurt them, he must in this manner be killed.

The fiery heart & mouth of truth & love (**Deu.** 30:14; **1 Kin.** 17:24; **Job** 22:22; **Psa.** 17:3, 51:6; **Pro.** 4:23, 8:7, 31:26; **Zec.** 8:16; **Mal.** 2:6; **Luk.** 6:45a; **Jhn.** 16:13; **Rom.** 10:8-10; **Eph.** 4:15,25; **Col.** 4:6 KJB).

The Waters have been addressed several times already, being that they are symbols of many peoples and nations (**2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7-8, 17:12-13, 28:2, 59:19, 66:12; **Jer.** 46:7-9, 47:2, 51:13,41-42; **Eze.** 29:1-21, 30:10-19, 31:1-18, 32:1-32, 36:6; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Hab.** 3:8; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 8:10, 17:1,15 KJB).

More than any other "river" in scripture (KJB), there are 3 main rivers mentioned above all the rest – the Euphrates (of Babylon, North), the Nile (of Egypt, South), the Jordan (of Canaan, Middle Earth).

Isaiah 19:24 KJB - In that day shall **Israel be the third** with **Egypt** and with **Assyria**, even a blessing in the midst of the land:

The Bible therefore identifies 3 main "bodies" of river waters, as types of peoples.

Euphrates (of Babylon, North)	Jordan (of Canaan, middle earth)	Nile (of Egypt, South)
Gen. 15:18, 31:21, 36:37; Exo. 23:31; Num. 22:5; Deu. 1:7, 11:24; Jos. 1:4; 2 Sam. 8:3, 10:16; 1 Kin. 4:21,24, 14:15; 2 Kin. 23:29, 24:7; 1 Chr. 1:48, 5:9, 18:3, 19:16; 2 Chr. 9:26, 35:20; Ezr. 4:10,11,16,17,20, 5:3,6, 6:6,8,13, 7:21,25, 8:15,21,31,36; Neh. 2:7,9, 3:7; Psa. 72:8, 137:1; Isa. 7:20, 8:7, 27:12; Jer. 2:18, 13:4,5,6,7, 46:2,6,10, 51:63; Mic. 7:12; Zec. 9:10; Rev. 9:14, 16:12 KJB	Gen. 13:10,11, 32:10, 50:10,11; Num. 13:29, 22:1, 26:3,63, 31:12, 32:5,19,21,29,32, 33:48,49,50,51, 34:12,15, 35:1,10,14, 36:13; Deu. 1:1,5, 2:29, 3:8,17,20,25,27, 4:21,22,26,41,46,47, 9:1, 11:30,31, 12:10, 27:2,4,12, 30:18, 31:2,13, 32:47; Jos. 1:2,11,14,15, 2:7,10, 3:1,8,11,13,14,15,17, 4:1,3,5,7,8,9,10,16,17,18,19,20,22,23, 5:1, 7:7, 9:1,10, 12:1,7, 13:8,23,27,32, 14:3, 15:5,7, 16:1,7, 17:5, 18:7,12,19,20, 19:11,22,33,34, 20:8, 22:4,7,10,11,25, 23:4, 24:8,11; Jdg. 3:28, 5:17, 7:24,25, 8:4, 10:8,9, 11:13,22; 1 Sam. 13:7, 31:7; 2 Sam. 2:29, 10:17, 17:22,24, 19:15,17,18,31,36,39,41, 20:2, 24:5; 1 Kin. 2:8, 7:46, 17:3,5; 2 Kin. 2:6,7,13, 5:10,14, 6:2,4, 7:15, 10:33; 1 Chr. 6:78, 12:15,37, 19:17, 26:30; 2 Chr. 4:17; Job 40:23; Psa. 114:3,5; Isa. 9:1; Jer. 12:5, 49:19, 50:44; Eze. 6:3, 34:13, 36:4,6, 47:18; Joe. 3:18; Hab. 3:8-9; Mat. 3:13, 4:15,25, 19:1; Mar. 1:5,9, 3:8, 10:1; Luk. 3:3, 4:1; Jhn. 1:28, 3:26, 10:40 KJB	Gen. 15:18, 41:1,2,3,17,18; Exo. 1:22, 2:3,5, 4:9, 7:15, 18, 19, 20, 21, 24, 25, 8:3,5,6,9,11, 17:5; Num. 34:5; Jos. 15:4, 15:47; 1 Kin. 8:65; 2 Kin. 24:7; 2 Chr. 7:8; Isa. 7:18, 11:15, 19:5, 23:3, 27:12; Jer. 2:18, 46:8; Eze. 29:3,4,5,9,10, 30:12, 32:2,6, 47:19, 48:28; Nah. 3:8; Hab. 3:8-9 KJB; Selfish river (Eze. 29:3,9 KJB)
Apostate Christianity, Religious Humanism, professing God, but disobey Apostate Church & State – Man's Authority Filling up to overflowing	Christianity, the acceptance of God's saving Grace to Keep His Law (Commandments) The True Church – Christ's Authority Fountains of living waters	Secular Humanism, the outright and open denial of God & His Law Atheistic State – Man's Authority Drying up by the "Sun"

[1] EGYPT – NILE (South) (Denial of Truth) (State) (Secular Humanism): The rivers of the peoples of Egypt (Nile) were drying up due to the Sun of Righteousness (Jesus Christ; **Mal.** 4:2 KJB) now blazing, along with the miracles of converted lives and healings and the mass Exodus (from worldliness, Godlessness, and open denial of Truth) was ongoing.

[2] CANAAN – JORDAN (Middle Earth) (Love of Truth) (Church) (Christianity): The rivers of the peoples of Heavenly Canaan (Jordan), since Calvary (AD 31) & the surrounding events with Jesus Christ, were flowing ever onward into the wildernesses of the world, bringing the water of everlasting life to all who would freely drink, ever being replenished from the Throne of God's grace above as the springing fountains of Living Waters (Truth & Love), & all who would continue to drink of them, would never die (**Jhn.** 11:26 KJB).

[3] BABYLON – EUPHRATES (North) (Confusion of Truth) (Union of State & Church) (Religious Humanism): The rivers of the peoples of Babylon (Euphrates) begin to gain more & more volume & momentum as floods of peoples enter into its onward & meandering rushing, as they find no quenching in the Nile's evaporation, & the Jordan's waters being too straight for them, & so swells to flooding over its borders.

The "great river", the "Euphrates", naturally (**1 Cor.** 15:46 KJB), is found as a mighty great and wide river which was the furthest boundary of Canaan, before it became Babylonian territory, and was the natural protection and economic treasure of that earthly kingdom, and so spiritually, this river is the waters which separate Heavenly Canaan from Mystery Babylon the Great, and are the sustaining protection of Babylon (which surrounded that city), and life and spiritually economic (**Eze.** 28:18 KJB) resource strength of that kingdom (**Gen.** 2:14, 15:18; **Deu.** 1:7, 11:24; **Jos.** 1:4, 24:2-3, 14-15; **2 Sam.** 8:3; **2 Kin.** 23:29, 24:7; **1 Chr.** 5:9, 18:3; **2 Chr.** 35:20; **Ezr.** 4:10; **Neh.** 3:7; **Psa.** 137:1; **Jer.** 13:4-7, 46:2,6,10, 51:63; **Rev.** 9:14, 16:12, 17:15 KJB).

Rivers and waters thereof, are used as symbols in scripture for the peoples of the lands. There are good, clean and sweet waters, and bad, unclean and bitter waters (**Exo.** 15:25; **Jam.** 3:11; **Rev.** 8:11 KJB). As for instance, of some sweet waters, is the person, Abraham (who was to be made into a nation) was called out of Babylon and the peoples thereof, and so God divided the waters, with a space between them, just as in **Gen.** 1:6-7 KJB (for all of human history is found in **Gen.** 1-2 KJB), and Jacob (Israel), Christians, etc. (**Gen.** 12:2, 35:10-11; **1 Pet.** 2:9 KJB).

The bitter and hasty waters (which tried to drown out love; **Son.** 8:7 KJB) or of such as "the great river Euphrates" symbolize its populace, and those who protect it (**2 Sam.** 22:5; **Psa.** 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; **Son.** 8:7; **Isa.** 8:7-8, 17:12-13, 28:2, 59:19, 66:12; **Jer.** 46:7-9, 47:2, 51:13,41-42; **Eze.** 29:1-21, 30:10-19, 31:1-18, 32:1-32, 36:6; **Dan.** 9:26, 11:22; **Amo.** 8:8, 9:5; **Hab.** 3:8; **Mat.** 7:25,27; **Jud.** 1:13; **Rev.** 8:10, 17:1,15 KJB), as well as its economic treasure in natural and spiritual things (**Rev.** 18:1-24 KJB), and believe its doctrines / teachings, and practice them, for waters, are also a symbol of faith / belief in scripture (**Jhn.** 4:7-15,28-29,39-42, 6:35-36, 7:38-39 KJB), and even symbolic of the heart of the king of that land (**Pro.** 21:1 KJB).

The "four angels" (the "spirits of devils" working through all of religious apostate mankind; King North (**Dan.** 11:40-45 KJB), religious humanism) were "restricted" to the "great river Euphrates" only, but now are "loosed", or allowed to go and cover much of the earth, leaving their "banks" of the river (like the previous plague of Egypt, with frogs (**Exo.** 8:1-15 KJB), leaving, or coming out of the river, and covering the whole land, threatening the populace of Egypt (openly rebellious man-kind; King South (**Dan.** 11:40a,42 KJB), secular humanism), even to the entering in of the houses (place of the people, church) and palaces (place of Kings, state); as the 3 & '4th' (3 united) frogs of **Rev.** 13:3-4,11-18, 16:13-16 KJB), or their previous bounds / limits by God.

For it is God that sets the “bounds” (boundaries, borders, limits) that people and rivers may not go over (**Exo.** 19:12-13,21-24, 23:31, 34:24; **Deu.** 19:14, 32:8; **Job** 14:5, 26:8,10,12; **Psa.** 74:17, 104:6-9; **Isa.** 10:13; **Eze.** 43:12, 45:1; **Act.** 17:26; **Heb.** 4:7; **2 Pet.** 2:4 KJB), for God binds one and loosing another in the prerogative of His almighty power / authority (**Job** 38:31; **Psa.** 102:20; **Isa.** 45:1, 52:2, 58:6, 61:1; **Dan.** 3:21-25; **Mat.** 16:19, 18:18, 21:2; **Mar.** 11:2,4; **Luk.** 4:18-19, 13:15-16, 19:30-33; **Jhn.** 11:44; **Act.** 12:3-19, 21:11; **Rom.** 7:2; **1 Cor.** 7:39; **2 Tim.** 2:9; **Rev.** 5:2,5, 9:14, 20:2 KJB).

The “great river Euphrates”, then, is the spiritual populace of “MYSTERY BABYLON THE GREAT” (**Rev.** 17:5 KJB) that believe and practice what it professes and teaches. The “four angels” had remained in “the great river Euphrates”, being ‘restricted’ to that location only, as that which could not leave its banks, but now, they come out of this “great river Euphrates”, as a new phase or series of messengers all over the world (the old phase of an overflowing was in **Rev.** 12:12-16 KJB, when the “Dragon” tried to drown the “woman” during the 1,260 day-years (AD 538 - AD 1798) of **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB).

Isaiah 8:7 KJB - Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

Isaiah 8:8 KJB - And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Isaiah 17:12 KJB - Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

Isaiah 17:13 KJB - The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Revelation 17:5 KJB - And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Later, just as scripture stated (**Isa.** 17:12-13 KJB), God (Jesus, as Moses, and Cyrus did before) will completely dry up the waters of the great river of Babylon just before the second coming of Christ Jesus (**Psa.** 107:33; **Isa.** 44:27; **Jer.** 51:55; **Rev.** 16:12 KJB):

Psalms 107:33 KJB - He turneth rivers into a wilderness, and the watersprings into dry ground;

Psalms 107:34 KJB - A fruitful land into barrenness, for the wickedness of them that dwell therein.

Isaiah 44:27 KJB - That saith to the deep, Be dry, and I will dry up thy rivers:

Jeremiah 51:55 KJB - Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

Revelation 16:12 KJB - And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

The symbolism of “and the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year”:

These “four angels” (universal messengers with a message from out of the “great river Euphrates” of spiritual Babylon the Great), which before this, had been “bound in the great river Euphrates” (**Rev.** 9:14 KJB), were “prepared” and waiting (ready in advance; **Exo.** 19:11; **Est.** 3:14, 8:13; **Psa.** 11:2, 59:4; **Pro.** 19:29, 21:31; **Isa.** 14:21; **Jer.** 6:4, 12:3, 22:7; **Joe.** 3:9; **Mic.** 3:5; **Act.** 23:23; **1 Cor.** 14:8; **Rev.** 9:7 KJB) that when the “trumpet” gave a certain sound, the moment of their being set “loose” by the 6th Trumpet Angel would occur. Those who were once protestants had at first looked for this day, as Martin Luther had, but later no longer desired it.

Psalms 9:7 KJB - But the LORD shall endure for ever: he hath prepared his throne for judgment.

From the time that the “voice” (of Jesus) speaks to the “sixth angel” (**Rev.** 9:13-14 KJB) to this word, “And” (“... the four angels were loosed ...”), is a period of time, which came from the end of the 1,260 (AD 538 - AD 1798; **Dan.** 7:25, 12:7; **Luk.** 21:24; **Rev.** 11:2-3, 12:6,14, 13:5 KJB) and 1,290 (AD 508 - AD 1798; **Dan.** 8:11,12,13, 11:31, 12:11 KJB) day-years, unto the end of the 2,300 (457 BC - AD 1843/44; **Ezr.** 6:14, 7:1-28; **Dan.** 8:13-14,26, 9:24-27; **Rev.** 9:13-15, 10:6, 14:6-12 KJB) and 1,335 (AD 508 - AD 1843/44; **Dan.** 12:12; **Rev.** 14:13 KJB) day-years, which was the Jubilee of 50 Years (AD 1793 (start of the 3 1/2 day-years of **Rev.** 11:9,11 KJB, ending in AD 1797) - AD 1843/4), taking place upon the Day of Atonement (**Lev.** 16:1-34, 23:26-32 KJB), the 10th Day of the 7th Month (Ethanim; **1 Kin.** 8:2 KJB):

Leviticus 25:9 KJB - Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Leviticus 25:10 KJB - And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

The phrase “prepared for an hour, and a day, and a month, and a year” is contextually dealing (**Rev.** 9:13 KJB; “a voice from the four horns of the golden altar which is before God”), with the “Day of Atonement” (**Lev.** 16:1-34, 23:26-32 KJB), which came after Passover (“a Lamb as it had been slain”, **Rev.** 5:6a; **1 Cor.** 5:7 KJB), after Unleavened & First fruits (“I am he that liveth, and was dead; and, behold, I am alive for evermore”, **Rev.** 1:18; **1 Cor.** 15:20,23 KJB), after Pentecost (“the seven Spirits of God sent forth into all the earth”, **Rev.** 9:6b; **Luk.** 24:49; **Act.** 1:4-5,8, 2:1-3,1-21,33; **1 Pet.** 1:12; **Psa.** 133:1-3 KJB), and after the “five months” of the long summer, and between the early and latter rains (**Rev.** 9:5,6,10; **Jer.** 8:20; Pentecost (3rd Month) to Day of Atonement (7th Month, 10th Day); 1 [3rd], 2 [4th], 3 [5th], 4 [6th], 5 [7th] months, inclusive reckoning). See the texts **Eze.** 8:1-18, 9:1-11 KJB.

Here then is the hour, day, month and year:

[1] “an hour” – The “hour of judgment” (**Rev.** 14:7; **Ecc.** 3:1 KJB), beginning with the dead who had professed (**Heb.** 9:27 KJB), then soon to follow, the living who profess (**Rev.** 3:10, 8:1, 17:12 KJB):

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

[2] “**and a day**” – “the tenth day” (Lev. 23:27 KJB), “that same day” (Lev. 23:28-30 KJB), the “day of atonement”:

Leviticus 23:27 KJB - Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

[3] “**and a month**” – “seventh month” (Lev. 23:27; 2 Chr. 5:3 KJB), “Ethanym” (1 Kin. 8:2 KJB):

Leviticus 23:27 KJB - Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

1 Kings 8:2 KJB - And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanym, which is the seventh month.

2 Chronicles 5:3 KJB - Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

[4] “**and a year**” – the specific ending of the 2,300 and 1,335 day-year prophecies in the books of Daniel (Dan. 8:13-14,26, 12:12; Rev. 9:13-15, 10:6, 14:7,13 KJB), as well as the 50th year in Jubilee as noted previously in Lev. 25:9-10 KJB.

In modern calendrical terms, utilizing the Torah Jews (Karaites) calculation of times and the historical record of the Babylonians & Persians (the 7th Year of Artaxerxes I Longimanus / Machrocheir; 457 BC Fall; Ezr. 6:14, 7:1-28; Dan. 8:13-14,26, 9:24-27 KJB) and comparing these together, it would come to (Fall) AD October 22, 1844.

Ezra 6:14 KJB - And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel (Dan. 9:24-27 KJB), and according to the commandment of Cyrus (2 Chr. 36:22-23; Ezr. 1:1-4, 5:13-17, 6:3 KJB), and Darius (Ezr. 4:24, 6:1-22 KJB), and Artaxerxes king of Persia (Ezr. 7:1-28 KJB).

457 BC, 7th Year of Artaxerxes I Longimanus / Machrocheir, and his Decree according to multiple sources:

VAT 5047 (No. -453 in ADT I), dated to year 11 of Artaxerxes I (454/453 BCE). - Chronology Persia -

<http://kristenfrihet.se/kf3/Chronology%20Persia.%20Furuli%27s%20Response%20to%20COJ%20Examined.htm>

LBAT 1419 (No. 4 in ADT V), with one entry dated to year 21 of Xerxes (465/464 BCE). - Chronology Persia -

<http://kristenfrihet.se/kf3/Chronology%20Persia.%20Furuli%27s%20Response%20to%20COJ%20Examined.htm>

LBAT 1387+1388+1486 (No. 56 in ADT V), mainly dated to the reign of Artaxerxes I. - Chronology Persia -

<http://kristenfrihet.se/kf3/Chronology%20Persia.%20Furuli%27s%20Response%20to%20COJ%20Examined.htm>

Saros Tablets - LBART *1419; Accession of Artaxerxes I, pages 80-81, citing, J. N. Strassmaier in reports in ZA, VII [1892], 200, 201; VIII [1893], 106) -

<https://www.andrews.edu/library/car/cardigital/Periodicals/AUSS/1968-1/1968-1-05.pdf>

The Chronology of Ezra 7 (1953), Siegfried H. Horn, Ph.D; Lynn H. Wood, Ph.D, page 28-30 (Conclusion) -

[http://www.friendsofsabbath.org/Further_Research/e-books/THE%20CHRONOLOGY%20OF%20EZRA%207%20\(Siegried%20H%20Horn\).pdf](http://www.friendsofsabbath.org/Further_Research/e-books/THE%20CHRONOLOGY%20OF%20EZRA%207%20(Siegried%20H%20Horn).pdf)

Elephantine Papyri - Siegfried H. Horn and Lynn H. Wood, “The Fifth-Century Jewish Calendar at Elephantine,” JNES 13 (1954):14-16 -

http://adamoh.org/TreeOfLife.wan.io/Treasures/Siegfried_Horn_and_Lynn_Wood-The_Fifth_Century_Jewish_Calendar_at_Elephantine.pdf

Zondervan Illustrated Bible Dictionary, by J. D. Douglas, Merrill C. Tenney, section, “Nehemiah, book of”, page 1008, par. 3 (Left-hand Column) - Zondervan Illustrated Bible Dictionary -

<https://books.google.as/books?id=8Tq7UcPMwacC&pg=pa1008#v=onepage&q&f=false>

Aramaic Ritual Texts from Persepolis, Volume 91, University of Chicago Press, 1970 pages 143-144 - Aramaic Ritual Texts from Persepolis -

https://books.google.as/books?id=DGVIAAAAMAAJ&q=457+BC+Artaxerxes+I&dq=457+BC+Artaxerxes+I&hl=en&sa=X&ved=0ahUKEwjzrNucqtHhAhWTHjQIHR6IA1c4FBD0AQg_MAU

Ancient Israel: Its History and Meaning, by Heber Cyrus Snell, page 203 - Ancient Israel -

<https://books.google.as/books?id=GYXUAAAAMAAJ&dq=457+BC+Artaxerxes+I&focus=searchwithinvolume&q=457>

Babylonian Chronology: 626 B.C. - A.D. 75, Part 75, by Richard A. Parker, & Waldo H. Dubberstein, page 32, Table for Artaxerxes I, 7th year, far right columns, for 1-3 months of reign (fall) - Babylonian Chronology -

https://books.google.as/books?id=wwlKAwAAQBAJ&printsec=frontcover&dq=457+BC+Artaxerxes+I&hl=en&sa=X&ved=0ahUKEwjyObAq9HhAhWMtp4KHe_wC4s4HhDoAQhKMAg#v=onepage&q=457%20&f=false

The Apocrypha of the Old Testament, Revised Standard version, by Bruce Manning Metzger (1965), Oxford University Press, page 16 - The Apocrypha of the Old Testament, Revised Standard version -

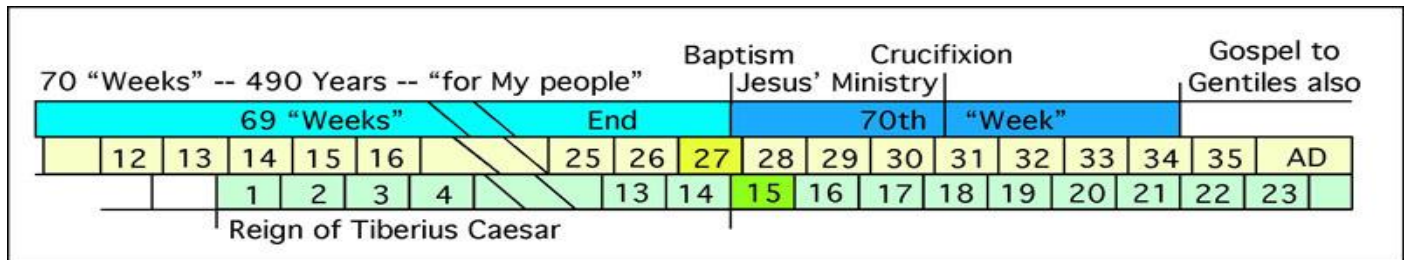
<https://books.google.as/books?id=QpsNAQAAMAAJ&dq=457+BC+Artaxerxes+I&focus=searchwithinvolume&q=457>

An Epitome of General Ecclesiastical History: From the Earliest Period of Antiquity to the Pre-sent Time, by Rev. John Marsh A.M. (1828) & Adam Clarke; Chapter 6, page 75 - An Epitome of General Ecclesiastical History -

<https://books.google.as/books?id=AznvRpKRVAYC&pg=PA75&dq=457+BC+Artaxerxes+I&hl=en&sa=X&ved=0ahUKEwj93uC1rdHhAhW9FjQIHQ5wA4I4MhDoAQhPMAG#v=onepage&q=457%20BC%20Artaxerxes%20I&f=false>



<https://ia902907.us.archive.org/22/items/bible-prophecy-ezra-chronology-457-bc/Bible%20Prophecy%20-%20Ezra%20Chronology%20-%20457%20BC.jpg>



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Wikipedia; “Baptism of Jesus”; “Chronology”:

“... determining when the reign of Tiberius Caesar started.[54] The traditional approach is that of assuming that the reign of Tiberius started when he became co-regent in AD 11, **placing the start of the ministry of John the Baptist around AD 26.** ...” -

https://en.wikipedia.org/wiki/Baptism_of_Jesus#Chronology

Bible-History.com; New Testament; John the Baptist appears:

“... **John the Baptist was born about 5 BC**, and now **about 26 A.D. about the age of 30 he appears in the wilderness of Judea.** ...” - <http://www.bible-history.com/new-testament/john-the-baptist-appears.html>

NeverThirsty.org; What are the dates of Tiberius Caesar’s reign?:

“... History tells us that he was co-regent with Augustus Caesar starting earlier in A.D. 11/12. This occurred because Augustus wanted a successor to his throne. Augustus’ first choice of an heir to the throne died before Augustus did. **So he adopted his grandson Tiberius Caesar Augustus as a son in A.D. 4** so that he would be the heir to the throne. **In A.D. 11/12 he was made co-regent and consequently became the ruler in August 19, A.D. 14 upon Augustus’ death.**^{1,2} ...

... 1. Jack Finegan. Handbook of Biblical Chronology. Hendrickson. 1964. Pp. 331

2. Chris Scare. Chronicles of the Roman Emperors. Thams and Hudson. 1995. Ibid. pp. 30.

3. Jack Finegan, Ibid. pp. 340.” - <https://www.neverthirsty.org/bible-qa/qa-archives/question/what-are-the-dates-of-tiberius-caesars-reign/>

HANDBOOK OF BIBLICAL CHRONOLOGY; PRINCIPLES OF TIME RECKONING IN THE ANCIENT WORLD AND PROBLEMS OF CHRONOLOGY IN THE BIBLE; By JACK FINEGAN; PRINCETON, NEW JERSEY, PRINCETON UNIVERSITY PRESS; 1964; pages 103-104:

“... [page 103; Left Column] A. D. 1 ...

4 Jun 26 Tiberius adopted by Augustus and designated as his successor; called Tiberius Julius Caesar ... [page 103-104]

“... [page 104; Left Column] 12 Tiberius governs the provinces jointly with Augustus ...

14 Sep 17 Tiberius voted new head of state: called Tiberius Caesar Augustus ...” - <https://archive.org/details/handbookofbiblic00fine/page/103/mode/1up>
<https://archive.org/details/handbookofbiblic00fine/page/104/mode/1up>

Wikipedia; “Tiberius”; “Midlife”; “Retirement to Rhodes”:

“... However, according to Suetonius, after a two-year stint in Germania, which lasted from AD 10–12,[41]

“Tiberius returned and celebrated the triumph which he had postponed, accompanied also by his generals, for whom he had obtained the triumphal regalia. And before turning to enter the Capitol, he dismounted from his chariot and fell at the knees of his father, who was presiding over the ceremonies.” [42] “Since the consuls caused a law to be passed soon after this that he should govern the provinces jointly with Augustus and hold the census with him, he set out for Illyricum on the conclusion of the lustral ceremonies.” [37]

Thus, according to Suetonius, these ceremonies and the declaration of his “co-Princes” took place in the year AD 12, after Tiberius’s return from Germania. [41] “But he was at once recalled, and finding Augustus in his last illness but still alive, he spent an entire day with him in private.” [37] Augustus died on 19 August AD 14, ...” -

https://en.wikipedia.org/wiki/Tiberius#Retirement_to_Rhodes

Gutenberg.org; The Lives of the Twelve Caesar’s, by C. Suetonius Tranquillus; TIBERIUS NERO CAESAR; sections “XX” (20), “XXI” (21):

“... XX. After two years, he returned from Germany to the city, and celebrated the triumph which he had deferred, attended by his lieutenants, for whom he had procured the honour of triumphal ornaments ³²². [AUC 765; 11/12 AD] Before he turned to ascend the Capitol, he alighted from his chariot, and knelt before his father, who sat by, to superintend the solemnity. Bato, the Pannonian chief, he sent to Ravenna, loaded with rich presents, in gratitude for his having suffered him and his army to retire from a position in which he had so enclosed them, that they were entirely at his mercy. He afterwards gave the people a dinner at a thousand tables, besides thirty sesterces to each man. He likewise dedicated the temple of Concord ³²³, and that of Castor and Pollux, which had been erected out of the spoils of the war, in his own and his brother’s name.

XXI. A law having been not long after carried by the consuls ³²⁴ [AUC 766; 13AD] for his being appointed a colleague with Augustus in the administration of the provinces, and in taking the census, when that was finished he went into Illyricum ³²⁵ [AUC 767, 14AD]. ...” -
https://www.gutenberg.org/files/6400/6400-h/6400-h.htm#link2H_4_0004

AUGUSTUS AND THE FAMILY AT THE BIRTH OF THE ROMAN EMPIRE, by Beth Severy; Routledge; Taylor & Francis Group; NEW YORK AND LONDON; Feb. 24; 2004; page 187

“... [page 187] After identifying Tiberius as his successor in this way in 4 C.E., Augustus lived another ten years. For the most part, Tiberius led the empire’s military campaigns, while Augustus administered the city of Rome. The various problems which arose in this period were handled by both men in a way that reinforced the role of their family in the state. ... When the first emperor died in 14, Tiberius, having already served as Augustus’ colleague for a decade, inherited leadership of the family now at the heart of civic administration, cult, and ideology. As the new head of the imperial family, Tiberius became the new father of the Roman state. ...” - Augustus and the Family at the Birth of the Roman Empire -

<https://books.google.as/books?id=Wa8DldoTnuYC&pg=PA187#v=onepage&q&f=false>

A Dictionary of the Bible, DEALING WITH ITS LANGUAGE, LITERATURE, AND CONTENTS INCLUDING THE BIBLICAL THEOLOGY; EDITED BY JAMES HASTINGS, M.A., D.D., WITH THE ASSISTANCE OF JOHN A. SELBIE, M.A., AND, CHIEFLY IN THE REVISION OF THE PROOFS, OF, A. B. DAVISON, D.D., LL.D. PROFESSOR OF HEBRE, NEW COLLEGE, EDINBURGH; S. R. DRIVER, D.D., LITT. D., REGIUS PROFESSOR OF HEBREW, OXFORD; H. B. SWETE, D.D., LITT. D., REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE; VOLUME I, A- FEASTS; EDINBURGH: T. & T. CLARK, 38 GEORGE STREET; NEW YORK: CHARLES SCRIBNER’S SONS, 153-157 FIFTH AVENUE; 1898, 1909, art. “Baptism of Our Lord”, page 406, Left Column

“... [page 406; Left Column] The mission of the Baptist in the 15th year of Tiberius, calculated from A. D. 11, will fall in A. D. 25-26; the Baptism of Christ may be assigned to A. D. 26-27. ...” - <https://books.google.com/books?id=3dgMAAAIAAJ&pg=PA406#v=onepage&q&f=false>

Looking unto Jesus by Uriah Smith, page 190.2

“... [page 190] Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months late; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry, as Luke informs us (chapter 3:1), in the fifteenth year of Tiberius Caesar. Tiberius was the successor of Augustus, who reigned to A.D.14. The date of Augustus’s death is indisputably fixed by means of the great lunar eclipse soon after, September 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus.¹ [1. *Anal. 1:28, and Dio. lib. 57, p. 604*] But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his stepfather, in August, A.D.12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August A.D.26, to August A.D.27. In harmony with the prophecy, John must have commenced his ministry in the spring of A.D.27. This would be in the fifteenth year of Tiberius, as Luke asserts; and it would allow Christ to commence his ministry six months later, in the autumn of A.D.27, the very point where the 483 years of Daniel 9 expire. {1898 UrS, LUJ 190.2}

3. The length of Christ’s ministry. This may be quite accurately determined by enumerating the Passovers which he attended. There were four of these as recorded in John 2:13; 5:1; 6:4; and 13:1; and it is to be presumed that John mentions them all. At the last of [191] these he was crucified. This would make the duration of his ministry three years and a half.

Thus if he commenced **in the autumn of A.D.27**, he would preach six months before his first Passover in the spring of 28. His second Passover would be in the spring of 29, his third in the spring of 30, and his fourth **in the spring of 31, when he was crucified**. {1898 UrS, LUJ 190.3} ...” - <https://m.egwwritings.org/en/book/1317.824>

Wikipedia; “Dionysius Exiguus”; “Easter Tables”:

“... Dionysius Exiguus (Latin for “Dionysius the Humble”; ^[a] Greek: Διονύσιος; c. 470 – c. 544) was a 6th-century Eastern Roman monk born in Scythia Minor. ...

... In either case, Dionysius ignored his predecessors, who usually placed the Nativity in the year we now label 2 BC. **In his 1605 thesis, the Polish historian Laurentius Suslyga was the first to suggest that Christ was actually born around 4 BC,** ^[23] deriving this from the chronology of Herod the Great, his son Philip the Tetrarch, and the daughter of Augustus, Julia. ^[24] Having read Suslyga's work, ^[25] **Kepler noted that Christ was born during the reign of King Herod the Great (2:1–18), whose death he placed in 4 BC.** Kepler chose this year because Josephus stated that a lunar eclipse occurred shortly before Herod's death. ^[26] John Pratt of the International Planetarium Society proposed the 29 December 1 BC eclipse as another eclipse. ^[27] According to Josephus, **Herod died in the year 4 or 3 BC.** ^{[27] [28]} ...” - https://en.wikipedia.org/wiki/Dionysius_Exiguus#Easter_tables

Jesus was born roughly 4BC (**Luk. 3:1-2 KJB**). Luke states that Jesus was about 30 years old when beginning his ministry (**Luk. 3:23 KJB**). The Bible states that Jesus would be baptized (water and Holy Ghost, Messiah, anointed) at the end of the 69 weeks of **Daniel's** “seventy weeks” prophecy (**Dan. 9:25 KJB**), which began in the year 457 BC (7th year of Artaxerxes I Longimanus / Machrocheir's reign; **Ezr. 6:14, 7:1-28**) and ended in AD 27. Jesus then ministers through 4 Passovers, in 3 1/2 years, ending in AD 31.

[1] **Jhn. 2:12-17 KJB**

[2] **Jhn. 5:1 (Deu. 16:16 KJB)**

[3] **Jhn. 6:4 KJB**

[4] **Jhn. 11:55, 12:1, 13:1, 18:28,39, 19:14 KJB**

Thus at 30 years of age + 3 1/2 years of ministry = 33 1/2 years, ending exactly in AD 31, of the midst of the 70th week (**Dan. 9:27 KJB**), with 3 1/2 years to go to Stephen's death in AD 34, ending the 70 weeks, right on schedule.

So, going from the year 457 BC, + 483 (69 weeks) years brings one to the year AD 27, which is the exact year of the “Messiah” (Anointed), or baptism of Jesus by water and the Holy Spirit. This is in perfect harmony with John the Baptist having begun his ministry in AD 26, six months prior. It also fits with the known chronology of Jesus' accepted birth date in approximately 4 BC. Calculating from AD 27 backwards, or minus 30 years (about the age of Jesus; **Luk. 3:23 KJB**, being required in the OT for beginning of service; **Numbers 4 KJB**) brings one to approximately 4 BC.

Jesus then began serving as the “anointed” from AD 27 for 3 1/2 years (middle of the final week), which then brings one AD 31 for the death of Jesus Christ at Calvary. Then going from AD 31 and following the Apostles for another 3 1/2 years (final part of the 70th week, by the Apostles, **Heb. 2:3 KJB**), unto the arrest and martyrdom of Stephen, in AD 34. The type and anti-type match perfectly here. Forwards and backwards it is confirmed. Now all that a person needs, is the right scriptural calendar to see where the Passover on the 14th day of the 1st month Abib aligns for a 6th day (‘Friday’) crucifixion, a 7th day (Sabbath or ‘Saturday’) rest in the tomb, with a resurrection on the 1st day (‘Sunday’) early before sunrise, and everything will be in its proper place, presenting the complete picture.

The Sanhedrin was the chief law in the land. They rejected the Head (Jesus), but had not yet the body (Disciples) in full, but when they rejected Stephen, the body also was rejected, and they brought upon themselves their own destruction. Jesus was seen “standing” in **Act.** 7:55-56 (**Psa.** 3:7, 7:6, 9:19, 10:12, 12:5, 17:13, 44:23,26, 68:1, 74:22, 82:8, 94:2, 102:13, 132:8; **Amo.** 9:1; **Dan.** 12:1; **Luk.** 13:25).

This was the beginning of the end of the Nation; See also parallels in **Dan.** 12:1 and **Luk.** 13:25.

When Jesus stands, it is the close of their allotted time, which was 490 years, even as Jesus told Peter in **Mat.** 18:22 (70 times 7 = 490 years that God was long-suffering with them).

Matthew 18:22 KJB - Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

**The Jesus parallel (AD 27 to AD 31) to Stephen/Disciples parallel (AD 31 to AD 34),
the fullness of the final “week” (AD 27 to AD 34) of the 70 Weeks (Daniel 9 KJB)**

JESUS (AD 27- AD 31), first half of the 70th Week	STEPHEN (AD 31 – AD 34), second half of the 70th Week
Holy Ghost on Jesus – Heb. 2:3a	Holy Ghost on Disciples – Heb. 2:3b
Baptism of the Holy Spirit upon Jesus begins His 3 1/2 years. Messiah. – Dan. 9:25,26; Luk. 3:21-22, 4:1,14-21	Baptism of the Holy Spirit at Pentecost, begins the latter 3 1/2 years. – Psa. 133:1-3; Luk. 24:49; Act. 1:4, 2:1-4,16-21,33, 7:54-60, 8:1-3; Heb. 2:3; 1 Pet. 1:12; Rev. 5:6
works miracles, etc. – Jhn. 2:11; Act. 2:22	works miracles, etc. – Act. 6:8
Persecuted – Jhn. 5:16	Persecuted – Act. 6:11-12
Arrested – Mar. 15:1; Jhn. 18:12-14	Arrested – Act. 6:12
brought before Sanhedrin – Mat. 26:57	brought before Sanhedrin – Act. 6:12-15, 7:1-60
face glows, soldiers fall back – Jhn. 18:6	face glows (as an angel), Sanhedrin amazed – Act. 6:15
Joseph of Arimathaea & Nicodemus interfere – Mat. 27:57; Mar. 15:43; Luk. 23:51; Jhn. 7:50-52, 19:38-39	Gamaliel interferes – Act. 5:34-40
Pharisees & Sadducees disputed w/ Jesus – Mar. 12:13-27	Certain of the synagogue disputed with Stephen – Act. 6:9
False Witnesses are brought – Mat. 26:60	False witnesses are brought – Act. 6:11-14
“cut off” (cut out of the congregation by Sanhedrin at Trial) – Dan. 9:26; Mat. 26:65-66; Mar. 14:64-65	“cut off” (cut out of the congregation by Sanhedrin at Trial) – Act. 7:54-60
martyred outside – Luk. 13:33; Heb. 13:12	martyred outside – Act. 7:58-60, 8:1-2
Jews agree – Zec. 11:12-13; Mat. 26:15, 27:3,9, 28:11-15	Jews consent – Act. 8:1-3

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An additional issue arises in the time prophecies of “five months”, “those days” (**Rev.** 9:5,6,10 KJB) and the “an hour, and a day, and a month, and a year” (**Rev.** 9:15 KJB). Both time prophecies are generally understood by many interpreters as to require the ‘day for a year’ principle (**Num.** 14:34; **Eze.** 4:6 KJB), when no contextual basis warrants such a use, but both instead refer to Sanctuary Anti-typical feast and rain times contextually (**Rev.** 5:6, 8:2-5, 9:13, 11:6, 14:6-13). This is further compounded by the ‘arbitrary’ (as even the DaRCom (Daniel and Revelation study Committee) puts it in so many words) combining of these two timeframes as existing ‘back to back’ to one another, and that the latter immediately followed the former, when no contextual basis exists to come to such conclusion. The phrasing of the context itself suggest that there is time between the Trumpets, meaning their start of blowing, the continuation of blowing and their endings (**Rev.** 9:12, 10:7, 11:14 KJB, &c.). What then are the times spoken of?

Here are those charts again, this time in type-text rather than in image-picture form:

NOAH & FLOOD (MONTHS)			
#	MONTH NAMES	NOAH	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) (“Beginning”)	Ark Finished Animals & Food Gathered	Gen. 6:19-21
02	Zif	10 th , 17 th	Gen. 7:4,10,11,12,17, 24, 8:3
03	Sivan	17 th (1 Months)	Gen. 7:24-8:3
04	‘Tammuz’	17 th (2 Months)	Gen. 7:24-8:3
05	‘Av’	17 th (3 Months)	Gen. 7:24-8:3
06	Elul	17 th (4 Months)	Gen. 7:24-8:3
07	Ethanim / ‘Tishri’ Tasritu (Assyrian) (“Beginning”)	17 th Ark Rests (5 Months, 150); Water Decreases	Gen. 7:24, 8:3-5
08	Bul / ‘Marcheshvan’	Water Decreases	Gen. 8:5
09	Chisleu / ‘Chislev’	Water Decreases	Gen. 8:5
10	Tebeth / ‘Teveth’	1 st (Tops of Mountains Seen)	Gen. 8:5
11	Sebat / ‘Shevat’	11 th	Gen. 8:6
12	Adar	16 th , 23 rd ,	Gen. 8:7,8,10
01	Abib / Nisan	1 st (Covering Removed)	Gen. 8:12,13
02	Zif	27 th (Noah Leaves Ark)	Gen. 8:14-16

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PREGNANCY (MONTHS)			
#	MONTH NAMES	PREGNANCY (CONCEPTION)	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) (“Beginning”)	John Baptist (Born, Unleavened)	Mal. 4:5; Mat. 17:10-13; Luk. 1:17
02	Zif	1 Months	-----
03	Sivan	Zacarias Course “Abia”, “Abijah”; John (Conception) 2 Months	Deu. 16:16; 1 Chr. 9:25, 24:1-4,7-19, 28:11-13; 2 Chr. 23:8; Est. 3:7; Luk. 1:5,8,23,24
04	‘Tammuz’	3 Months (1 Months)	-----
05	‘Av’	4 Months (2 Months)	-----
06	Elul	5 Months (3 Months)	-----
07	Ethanim / ‘Tishri’ Tasritu (Assyrian) (“Beginning”)	Jesus (Born; Feast Tabernacles) (4 Months)	Lev. 23:33-44; Ecc. 3:2; Isa. 7:14; Mat. 1:23; Luk. 2:7-11,21; Jhn. 1:14; 1 Tim. 3:16; (Luk. 1:24); (Jhn. 4:35); Mar. 1:9-15; Luk. 3:22-23; Dan. 9:24-27; Ezr. 6:14, 7:1-28
08	Bul / ‘Marcheshvan’	(5 Months)	-----
09	Chisleu / ‘Chislev’	Jesus (Conception)	Luk. 1:24-27,36,56,57; Jhn. 8:12, 9:5, 10:22, 12:46
10	Tebeth / ‘Teveth’	-----	-----
11	Sebat / ‘Shevat’	-----	-----
12	Adar	-----	-----

EARLY & LATTER RAINS (MONTHS)			
#	MONTH NAMES	RAINS (EARLY & LATTER)	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) (“Beginning”)	Early/ Former Beginning 1	Jer. 5:24; Hos. 6:3; Joe. 2:23; Luk. 4:25; Jam. 5:17
02	Zif	1 Months	-----
03	Sivan	2 Months	-----
04	‘Tammuz’	3 Months	-----
05	‘Av’	4 Months	-----
06	Elul	5 Months	-----
07	Ethanim / ‘Tishri’ Tasritu (Assyrian) (“Beginning”)	Latter Beginning 2	Joe. 2:23; Luk. 4:25; Jam. 5:17
08	Bul / ‘Marcheshvan’	1 Months	-----
09	Chisleu / ‘Chislev’	2 Months	-----
10	Tebeth / ‘Teveeth’	3 Months	-----
11	Sebat / ‘Shevat’	4 Months	-----
12	Adar	5 Months	-----

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FEASTS OF THE LORD (MONTHS)				
#	MONTH NAMES	TEXTS (KJB)	FEASTS	TEXTS (KJB)
01	Abib / Nisan Nisannu (Assyrian) (“Beginning”)	Gen. 8:13; Exo. 12:2,18, 40:2,17; Lev. 23:5; Num. 9:1,5, 20:1, 28:16, 33:3; Jos. 4:19; 1 Chr. 12:15, 27:2,3; 2 Chr. 29:3,17, 35:1; Ezr. 6:19, 7:9, 8:31, 10:17; Est. 3:7,12; Eze. 29:17, 30:20, 45:18,21; Dan. 10:4; Joe. 2:23; The beginning of the months: Exo. 12:2,3,6,11,18; “Abib”: Exo. 13:4, 23:15, 34:18; Deu. 16:1; “Nisan”: Neh. 2:1; Est. 3:7	[1] Passover, 14 th	Lev. 23:4-5; 1 Cor. 5:7
			[2] Unleavened, 15 th -21 st	Lev. 23:6-8; Job 21:32
			[3] Firstfruits/ Wavesheaf, (16 th)	Lev. 23:9-14; 1 Cor. 15:20,23
02	Zif	Gen. 7:11, 8:14; Exo. 16:1; Num. 1:1,18, 9:11, 10:11; 1 Kin. 6:1; 1 Chr. 27:4; 2 Chr. 3:2, 30:2,13,15; Ezr. 3:8; “Zif”: 1 Kin. 6:1,37	-----	-----
03	Sivan	Exo. 19:1; 1 Chr. 27:5; 2 Chr. 15:10, 31:7; Est. 8:9; Eze. 31:1; “Sivan”: Est. 8:9	[4] Pentecost, (5 th) (1 Months, Incl.)	Lev. 23:15-22; Psa. 133:1-3; Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-21,33; 1 Pet. 1:12; Rev. 5:6
04	‘Tammuz’	Eze. 8:1,14	(2 Months)	-----
05	‘Av’	Num. 33:38; 2 Kin. 25:8; 1 Chr. 27:8; Ezr. 7:8,9; Jer. 1:3, 28:1, 52:12; Eze. 20:1; Zec. 7:2	(3 Months)	-----
06	Elul	1 Chr. 27:9; Eze. 8:1; Hag. 1:1,15; “Elul”: Neh. 6:15	(4 Months)	-----
07	Ethanim / ‘Tishri’ Tasritu (Assyrian) (“Beginning”)	Gen. 8:4; Lev. 16:29, 23:24,27,34,39,41, 25:9; Num. 29:1,7,12; 1 Kin. 8:2; 2 Kin. 25:25; 1 Chr. 27:10; 2 Chr. 5:3, 7:10, 31:7; Ezr. 3:1,6; Neh. 7:73, 8:2,14; Jer. 28:17, 41:1; Eze. 45:25; Hag. 2:1; Zec. 7:5; “Ethanim”: 1 Kin. 8:2	[5] Trumpets, 1st (5 Months, Incl.)	Lev. 23:23-23; Rev. 9:5,6,10
			[6] Atonement, 10 th	Lev. 16:1-34, 23:26-32; Dan. 8:13-14,26; Rev. 9:13-15, 10:6, 14:6-7
			[7] Tabernacles, 15 th -21 st ,22 nd	Lev. 23:33-44; Rev. 7:9, 15:2-4
08	Bul / ‘Marcheshvan’	1 Kin. 6:38, 12:32,33; 1 Chr. 27:11; Zec. 1:1; “Bul”: 1 Kin. 6:38	-----	-----
09	Chisleu / ‘Chislev’	1 Chr. 27:12; Ezr. 10:9; Jer. 36:9, 36:22; Hag. 2:10,18; Zec. 7:1; Called “Chisleu”: Neh. 1:1; Zec. 7:1	-----	-----
10	Tebeth / ‘Teveeth’	Gen. 8:5; 2 Kin. 25:1; 1 Chr. 27:13; Ezr. 10:16; Est. 2:16; Jer. 39:1, 52:4; Eze. 24:1, 29:1, 33:21; “Tebeth”: Est. 2:16	-----	-----
11	Sebat / ‘Shevat’	Deu. 1:3; 1 Chr. 27:14; Zec. 1:7; “Sebat”: Zec. 1:7	-----	-----
12	Adar	2 Kin. 25:27; 1 Chr. 27:15; Est. 3:7,13, 8:12, 9:1; Jer. 52:31; Eze. 32:1; “Adar”: Ezr. 6:15; Est. 3:7,13, 8:12, 9:1,15,17,19,21	-----	-----

Jesus Christ fulfilled Passover in **Rev. 5:6a KJB** when it says, “a Lamb as it had been slain”, and also fulfilled Pentecost in **Rev. 5:6b KJB** when it says, “the seven Spirits of God sent forth into all the earth. The Day of Atonement / Judgment is identified as “the hour of his judgment is come” in **Rev. 14:7 KJB**. The texts between **Rev. 5:6 & Rev. 14:7 KJB** must be the “five months” (inclusive reckoning) time between the 3rd Month Sivan of Pentecost & the 7th Month Ethanim & Trumpets & later the Day of Atonement, reckoned as:

- [1] Antitypical 3rd Month, “Sivan”, Antitypical Pentecost (**Psa. 133:1-3; Luk. 24:49; Act. 1:4-5,8, 2:1-4,16-18,33; Rom. 5:5; Eph. 4:7-14; Tit. 3:5-6; Rev. 5:6b KJB**). (1 Months)
- [2] Antitypical 4th Month (‘Tammuz’) (2 Months)
- [3] Antitypical 5th Month (‘Av’) (3 Months)
- [4] Antitypical 6th Month (‘Elul’) (4 Months)
- [5] Antitypical 7th Month; “Ethanim”, Antitypical Feast of Trumpets, 1st Day of the 7th Month, being the “five months” (**Rev. 9:5,6,10 KJB**), which is just before the Day of Atonement (**Rev. 9:13-15, 10:6, 14:6-7,8-12,13 KJB**). (5 Months)

After the Antitypical Trumpets, comes the Antitypical Day of Atonement / Judgment Ten day-years later, as found in **Rev. 9:13-15 KJB**, which uses the Golden Altar and Four Horns thereof (**Exo. 30:1-10 KJB**), speaking of the “hour” (**Rev. 14:7 KJB**, “the hour of his judgment is come”), “day” (10th Day or Oct. 22; **Lev. 16:1-34, 23:26-32 KJB**), “month” (7th Month or Oct. 22, Ethanim; **1 Kin. 8:2; Lev. 16:1-34, 23:26-32 KJB**), “year” (AD 1844; the end of the 1,335 day-years (**Dan. 12:12; Rev. 14:13 KJB**), & 2,300 day-years of **Ezr. 6:14, 7:1-28; Dan. 8:13-14,26; Rev. 9:13-15, 10:6, 14:6-7,8-12,13 KJB**, which began in AD 1844, Oct. 22).

Jeremiah 5:24 KJB - Neither say they in their heart, Let us now **fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.**

Hosea 6:3 KJB - Then shall we know, *if* we follow on to know **the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.**

Joel 2:23 KJB - Be glad then, ye children of Zion, and **rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain** in the **first month.** (H7223; “בראשון”, “Bārishôn”, meaning ‘first, beginning, &c’)

Luke 4:25 KJB - But I tell you of a truth, many widows were in Israel **in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;**

James 5:17 KJB - **Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.**

In the previous charts, the former rain began in the first month, known as Abib / Nisan, and the latter rain began in the 7th month, known as Ethanim / Tishri, which was the 2nd season of rains, 5 months apart.

Even **Gen. 7:24, 8:3 KJB** in its “hundred and fifty days” (Noah and the Ark upon the Flood), and **Luk. 1:24 KJB** in its “those days” and “five months” (**Luk. 1:1-80 KJB**, with Zacharias the Priest, his wife Elizabeth and their son, John the Baptist) reveal in type connecting imagery for the antitype.

In **Gen.** (**Gen.** 7-9 KJB) Noah (**Luk.** 3:36 KJB) is upon the Flood (**Psa.** 104:6-8 KJB) of the Abyss (**Isa.** 54:9 KJB), going through great tribulations, in the darkness inside the Ark having only one window at the top, with beasts onboard, for “hundred and fifty days” (**Gen.** 7:24, 8:3 KJB), with God making a distinction between the “clean” and “not clean” (**Gen.** 7:2,8 KJB) and everything outside of the Ark to be hurt. Later the Ark gives ‘birth’ to Noah (who had been Sealed in by God; **Gen.** 7:16 KJB), his family and all the plants (**Gen.** 6:21 KJB) and creatures (**Gen.** 6:19-20, 7:3,23 KJB) therein (none of which were “hurt”; **Gen.** 8:15-22; **1 Pet.** 3:19-21; **2 Pet.** 2:5 KJB), and so all are freed and they inherit the ‘new’ Earth and Heaven (**Gen.** 9:1-3; **Eze.** 14:14,20; **Heb.** 11:7 KJB). In **Job** (**Job** 21:14-20, 25:15-17 KJB), the “dead things”, the “inhabitants” are those destroyed by the flood, and placed into the abyss (buried in death beneath the waters because they rejected the Gospel entreaties of Noah, that preacher of righteousness; **2 Pet.** 2:5; **Psa.** 119:172; **Deu.** 6:25; **Isa.** 48:18 KJB), and Job talks more about their characters, all of which are a type (**Mat.** 24:37-38; **Luk.** 17:26-27 KJB) for end times events.

In **Luke’s** Gospel, Zacharias is a priest (**Luk.** 1:5 KJB), similar to Jesus (**Psa.** 110:4; **Heb.** 2:17, 3:1, 4:14-15, 5:5,6,10, 6:20, 7:3,11,15,17,20,21,26, 8:1,3,4, 9:11,25, 10:12-14,21 KJB), who is married to a wife, Elizabeth, a daughter of Aaron, who was barren (**Luk.** 1:5,7 KJB), having no child as yet in her old age. She is a woman, who serves God (**Luk.** 1:6 KJB), and represents the church (**Jer.** 6:2; **2 Cor.** 11:2; **Eph.** 5:22-33 KJB).

Zacharias goes into the Holy Place of the Temple (**Luk.** 1:8-11), just as Jesus had after He ascended (**Heb.** 9:8,12; **Rev.** 1:10-20, 8:3-5 KJB).

The “whole multitude” remain outside of the Temple while Zacharias went in (**Luk.** 1:10 KJB), just as the people of God have yet to enter (**Heb.** 11:1-40 KJB), and like they in Zacharias' time it is written, “And the people waited for Zacharias, and marvelled that he tarried so long in the temple.” (**Luk.** 1:21 KJB), and so too do the saints at the Altar of Slaughter / Sacrifice on earth outside the Heavenly Temple wonder “how long” (**Rev.** 6:9-11 KJB).

While in the Holy Place of the Temple, Zacharias receives a Heavenly Message (**Luk.** 1:11-20,22 KJB), just as Jesus did (**Rev.** 1:1, 5:1-10 KJB).

Upon hearing the Message, Zacharias cannot directly speak to the people (**Luk.** 1:22,63 KJB), as Jesus, being in Heaven does not directly speak to the people, but can send written messages, as Gospels, Epistles (**Rev.** 1:11,19 KJB).

During this time, Zacharias has relations with his wife, and through faith in God’s word, she conceives a child (**Luk.** 1:13,17,24,57-80 KJB), later known as John the Baptist (**Mat.** 3:1; **Luk.** 1:13 KJB), who represents the spirit of Elijah, or Elijah Message (**Mat.** 11:14; **Mar.** 9:12-13; **Luk.** 1:17 KJB), just as the Seventh-day Adventists are the final / last Elijah Messenger preaching the Three Angels Messages (**Rev.** 14:6-12 KJB).

Elizabeth is hidden for “five months” (**Luk.** 1:24 KJB), just as the “woman” (Church) who carried the “seed” of the “remnant” which “keep the commandments of God, and have the testimony of Jesus Christ.” (**Rev.** 12:17 KJB), just as Zacharias and Elizabeth did (**Luk.** 1:6 KJB).

There are 9 months in a pregnancy (**Luk.** 1:24,26,39,56,57 KJB), and so after the “five months” (**Luk.** 1:24 KJB), “There are yet four months, and then cometh harvest” (**Jhn.** 4:35 KJB), and just as John the Baptist was born of Elizabeth, so too the Seventh-day Adventists came forth of God as the final remnant and Elijah, and the Great Harvest (**Mat.** 13:39 KJB) follows the “five months” (**Rev.** 9:5,6,10 KJB) with the Three Angels Messages (**Rev.** 14:6-12 KJB) reaping a harvest of souls (**Dan.** 12:12; **Rev.** 14:13-16 KJB) for good, and also separating the bad (**Rev.** 14:17-20 KJB).

Finally, when the John the Baptist was born, Zacharias could speak again (**Luk.** 1:64-79 KJB), and thus in AD 1844 (**Dan.** 8:13-14,26, 9:24-27, 11:31, 12:12; **Rev.** 9:13-15, 10:6, 14:6-12 KJB), Jesus spoke again through several, including sister Ellen G. White in the spirit of prophecy (**Rev.** 12:17, 19:10 KJB), as into the Most Holy Place went Jesus (**Dan.** 7:9-10,13,22b; **Rev.** 3:7-8 KJB), from the Holy Place (**Dan.** 7:13; **Rev.** 1:10-20, 4:1 KJB), and therein is the Testimony.

Thus, as the Holy Spirit came down in power, so too the “mystery of iniquity” (**2 Thes.** 2:7 KJB) from the pit arose, & greatly spread as a green bay tree (**Psa.** 37:35 KJB), and eventually became “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (**Rev.** 17:5 KJB), being written in Her “forehead”, the Great Whore, which is the deep “pit” (**Pro.** 23:27; **Rev.** 17:1-5 KJB), & the true church fled into the wilderness & “hid herself”, those many “months”.

Attempting to utilize the day-year principle, in **Rev.** 9:5,6,10 (and also **Rev.** 9:13-15) KJB, for the “five months” will only bring those persons who use it to confusion, and can only end up forcing their pre-conceived time-frames into the text, which do not warrant it or them.

A brief look at some prophetic “fake news” that came about in the 1800’s, that so utilizes the day-year principle in **Rev.** 9:5,6,10 KJB, that still persists today as ‘tradition’, even though it has been discredited in several points, and even abandoned by the primary person who promoted it back then.

A man by the name of Josiah Litch (and not him only) incorrectly utilized the ‘day for a year’ principle for **Rev.** 9:5,6,10, making the “five months” into ‘150 days’, then ‘150 years’, and arbitrarily applied it to the years “AD 1299 - AD 1449”. Afterward, he then attempted a further incorrect usage of the ‘day for a year’ principle regarding **Rev.** 9:15, in its “an hour, and a day, and a month, and a year”, & calculated “391 years and 15 days” and summarily applied it to the years “AD 1449 - AD 1840”. Doing so, only compounded his error by arbitrarily attaching his eisegeted timeframe to the previous (**Rev.** 9:5,6,10 KJB) one. In each case, there is absolutely no context to do so as he had done, and so much was merely being assumed into the text, rather than allowing the scripture to explain itself line upon line.

The Battle of Bapheus, did **not** take place on July 27, 1299, as Josiah Litch, a one-time ‘adventist’, assumed to begin his ‘150 years’, but rather 3 years later on July 27, 1302. Additionally, Josiah Litch did **not** account for the 10 days difference between the Julian & Gregorian calendar shift in AD 1582. Thus, Josiah Litch’s assumed date of August 11, 1840, for his ending time period, does not fit either.

Satan’s Counterfeit Prophecy by Heidi Heiks, page 67:

“... [page 67] the General Conference Archives appeared in the 1919 Bible Conference minutes as follows:

“PRESCOTT: According to the best light I can get, and I am not alone - I suppose it is more or less known here that this whole matter came up several years ago, and the Review and herald Board appointed a committee to study the question.

This committee was composed of F. M. Wilcox, Chairman, W. A. Spicer, M. E. Kern, C. S. Longacre, C. L. Benson, S. M. Butler, and myself. We took up this question, went into it quite thoroughly, and that committee, which I think you will regard as not a very extreme or wild committee, came to the conclusion that we could not apply this 150 years beginning July 27, 1299, for the double reason, first, it didn't belong to that power, and second, the date itself could not be established. There were further things brought in, so that all the committee came to the conclusion that there was not sufficient evidence to establish the [51] date August 11, 1840. Therefore it was recommended that since it was too large a question for us, it be presented to the General Conference Committee in Council. The board adopted the recommendation presented. Brother Spicer was to present one phase, Brother Benson another, and I was to present a third phase. We prepared our matter and presented it at the Spring Council, and our papers, working together, set forth these suggestions, not as established orthodoxy, but as suggestions from the Committee for consideration.⁹² ...”

“...⁹¹ Transcript of the 1919 Bible Conference of the General Conference of Seventh-day Adventists, July 17, 1919 (Silver Spring, MD), 31-50.

⁹² Ibid., 50-1. ...” - <https://books.google.as/books?id=wZCUEmYVkrUC&pg=PA67>

As may be seen already, upon this serious subject, the ‘traditional’ view only leads to a ‘prophetic dead-end’, and no amount of cajoling will resurrect it to life.

The book “The Great Controversy” section:

There are many Seventh-day-Adventists, and some others, that believe that the 5th, 6th & 7th Trumpets of **Revelation** 9:1-11:19 KJB (aka, ‘the three woes’) deal with the rise of Muhammad (Abu al Qasim), Islam, the Ottoman Empire & a Third Caliphate. Most Seventh-day Adventists believe this, **not** because of thorough Bible study, or because the Spirit of Prophecy says so directly, but rather due to two small paragraphs in the compiled & eclectic work, The Great Controversy:

The Great Controversy (1911 ed.), by Ellen G. White, pages 334.4 – 335.1:

“... [page 334.4] In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown “in A.D. 1840, sometime in the month of August;” and only a few days previous to its accomplishment he wrote: “Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.”—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840.

[page 335.1] At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. ...” - <https://m.egwwritings.org/en/book/132.1450>

Many have made the **honest** mistake of thinking, that the book, “The Great Controversy” by sister Ellen G. White, is infallible, and is the “spirit of prophecy”, and without need for update, or correction at any point. However, the “The Great Controversy” is **not** infallible, **neither** is it directly (wholly) the “spirit of prophecy”, but is rather an eclectic work, containing many things, such as Bible (Scripture) quotations, Historical quotations, Historical summation, novel (new) or unique material written by sister White, and some quotations from the actual volumes of the “Spirit of Prophecy”. Sister White, even wrote such in the “Forward”:

The Great Controversy (1911 ed.), by Ellen G. White, “Introduction” by “E. G. W.”, xi.2 - xii.1:

“... [page xi.2] As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who “loved not their lives unto the death.”

[page xi.3] In these records we may see a foreshadowing of the conflict before us. Regarding them in the light of God's word, and by the illumination of His Spirit, we may see unveiled the devices of the wicked one, and the dangers which they must shun who would be found “without fault” before the Lord at His coming.

[page xi.4] The great events which have marked the progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.

[page xii.1] It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness “for the word of God, and for the testimony of Jesus Christ.” ...” - <https://m.egwwritings.org/en/book/132.21>

The very Publishers of the book, “The Great Controversy”, also wrote of the alterations, and necessary corrections from edition to edition of the book, and approved by sister White herself, who was not afraid to update or to correct when needful.

The Great Controversy (1911 ed.), by Ellen G. White, “Preface” by “The Publishers”, iv.3 - iv.4:

“... [page iv.3] Beginning with its first edition (1888), followed by an author’s revision (1911), this outstanding work has achieved worldwide circulation through many editions and translations. The reader will find that the author writes frankly and vigorously, pointing out errors and suggesting solutions based on the infallible Word of God. And even though the last few decades have witnessed shifts and adjustments in the socioreligious world, the main scheme and the future projections presented in this book maintain today full timeliness and absorbing interest.

[page iv.4] Former editions of this book have brought many souls to the True Shepherd; it is the prayer of the Publisher that this edition may be even more fruitful of eternal good.

The Publishers. ...” - <https://m.egwwritings.org/en/book/132.2>

Here is the listing of The Great Controversy alterations - “W. W. Prescott and the 1911 Edition of The Great Controversy” by Arthur L. White - <https://m.egwwritings.org/en/book/688.2#0>

The Bible (KJB), inspired & preserved by God, is infallible in its words:

Psalms 12:6 KJB - **The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.**

Psalms 12:7 KJB - **Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.**

Psalms 111:7 KJB - The works of his hands *are* verity and judgment; **all his commandments are sure.**

Psalms 111:8 KJB - **They stand fast for ever and ever,** *and are* done in truth and uprightness.

John 10:35 KJB - If he called them gods, unto whom **the word of God came, and the scripture cannot be broken;**

Proverbs 22:21 KJB - That I might make thee know **the certainty of the words of truth;** that thou mightest answer **the words of truth** to them that send unto thee?

Matthew 24:35 KJB - Heaven and earth shall pass away, but **my words shall not pass away.** (See also **Mar.** 13:31; **Luk.** 21:33 KJB)

Matthew 5:18 KJB - For verily I say unto you, **Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

Sister White, clearly stated in writing, on several occasions, that only God and Heaven alone are infallible:

Letters & Manuscripts, Volume 5 (1887-1888), MS. 38, 1887, par. 1:

“... [par. 1] God is infallible. God has spoken by Solomon that He “requireth that which is past” (Ecclesiastes 3:15). He “seeks again” that which is past (marginal reading). The body of Huss was consumed. The council had done all that they could do with the man whose only crime was that he could not accept as infallible the council of Constance and he could not let their voice stand above the voice of God in His Word. ...” - <https://m.egwwritings.org/en/book/14055.4191001>

See also:

[1] Manuscript Releases, Volume 9 (1990) [Nos. 664-770], MR No. 741 - The Witness Of John Huss, page 275.1

[2] Christ Triumphant (1999), Chapter 11 - The Future Revealed In The Book Of Revelation, page 325.2

The Review and Herald, December 15, 1885, Art. A, par. 16:

“... [par. 16] When God’s word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God’s word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, “It is written.” Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline. ...” - <https://m.egwwritings.org/en/book/821.6895>

See also:

[1] Selected Message Book 1 (1958), Chapter 65 - How To Meet A Controverted Point Of Doctrine [Morning Talk At Battle Creek, Michigan, January 29, 1890], page 416.2

Letters & Manuscripts, Volume 14 (1899), MS 39, March 23, 1899, par. 3:

“... [par. 3] Man’s word fails; and he who takes the assertions of men his dependence, may well tremble; for he will one day be as a shipwrecked vessel. But God’s word is infallible, and endures forever. Christ declares, “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” God’s word will endure throughout the ceaseless ages of eternity. ...” - <https://m.egwwritings.org/en/book/14064.5908001>

See also:

[1] The Youth Instructor, December 1, 1903, par. 3, Lessons From The Life Of Daniel - XVI God’s Prophetic Word

[2] The Upward Look (1982), Chapter 82 - God, The Revealer Of Secrets, page 96.5

[3] Christ Triumphant (1999), Chapter 11 - The Future Revealed In The Book Of Revelation, page 327.4

The Review and Herald, July 26, 1892, par. 7 - Search The Scriptures - By Mrs. E. G. White:

“... [par. 7] We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. {RH, July 26, 1892 par. 7} ...” - <https://m.egwwritings.org/en/book/821.12108>

See also:

[1] Christian Experience And Teachings Of Ellen G. White (1922) Chapter 33: Organization And Development, page 203.2

[2] Testimonies To Ministers And Gospel Workers (1923), Chapter 1 - The Church Of Christ, page 30.2

[3] Counsels To Writers And Editors (1946), Chapter 4, Attitude To New Light, page 37.1

[4] Selected Messages Book 1 (1958), Chapter 2, Ellen G. White And Her Writings - A Letter To Dr. Paulson, St. Helena, California, June 14, 1906, page 37.3 - 37.4

[5] The Ellen G. White 1888 Materials (1987), Chapter 121 - Search The Scriptures - By Mrs. E. G. White, page 991.7

The Bible (KJB) shows that mankind is fallible & often ignorant, even Kings, Priests, Prophets & Apostles:

All (except Jesus) have sinned, and fallen short of God's glory (**Rom.** 3:9-23 KJB), and this includes Moses (**Num.** 20:8-12, 27:13. 31:2; **Deu.** 4:21-22, 31:2,14,16,51-52, 34:1-8; **Rom.** 5:14 KJB), Jonah (**Jon.** 1:1-3,10, 4:9 KJB), Nathan the Prophet (**2 Sam.** 7:2-17 KJB), David (**2 Sam.** 11:4, 12:1-14 KJB), Daniel (**Dan.** 9:3-20 KJB), Peter (**Mat.** 16:23; **Mar.** 8:33; **Act.** 10:14, 11:8; **Gal.** 2:11 KJB); Paul (**Act.** 21:23-26 KJB); Prophets (being sometimes ignorant, desiring to understand; **Dan.** 8:27; **Zec.** 4:13; **1 Pet.** 1:10-12 KJB), &c.

Sister White, clearly stated in writing, on several occasions, that only God and Heaven alone are infallible:

The Review and Herald, December 20, 1892, par. 1, Christ Our Hope, by E. G. White:

“... [par. 1] There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, “I am rich, and increased with goods, and have need of nothing.” But Jesus says to these self-complacent ones, Thou “knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.” {RH, December 20, 1892 par. 1} ...” - <https://m.egwwritings.org/en/book/821.12383>

Sister White, clearly stated in writing, on several occasions, that she, herself was not infallible, and prone to mistakes like all mankind:

Letter 27, May 16, 1876, par. 3:

“... [par. 3] I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image. ...” - <https://m.egwwritings.org/en/book/14053.3637001>

See also:

[1] Ellen G. White: The Lonely Years: 1876-1891 (Volume 3), page 34.5 (Arthur L. White) (1984)

[2] Ellen G. White: The Progressive Years: 1862-1876 (Volume 2), page 444.6 (Arthur L. White) (1986)

[3] 7MR - Manuscripts Releases Volume Seven [Nos. 419-525] (1990), MR No. 483 - The Spirit Of 1876 A Presentation On Ellen White Geared To The Bicentennial By R. W. Olson

[4] 20MR - Manuscripts Releases Volume Twenty [Nos. 1420-1500] (1993), MR No. 1426 - Ellen White Acknowledges Her Imperfection, page 23.3

[5] Daughters Of God (1998), Letters (Written May 10, 12, 16, and 17, 1876), page 272.6

Letter 10, June 9, 1895, par. 6:

“... [par. 6] God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in him is no variableness, or shadow of turning. {1888 1393.2} ...” - <https://m.egwwritings.org/en/book/14060.6286001>

See also:

[1] Selected Messages Book 1 (1958), Chapter 2, Ellen G. White And Her Writings - A Letter To Dr. Paulson, St. Helena, California, June 14, 1906, page 37.4

[2] The Ellen G. White 1888 Materials (1987), Chapter 165 - To F. E. Belden, page 1393.2

Josiah Litch, an early advent prophetic expositor, had his interpretation of **Revelation 9** published in the “Signs of the Times”, under the editorship of another advent believer, Joshua V. Himes:

Signs of the Times [Himes], Volume 1 (March 20, 1840 to March 15, 1841), August 1, 1840, Volume I, Boston, NO. 9, Fall Of The Ottoman Power In Constantinople, The End Of The Second Woe. – Rev. IX, page 70.12:

“... [page 70.12] Allowing the first period, 150 years to have been exactly fulfilled before Deacoze ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case. {August 1, 1840 JVHe, HST 70.12} ...” - <https://m.egwwritings.org/en/book/1653.1838>

Another advent believer, sister Ellen G. White, in her mature years, when writing out the battle between Christ Jesus and Satan, as revealed in **Rev. 12; Isa. 14; Eze. 28**, as well as other places in scripture (KJB), in her monumental work, “The Great Controversy” (1888), would include several lengthy sections on the history of the peoples of God in their trials, struggles and victories as they came from out of Jerusalem, fleeing into Pella, into the wilderness, and mountainous regions through Greece and Europe, as they were persecuted, throughout the dark ages, and finally into the period of the Reformation and after. When writing about the period of history just after the great Lisbon Earthquake (AD Nov. 1, 1755), and the Great Dark Day (AD May 19, 1780), and falling of the many stars, in the massive Leonid Meteor shower (AD Nov. 13, 1833), the subject of the early Millerite and Advent believers was touched upon. In so doing, a brief section from Josiah Litch’s material in the Signs of the Times, as edited by Joshua V. Himes was provided.

The Great Controversy 1888 edition	The Great Controversy 1911 edition
<p>“... In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest. {GC88 334.4}</p> <p>At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian [335] nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended. {GC88 334.5} ...”</p>	<p>“... In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown “in A.D. 1840, sometime in the month of August;” and only a few days previous to its accomplishment he wrote: “Allowing the first period, 150 years, to have been exactly fulfilled before Deacoze ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power [335] in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.” – Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840. {GC 334.4}</p> <p>At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. {GC 335.1} ...”</p> <p>[citing Josiah Litch, but there are alterations made which differ from the original.]</p>

Maranatha (1976, 2004) - "... In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacoze ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case." – Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. ... A wonderful impetus was given to the advent movement. 38 ... [38 – GC 333,334] ..."

[38 – GC 333,334; citing an odd mixture of the 1888 & 1911 editions, leaving out the appendix reference, & citing Josiah Litch from Signs of the Times, with alterations.]

Sister White, & publishers **approved** of alterations from one edition to another (the 1888 ed. Of the Great Controversy to the 1911 ed.), & the very paragraphs under consideration were changed.

There were also compilations made, posthumously:

<p align="center">From Here To Forever (Compilation, posthumously)</p>	<p align="center">Love Under Fire (Compilation, posthumously)</p>
<p>"... In 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch published an exposition of Revelation 9, predicting the fall of the Ottoman Empire "in A.D. 1840, sometime in the month of August." Only a few days previous to its accomplishment he wrote, "It will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken."9 Josiah Litch, Signs of the Times, August 1, 1840.v</p> <p align="center">Prediction Fulfilled</p> <p>At the very time specified, Turkey accepted the protection of the allied powers of Europe and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) Multitudes were convinced of the principles of prophetic interpretation adopted by Miller and his associates. Men of learning and position united with Miller in preaching and publishing his views. From 1840 to 1844 the work rapidly extended. ..."</p>	<p>"... In 1840, another remarkable fulfillment of prophecy drew widespread interest. Two years before, Josiah Litch published an explanation of Revelation 9, predicting the fall of the Ottoman Empire "in A.D. 1840, sometime in the month of August." Only a few days before it happened he wrote, "It will end on the 11th of August, 1840, when we may expect the Ottoman power in Constantinople to be broken."9 Josiah Litch, Signs of the Times, August 1, 1840.</p> <p align="center">Prediction Fulfilled</p> <p>At the very time specified, Turkey accepted the protection of the allied powers of Europe and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) Great numbers of people were convinced that the principles of prophetic interpretation that Miller and his associates adopted were true. Men of learning and position united with Miller in preaching and publishing his views. From 1840 to 1844 the work grew rapidly. ..."</p>

However, in sister White's previous works, written by her well before AD 1888, called the "Spiritual Gifts" ((1858), Volume 1, Chapter XXII (22), "William Miller", pages 128.1 – 132.2) & "Spirit of Prophecy" ((1884), Volume 4, Chapter XXIII (23), "William Miller, pages 202.1 – 221.3), there are similar materials and chapters therein, that she re-utilized on the time of William Miller (Millerites) for the book, "The Great Controversy", Chapter 18 (1888 & 1911 eds.), An American Reformer, pages 317.1-342.1. In comparing those earlier volumes and their contents with the later, there are **NO** sections or paragraphs on Josiah Litch's predictions, time tables, the year 1840, or any direct exposition on **Revelation 9** or **11** at all in that section. The two paragraphs in "The Great Controversy" on Josiah Litch are clearly not "spirit of prophecy" quotations. They are not infallible, neither inspired of the Holy Ghost / Spirit.

There is **nothing** written about Josiah Litch in those earlier works, or of his several personal predictions, such as his 'calculated' date, August 11 [15th, 16th, or anything else], 1840 [AD]. **Neither** is there any indication that there was a single unified understanding on the events given in **Revelation 9 & 11** (KJB), in the 5th and 6th Trumpets, or that sister Ellen G. White, herself, had given inspired endorsement of Litch's "private interpretation" (**2 Pet.** 1:20 KJB; for all "interpretation" of "scripture" (KJB) belongs to God (**Gen.** 40:8 KJB)). Keep in mind, that the first work is published in AD 1858 ("Spiritual Gifts"), which is 18 years **after** AD 1840, and years after Josiah Litch had left the 'advent movement', and altogether abandoned his predictions, dates and interpretation of the 5th and 6th trumpets, never again taking them back up [to be logical and fair, this, in itself, would not automatically disqualify those things, but it should be taken into consideration, none-the-less, with other evidences]. Search any other chapters in those two works on it; - still nothing. As the old saying goes, 'the silence is deafening'.

By saying these things, this does not mean that this author's presentation attacks the "spirit of prophecy" as being in error in any way (it is **not** in error). Neither is this author suggesting that sister White purposefully advocated error in that particular place in the eclectic work, The Great Controversy (1888, 1911 ed.), nor is the point being made somehow designed to attack her Christian character in some fashion. The **only** (and this to be further stressed) reason that this comparison and evidence is being presented is so that the clear facts of the matter may be made plain to all to are seeking answers, truth and understanding. The paragraphs in question are '**singular**' among sister White's written materials, and **have been altered from one edition to another** (approved by several, including sister White herself). They are **not** found in the "spirit of prophecy", and are generally considered, by those who have studied this matter closely, to be historical exposition based upon the events surrounding the Millerite and early Advent movements, and that the paragraphs under scrutiny are **not** seen as actually endorsing any specific interpretation of 5th, 6th or 7th Trumpets, but is simply an attempt at summarizing the early events of the movement taking place in America and around the world, and what was helping it to grow in size and scope. It is far better to be cautious than to be overzealous much in something which may not mean what some think those two paragraphs mean according to their own biases.

Similar events in the Bible, wherein the disciples, and even Jews, made certain predictions of events to take place concerning Jesus Christ, based on the OT prophecies (like Elijah coming down from Heaven, Messiah seated on a Throne, overthrowing of evil, &c), with some being correct and others incorrect, and yet both aided in the church's growth. Just because a prophetic interpretation is made, and is seemingly fulfilling the words of scripture, and people believe on the Lord Jesus Christ by it, does not mean that the prediction, or interpretation, is accurate. For instance, William Miller, and others, on the early prophetic time charts had the number "666" (**Rev.** 13:18 KJB) as one of the time prophecies. Is that a correct understanding of "666"? **Not at all**. Yet, there it stands written on the early prophetic charts. Should the student of prophecy accept such? God forbid!

W. W. (William Warren) Prescott & Family:

W. W. Prescott's Letter To W. C. White And The 1911 Edition Of The Great Controversy Refinement

W. W. Prescott And The 1911 Edition Of The Great Controversy, Chapter 3 - The Prescott Report And How Employed, 72. page 334:

“... 72. Page 334

The statement is made that Josiah Litch, in interpreting the prophecy of Revelation 9, specified “not only the year but the very day on which” the Ottoman empire would fall. It appears from one of Litch’s pamphlets which is preserved in the General Conference Library that he did not name the definite day until after the event, but simply claimed that the prophecy would be fulfilled “in August, 1840.”

Response: Criticism considered, and a review of sources led to a change in the text.

1888 book read: “In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place. According to the exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest.”

1911 edition changed to read: “In the year 1840, another remarkable fulfillment of prophecy excited wide-spread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown ‘in A. D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacoze ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’” ...” - <https://m.egwwritings.org/en/book/688.396>

W. W. Prescott And The 1911 Edition Of The Great Controversy, Chapter 3 - The Prescott Report And How Employed, 73. page 334:

“... 73. Page 334

At the bottom of the page, referring to the 11th day of August, 1840, it states: “At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of [29] Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction.”

The history of this period shows that on that date the demand of the allied powers was placed in the hands of the Pasha of Egypt, this being some time after these powers had assumed the control of Turkey. The explanation as here given does not harmonize with that which is found in other books which we have published.

Response: Negative. No change made in the text. ...” - <https://m.egwwritings.org/en/book/688.401>

William (Willie) C. (Clarence) White:

A Letter By Willie C. White To S. N. Haskell About Sister White, The Great Controversy And Other Writings Of The Advent Pioneers, etc.:

“... W. C. White Statement of October 31, 1912

This was a personal letter Written to S. N. Haskell

(See also W. C. White Letter to W. W. Eastman, November 4, 1912, published in Selected Messages, book 3, pp. 445-450.) [[Link: whiteestate.org/vault/Eastman.html]]

[Handwritten note by Ellen G. White: “I approve of the remarks made in this letter.”] [[Link: whiteestate.org/vault/EGW_Approval.jpg]]

(See also W. C. White letter to W. W. Eastman, November 4, 1912, published in Selected Messages, book 3, pp. 445-450.)

[Handwritten note by Ellen G. White: “I approve of the remarks made in this letter.”]

Regarding Mother’s writings, she has never wished our brethren to treat them as authority on history. When Great Controversy was first written, she often times gave a partial description of some scene presented to her, and when Sister Davis made inquiry regarding time and place, Mother referred her to what was already written in the books of Elder Smith and in secular histories.

When Controversy was written, Mother never thought that the readers would take it as an authority on historical dates and use it to settle controversies, and she does not now feel that it ought to be used in that way. Mother regards with the greatest respect those faithful historians who have given their [lives] to the study of the working out in this world's history of God's great plan, and who have found in this study a correspondence of the history with prophecy.

Whenever proof has been found that the writers of our Adventist literature had come short of finding the exact truth regarding some detail, she has always taken her position in favor of correcting those things that were clearly found to be errors, and when consulted about the efforts that were being made to revise and correct the good book Daniel and Revelation [by Uriah Smith], she has always opposed making unnecessary changes and has always favored correcting those things that were plainly shown to be inaccurate.

It seems to me that there is danger of placing altogether too much stress upon chronology. If it had been essential to the salvation of man that he should have a clear and harmonious understanding of the chronology of the world, the Lord would not have permitted the disagreements and discrepancies which we find in the writings of the Bible historians, and it seems to me that in these last days there ought not to be so much controversy regarding dates.

For myself I will say this, that the more I study the experience of the Adventist people, the more I feel to honor and praise and magnify the wisdom of the God of heaven who gave to a plain man like William Miller an understanding of the great truths of the prophecies.

It is evident to anyone who will study his explanation of prophecy that while he had the truth regarding the principal features, that he adopted at first many inaccurate and incorrect interpretations regarding details. At first these were accepted by his associates; but God raised up scholarly men who had enjoyed broader opportunities for study than Miller, and these men by their study of the prophecies and history found the truth regarding many points in which Miller's exposition was incorrect.

One who studies this experience from the standpoint of faith in that great Advent movement, as presented in Daniel and Revelation, and in Great Controversy, cannot fail to rejoice in the goodness of God as they see how He brought in truth and light through the study of many men and it seems to me that we who love the work that was built upon that foundation ought to treat very kindly, very considerately, very reverently the work which God helped Miller to do.

It seems to me that there is nothing any one can do at the present time that would more effectually destroy confidence of the people in Miller's work and the work of his associates than to speak and write about the matter in the tone and the spirit used by Brother _____. It seems to me that nothing could be done more effectually to destroy the confidence of the people in that good and glorious movement than to claim perfection for that which we know was not perfect, and thus challenge the criticism of thinking men.

I need not quote Brother _____'s words. I think you are familiar with them. It may be that you helped him to adopt the views which he expressed so unfortunately in his tract. But wherever he got his untimely assurance, I wish to say regarding it again that I think there is nothing that can so effectually destroy the respect and confidence that our people ought to maintain in the 1844 movement than for men to make such inconsiderate assertions as were made by Brother _____ in his tract and in his correspondence.

I believe, Brother Haskell, that there is danger in injuring Mother's work by claiming for it more that she claims for it, more than Father ever claimed for it, more than Elder Andrews, Waggoner, or Smith ever claimed for it. I cannot see consistency in our putting forth a claim of verbal inspiration when Mother does not make any such claim, and I certainly think we will make a great mistake if we lay aside historical research and endeavor to settle historical questions by the use of Mother's books as an authority when she herself does not wish them to be used in any such way. ..." - <https://whiteestate.org/legacy/vault-haskell-html/>

S. N. (Stephen Nelson) Haskell:

A Letter By Willie C. White To W. W. Eastman About Sister White, The Great Controversy And Other Writings Of The Advent Pioneers:

"... Page 1

W. C. White Letter of November 4, 1912

Written to W. W. Eastman, Publishing Department Secretary,
Southwestern Union Conference

Published in Selected Messages, book 3, pp. 445-450.

It seems to me, Brother Eastman, that we must hold fast our confidence in the great Adventist movement of 1844, and we should not be easily moved from the positions held by the leaders in that movement and by the pioneers of our own denomination.

At the same time, I believe we should encourage our editors, our ministers, and the teachers in our schools, and the rank and file of our people, as far as they have time and opportunity, to be thorough Bible students and faithful students of history so that they may know for themselves and so that they can prove to people who do not accept our denominational books as authority, the points that we hold as a people. It is my conviction that those who write for our denominational papers regarding prophecy and its fulfillment ought to be encouraged to give deep and faithful study to the subjects about which they write, and to use in their arguments references and quotations from those historians which will be accepted by the readers as authority.

It may be all right for a preacher in presenting Biblical expositions to his congregations to quote from Daniel and Revelation and Great Controversy as well expressed statement of his views; but it could hardly be wise for him to quote from them as authoritative histories to prove his points. I think you will discern the reasonableness of this proposition. A Presbyterian who was endeavoring to prove the soundness of his theories to a congregation of Methodists would not be expected to depend largely upon Presbyterian writers to prove his points, nor would a Methodist who was endeavoring to convince a Baptist of the soundness of the Methodist religion, make the greatest headway by using Methodist writers as his authority. In all our work we must study to follow methods that are most effective.

When it comes to the matter of writing out expositions of doctrine or of prophecy, still greater care must be taken by the writer than by the preacher to select those authorities which will be accepted as authorities by the critical and studious reader.

If I understand the matter correctly, Brother _____ has been writing articles on prophecy and its fulfillment in which he uses Daniel and Revelation and Great Controversy as authority to prove his points. This I should consider to be a very poor policy. Some readers will accept it as establishing the truth. Some readers will accept it as true, while questioning the authority. With others the use of these denominational books in such a way will constitute a challenge for them to endeavor to prove that there are errors in the books thus used as authority. Will it not be better for all classes if in our sermons and articles, we prove our points by references to authorities that are generally accepted?

Ellen G. White Writings on History

Regarding Mother's writings and their use as authority on points of history and chronology, Mother has never wished our brethren to treat them as authority regarding the details of history or historical dates. The great truths revealed to Mother regarding the controversy between good and evil, light and darkness, have been given to her in various ways, but chiefly as flashlight views of great events in the lives of individuals and in the experiences of churches, of bands of reformers, and of nations. What has thus been revealed to her she has written out first briefly in the early writings, then more fully as in *Spiritual Gifts* and in *Spirit of Prophecy*, and finally in the *Great Controversy* series.

When writing out the experiences of reformers in the time of the reformation and in the great Advent Movement of 1844, Mother often gave at first a partial description of some scene presented to her. Later on she would write it out more fully, and again still more fully. I have known her to write upon one subject four or five times, and then mourn because she could not command language to describe the matter more perfectly.

When writing out the chapters for Great Controversy, she sometimes gave a partial description of an important historical event, and when her copyist who was preparing the manuscripts for the printer, made inquiry regarding time and place, Mother would say that those things are recorded by conscientious historians. Let the dates used by those historians be inserted. At other times in writing out what has been presented to her, Mother found such perfect descriptions of events and presentations of facts and of doctrines written out in our denominational books, that she copied the words of these authorities.

When Controversy was written, Mother never thought that the readers would take it as authority on historical dates or use it to settle controversy regarding details of history, and she does not now feel that it should be used in that way. Mother regards with great respect the work of those faithful historians who devoted years of time to the study of God's great plan as presented in the prophecy, and the outworking of that plan as recorded in history.

In past years whenever definite proof has been found that the writers of our Adventist literature had come short of finding the exact proof regarding details, Mother has taken her position in favor of correcting those things that were clearly found to be in error. When she was consulted about the efforts that were being made to revise and correct the good book Daniel and Revelation, she has always opposed making many changes, and has always favored correcting those things that were plainly shown to be incorrect.

Chronology

It seems to me there is danger of placing altogether too much stress upon chronology. If it had been essential to the salvation of man that he should have a clear and harmonious understanding of the chronology of the world, the Lord would not have permitted the disagreements and discrepancies which we find in the writings of the Bible historians, and it seems to me that in these last days there ought not to be so much controversy regarding dates.

For myself, I will say this: that the more I study the experience of the Adventist people, the more I feel to honor and praise and magnify the wisdom of the God of heaven who gave to a plain man like William Miller an understanding of the great truths of the prophecies. It is evident to anyone who will study his explanation of prophecy that while he had the truth regarding the principal features, that he adopted at first many inaccurate and incorrect interpretations regarding details. At first these were accepted by his associates; but God raised up scholarly men who had enjoyed broader opportunities for study than Miller, and these men by their study of the prophecies and history found the truth regarding many points in which Miller's exposition was incorrect.

One who studies this experience from the standpoint of faith in that great Advent movement, as presented in Daniel and Revelation, and in Great Controversy, cannot fail to rejoice in the goodness of God as they see how He brought in truth and light through the study of many men and it seems to me that we who love the work that was built upon that foundation ought to treat very kindly, very considerately, very reverently the work which God helped Miller to do.

Make Only Modest Claims

But if we claim that Miller and his associates had a perfect and complete knowledge of the truth regarding the correspondence of history with prophecy, or if we claim for the pioneers in the third angel's message that their knowledge was complete and infallible, if we say, "Never in the history of this cause have we been obliged to confess ourselves in error," we shall unwisely and unnecessarily challenge criticism that will display to the world in a manifold and exaggerated light the imperfection and inaccuracies of some of our expositions which have been corrected by the results of faithful study in later years.

It seems to me, Brother Eastman, that there is great possibility of our weakening our influence by closing our eyes to the fact that we are all as little children learning from day to day from the great Teacher, and that it is our privilege to advance in knowledge and understanding. It seems to me that it is much wiser for us to convince the world that God has been leading us, and that He is leading us by presenting from time to time, unanswerable evidences regarding the soundness of our position by a clear presentation of the correspondence of prophecy and history through the use of historical data which the world cannot question, than by any efforts that we shall make to prove that the positions we held last year or ten years ago or twenty years ago or thirty years ago were infallible and unchangeable.

Regarding Mother's writings, I have overwhelming evidence and conviction that they are the description and delineation of what God has revealed to her in vision, and where she has followed the description of historians or the exposition of Adventist writers, I believe that God has given her discernment to use that which is correct and in harmony with truth regarding all matters essential to salvation. If it should be found by faithful study that she has followed some expositions of prophecy which in some detail regarding dates we cannot harmonize with our understanding of secular history, it does not influence my confidence in her writings as a whole any more than my confidence in the Bible is influenced by the fact that I cannot harmonize many of the statements regarding chronology. ...” - <https://whiteestate.org/legacy/vault-eastman-html/>

Josiah Litch:

Pioneer Authors, Title Section On Josiah Litch, E. G. White. CD-ROM, 2009:

“Josiah Litch (1809-1886). Miller preacher. A Methodist minister, Litch read William Miller's Evidence from Scripture and History of the Second Coming of Christ in 1838 and accepted that Christ would return about the year 1843. Soon afterward he wrote a synopsis of Miller's views entitled The Midnight Cry. Later in 1838 Litch wrote The Probability of the Second Coming of Christ About A.D. 1843 in which he not only accepted the 1843 date but also predicted that the Ottoman Empire would collapse in August 1840. Turkey's response to an ultimatum from European powers on August 11, 1840, was subsequently regarded by Millerites as a fulfillment of the prophecy and evidence of the truth of their interpretative system.

In 1841 Litch took a leave of absence from the Methodist ministry to preach the second coming of Christ full time. It was about this time that he influenced Charles Fitch to accept the Millerite message. He also argued in Address to the Clergy (1841) that a judgment would take place before the second advent, a view that Sabbatarian Adventists would develop into their understanding of the investigative judgment. The following year Litch organized the first Millerite camp meeting at Stanstead in eastern Canada in June 1842. In 1842 and 1843 he worked in Philadelphia and the surrounding area establishing a paper entitled The Philadelphia Alarm.

While there Litch opposed the conditionalist views of George Storrs, publishing The Anti-Annihilationist briefly in 1844. Litch also strongly objected to the seventh-month movement that emphasized the return of Christ on Oct. 22, 1844. By October he had changed his mind and was the last major Millerite leader to accept the date.

After the Great Disappointment Litch participated in the Mutual Conference of Adventists that occurred in Albany, New York, in 1845. Although Litch rejected the “shut door” that probation had been closed on Oct. 22, 1844, he continued to remain interested in Bible prophecy. He concluded in 1848 that the Jews would return to Palestine, he gradually moved toward a futurist interpretation of prophecy represented in his later publication A Complete Harmony of Daniel and the Apocalypse (1873). Litch also joined the American Evangelical Adventist Conference in 1848, and later debated the Seventh-day Adventist evangelist Daniel T. Bourdeau in 1880. ...”

Josiah Litch, when writing upon the subject of **Revelation 9**, did **not** care to properly identify the symbols in the Bible prophecy, but simply relied upon the **conjectures of other commentators**, and assumed their positions to be correct, and then based his continued ‘calculations’ on such:

An Address To The Public, And Especially The Clergy (1841), Section VI (6), Encouragement For Studying The Book Of Revelation, pages 111.1 – 111.2 & The Angel Of The Bottomless Pit, pages 112.1 – 115.1 & Sounding Of The Sixth Angel, pages 115.2 – 117.2 & Accomplishment Of The Foregoing Calculations, pages 117.3 – 125.2; page 113.1:

“... [page 113.1] There is a very general agreement at the present day, among prophetic expositors, that the subject of this prophecy is Mohammedism. I shall not, therefore, enter into a particular explanation of the various figures used in the prophecy, but take it for granted that those who thus apply it are correct, and confine myself principally to the examination of the prophetic periods mentioned in the chapter, and endeavor to show their fulfilment. If this can be done, it is in itself the strongest evidence that a right application is made of the prophecy, when it is applied to Mohammedism. {1841 JoL, APEC 113.1} ...” - <https://m.egwwritings.org/en/book/958.532>

Josiah Litch’s original prediction, was “some time in the month of August”, and did **not** calculate an exact date before the sought after event. Later, he would say “August 11th”, and after this date did not pan out, it would yet be further changed to August 15th.

The Probability Of The Second Coming Of Christ About A.D. 1843 (1838), Chapter VI (6), Section I (1), pages 146.1 – 159.2 & Chapter VI (6), Section II (2), pages 159.3 – 171.3; page 157.1:

“... [page 157.1] But when will this power be overthrown? According to the calculations already made, that the five months ended 1449, the hour, fifteen days, the day, one year, the month, thirty years, and the year, three hundred and sixty years; in all, three hundred and ninety-one years and fifteen days, will end in A. D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record [158] of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best. The sixth woe yet continues, and will till the great river Euphrates is dried up, and the seventh trumpet sounds. {1838 JoL, PSC 157.1} ...” - <https://m.egwwritings.org/en/book/1194.587>

Josiah Litch, specifically taught that **the 6th Trumpet (Rev. 9:13 - 11:14 KJB), coincided at the same time as the 6th Plague (Vial of the Wrath of God)**, and that it was already occurring in AD 1840’s! **No one in the present Seventh-day Adventist movement accepts this idea**, not even Uriah Smith or E.G.W of old.

The Probability Of The Second Coming Of Christ About A.D. 1843 (1838), Chapter VII (7), page 189.1:

“... [page 189.1] When the sixth angel pours out his vial on the great river Euphrates, or the Ottoman empire, it will be dried up. This, according to former calculations, will take place about 1840. The way is now prepared for the battle of Armageddon, or the great battle of that great day of God Almighty. I have already given my opinion of this event. (See Dan. xii. 1, and the remarks on it, Chap. III.) When the sixth angel has sounded, the sixth vial has been poured out, and the second woe is ended, then the third woe comes quickly; how quickly, time must decide. {1838 JoL, PSC 189.1} ...” - <https://m.egwwritings.org/en/book/1194.678>

Josiah Litch taught a “literal” drying up of the natural river called Euphrates in the middle east, so that a physical attack could take place on Jerusalem. This never occurred. The 6th Vial (God’s wrath) also hasn’t yet (AD 2025) occurred.

Prophetic Expositions Volume 1 (1842), Chapter VI (6), The Seven Last Plagues, The Vials And Their Effects, pages 183.2:

“... [page 183.2] “The great river Euphrates” will be as literally dried up to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, first, to dry up the waters of the river, to make a highway; and, secondly, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them. {1842 JoL, PREX1 183.1} ...” - <https://m.egwwritings.org/en/book/1029.840>

Josiah Litch stated that the ‘fulfillment’ of his earlier prediction (the 11th of August, 1840) actually took place, according to himself, not upon the 11th of August (1840), but rather “four days after” upon the 15th of August. Where was the justification in the prophetic times set in the Bible and in the accepted historical dates for this shift? There were none given. He just stated the change without corroboration from either. He, and others, also changed the way in which the prophecy was to be fulfilled:

Signs of the Times, Vol. I, No. 15., by Joshua V. Himes; Boston, November 1, 1840; page 118.1, citing Josiah Litch:

“... [page 118.1] And well Mehemet knew that a war once begun on that question, would never end until Turkey was in ruins. That must be the result of the war. Finally, it is a very striking fulfilment of the calculation; for that decision was but four days after the 11th of August, the period fixed for the termination or the prophecy. The like singular accuracy in the fulfilment of a prophetic period cannot be found in history. Will men lay it to heart? J. LITCH. ...” - <https://m.egwwritings.org/en/book/1653.3186>

William Miller:

William Miller was a humble man, and stood to be corrected if he needed to be, and was not so over proud of his theological points as to never be willing to correct where necessary.

Evidences From Scripture And History Of The Second Coming Of Christ About The Year A.D. 1843, And His Personal Reign Of 1000 Years, Introduction (1833), page 6.2:

“... [page 6.2] If I have erred, I hope others may see where, and shun the danger. I have no desire to mislead any, but my principle aim is to excite others more able than myself to investigate the subject. The time is at hand that will try my views on this point, and if it should prove different from what I expect, and from what I do now most sincerely believe; then will I if my life is preserved be willing, I hope, to confess my folly to all who may read these pages; I have had great distrust of myself; but the word of God will be accomplished, not one jot or tittle of his word will fail. ...” -

<https://m.egwwritings.org/en/book/1296.10>

William Miller, at first had differing dates than that of Josiah Litch for what he thought was the end of the 6th Trumpet, or 2nd Woe.

Evidences From Scripture And History Of The Second Coming Of Christ About The Year A.D. 1843, And His Personal Reign Of 1000 Years, Chapter V (5) (1833), pages 41.1 – 42.2:

“... [page 41.1] CHAPTER V

We will now examine, the 9th chapter of Rev. and see what we learn by the last three trumpets, and the three woes. The 1st and 2nd verses describe the Mahometan Religion, which is represented as coming from the bottomless pit, and is compared to the smoke of a great furnace; “And the sun and the air were darkened by reason of the smoke of the pit.” That is, the gospel and its doctrines, became dark in the minds of men; by reason of the Mahometan errors. “And there came out of the smoke Locusts upon the earth;” that is, there arose a nation out of the Mahometan nations, which should be a heavy judgement to the Roman government, here called “Earth,” the locusts denoting the Ottoman or present Turkish power. This nation was first formed by the union of soldiers, or mercenaries, that had served in the armies of contending princes, and united under one leader Ottoman, composed of four different nations, as Saracens, Turks, Arabs, and Tartars, afterwards in this chapter called the four Angels, or Messengers of God to punish the Antichristian beast. This power was first established in Bythynia, near, or on the head-waters of the Euphrates, in the year A. D. 1298, where it was confined, or made but little progress in subjecting the Antichristian kingdom, for five months, or 150 years, until it conquered Constantinople A. D. 1453; which ended the eastern empire. “And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men that have not the seal of God in their foreheads.” It is a fact, here worthy of notice, that the Turks did not persecute the church of Christ, to that degree that the Romish church did; which gave rise to a saying among the eastern christians, “That they would rather see the Turkish turban on the throne of Constantinople, than the Pope's tiara.” By grass and green things, I understand the children of God; and by those men who have not the seal of God, I understand Papists. “And to them it was given that they should not kill them, but that they should be tormented five months;” which is 150 years, or five times 30, Daniel's mode of reckoning time, whom John has followed. From the 7th to the 11th verses inclusive, John has described the Turkish army, their manner of fighting, together with the qualities and name of their leader. “One woe is past: and, behold there cometh two woes more hereafter.” In A. D. 1448, these four angels were let loose, and the 5th trumpet, & the first woe ended, and the sixth trumpet, and the second woe began. {1833 WiM, ESH 41.1

[page 41.2] “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the river Euphrates.” Waters, we are to understand people; see [42] Rev. 17:15. By the riser Euphrates, I therefore understand the same Turkish power, which power rose up in the countries bordering upon this river. The four angels, are the four different nations of which the Ottomans were composed. Their armies were let loose, or sent out as a scourge upon the earth, or Antichristian church, and with great propriety called angels let loose, because they had been bound act to kill, (not to destroy) but to torment them five months: but were now about to destroy the eastern empire. “And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” That the time here given, must mean some definite time is very evident, or why has the prophet given so many different periods, and all combined, when one number would have answered for an indefinite period? For an hour, 15 days, and a day, one year, and a month, 30 years, and a year, 360 years; making in all 391 years 15 days; which added to A. D. 1448 the year that the Turks sent out a large army to subdue Constantinople, will bring us down to 1839, when the sixth trumpet will cease to sound, and the second woe be completed. “And the number of the army of horsemen were two hundred thousand thousand; and I heard the number of them.” This army is equivalent to the four angels, when they were let loose, and two hundred thousand thousand, is 200,000 twice told or repeated; making 400,000. This agrees with the history of the taking of Constantinople. “After a long siege Mahomet II, took Constantinople in 1453,” having an army of 400,000 and almost all of them horsemen. “And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, and brimstones and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.” We are in this passage informed that their army would consist of horses principally, and their weapons of warfare would be firearms, guns and gunpowder being exactly described. And it is a well authenticated fact, that gunpowder was invented but a short time before the taking of Constantinople, cannon having been first used in the siege and capture of that place. See Dr. Gill, on this passage, who says, “that one cannon was used at the siege of Constantinople that employed 70 yoke of oxen to draw it.” {1833 WiM, ESH 41.2}

[page 42.1] The 18 & 19 verses are a further description of the mode of warfare. The 20 & 21 verses show on whom these plagues were sent, viz. those who “worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.” “Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” This description applies exactly to the Antichristian church or papal Rome; for they worship the things mentioned in the above texts, they being also the man which were one third to be slain, under this trumpet and woe, for it is supposed that the Ottoman power conquered one third of the Roman government, when the eastern empire fell into their hands. {1833 WiM, ESH 42.1}

[page 42.2] Then if this explanation be correct, the sixth trumpet will cease [43] sounding in the year A. D. 1839, and the seventh trumpet will begin to sound. “But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath delivered to his servants the prophets.” “And the second woe is past: and behold the third woe cometh quickly.” Rev. 11:14 15. “And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.” The 16th and 17th verses represent the four and twenty elders worshipping God, and giving thanks, because he had taken to himself his great power, and had reigned.

The 18th verse of the 11th chapter, describes what shall be done when the seventh trumpet shall begin to sound. “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth.” The reader will now see, that he is again brought down, when the seventh trumpet begins to sound, to the finishing of the mystery of God; to the fulfilment of all the prophecies; to the time when our Lord and his Christ should take the kingdom, and reign forever and ever; to the great day of his wrath; to the resurrection of the dead, their judgement, the rewards of the prophets, saints and all those that fear the name of the Lord both small and great; and the final destruction of the wicked from the earth. {1833 WiM, ESH 42.2} ...” - <https://m.egwwritings.org/en/book/1296.204>

William Miller also originally taught that the “seventh and last vial of God’s wrath will be poured into the air about the year 1840”, similar to that of Josiah Litch. No present-day Seventh-day Adventist believes what William Miller or Josiah Litch taught about the Seven Last Plagues, or Seven Vials of God’s Wrath. They have not yet been poured out, and this even according to sister Ellen G White, in the book “The Great Controversy” itself (see pages 627.2 - 644.2) - <https://m.egwwritings.org/en/book/132.2769>

Miller’s Works, Volume 2, (1842) Evidence From Scripture And History Of The Second Coming Of Christ About The Year 1843, Lecture 15: The Seven Last Plagues, Or Seven Vials. Pages 225.1:

“... [page 225.1] “And the seventh angel poured his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done.” The seventh and last vial of God’s wrath will be poured into the air about the year 1840, if my former calculations are correct, when this judgment will have a quick and rapid circulation over the whole globe. ... {1842 WiM, MWV2 225.1} ...” - <https://m.egwwritings.org/en/book/1321.826>

Joshua V. (Vaughn) Himes:

Joshua V. Himes, long with Wm. Miller, Josiah Litch & some others, taught that the 6th Vial of God’s wrath was to occur during the fall of the Ottoman power, as they saw it:

Signs Of The Times [Himes], Volumes 1-8 (1840-1845), Signs Of The Times [Himes], Volume 1 (March 20, 1840 to March 15, 1841), March 20, 1840, Volume I (1), Boston, NO. 1, A Lecture On The Signs Of The Present Times, page 6.8 (see also pages 6.6-6.8):

“... [page 6.8] 22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, “And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared.” This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the word, It is done. The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up. {March 20, 1840 JVHe, HST 6.8} ...” - <https://m.egwwritings.org/en/book/1653.2>

Joshua V. Himes, allowing an exposition by Wm. Miller, changed the date from “some time in August”, to the “11th day of August, 1840”, and further yet still to “the 15th day of August, 1840”:

Signs Of The Times And Expositor Of Prophecy [Himes], Volume 2 (April 1, 1841 to March 15, 1842), April 1, 1841, Volume II (2) – NO. 1. Boston, Whole NO. 25, Second Coming Of Christ, page 1.1 & Prefatory Remarks, page 1.2 & The Honest Editor Again, pages 1.1, 1.2, 7.11:

“... **[page 1.1]** Evidence from Scripture and History of the Second Coming of Christ about the year 1843, and of his personal reign of 1000 years, first published in 1833. By Wm. Miller. {April 1, 1841 JVHe, HST 1.1}

Prefatory Remarks

[page 1.2] The writer does not claim the title of a Theologian, nor of infallibility. He presents himself in common with other writers on the same, or other subjects of like import, to be tried by the infallible touchstone of Divine truth. In order that the reader may have a clue to my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted. {April 1, 1841 JVHe, HST 1.2} ...”

“... **[page 7.11]** Fall of the Turkish Empire. Mr. Editor,—We noticed a communication in the 21st No. of your paper, over the signature of S.. in which the writer fully persuades himself that the Ottoman Empire virtually ceased to hold the rank of a Sovereign and independant nation on the 11th day of August, 1840. We are aware that the time allotted for the sounding of the fifth and sixth trumpet; embracing a period of 541 years 15 days; and commencing July 27, 1299 would seem, at the first glance, to have ended at that time. But, upon reflection, it will be found that such is not the fact. The time adjusted by the Julian Rule will allow 3 days 11 [8] hours 31 minutes 12 seconds to be added to the time at which that period would have terminated had the Julian year been exact. Accordingly, the above correction will carry it forward into the 15th day of August, 1840; as will readily be seen on trial. Then, and not till then, will the above period, 541 years 15 days terminate, if commenced July 27th, 1299. The hour of the day it commenced being unknown, it cannot be ascertained at what hour it terminated. Clio. {April 1, 1841 JVHe, HST 7.11} ...” - <https://m.egwwritings.org/en/book/1658.2>

Ellen G. White Estate:

In a response by the Ellen G. White Estate on the quotation in The Great Controversy, they reply:

“55. Revelation 9 and Josiah Litch

Ford states, “Litch’s application of Revelation 9:15 to August 11, 1840, was quite wrong, as he himself admitted in later years.” “Ellen White accepted the prophetic conclusions of Josiah Litch regarding August 11, 1840” (Ford, pages 659-660, 584). Did Mrs. White say much about the seven trumpets? QSEW 50.2

No. This is the only known reference to Revelation 9 in all of Ellen White’s writings and it appears, not in connection with an exegetical study of the Bible, but as part of her description of the Millerite movement. On the basis of his interpretation of Revelation 9:15 Josiah Litch predicted in 1838 that the Ottoman power would be broken in 1840. On August 1, 1840, he predicted that it would occur on August 11. What took place on that date confirmed the faith of multitudes in the Millerite interpretation of Scripture and gave the advent movement great impetus. QSEW 50.3

If Ellen White, in *The Great Controversy*, 334-335, means that John the Revelator's prophecy was fulfilled on August 11, 1840, she would be giving support to Litch's interpretation of Revelation 9:15. If she simply means that Josiah Litch's prediction was fulfilled, then she is not necessarily supporting Litch's interpretation of the text. QSEW 50.4

The Seventh-day Adventist Bible Commentary states, "Generally speaking, the Seventh-day Adventist interpretation of the fifth and sixth trumpets, particularly as touching the time period involved, is essentially that of Josiah Litch" (Volume 7, Page 796). Ministry magazine has suggested the dates 1453 to 1844 for the sixth trumpet instead of the period 1449 to 1840 assigned by Litch (Ministry, October, 1980, Page 41.). QSEW 50.5" - <https://text.egwwritings.org/read/818.392>

The Standing of Elder Uriah Smith; Thoughts on Daniel and the Revelation (entire):

"Thoughts on Daniel and the Revelation

I come now to another phase of this question, and that is Ellen White's attitude toward the book, *Thoughts on Daniel and the Revelation*. There have been those among us who have endeavored to maintain that the book was inspired. They have based their statement on the words which were penned by one of our early workers. The facts in the case, however, do not sustain the idea that there is inspiration in the work of Elder Smith in the sense in which we think of the inspiration of a prophet. Undoubtedly the angel stood by his side as he penned the important truths for the two books which were later combined into one. Be that as it may, Ellen White ever held the book, *Thoughts on Daniel and the Revelation*, in the highest esteem. This is seen from the quotations which follow:

"The light given was that *Thoughts on Daniel and the Revelation*, *The Great Controversy*, and *Patriarchs and Prophets* would make their way. They contain the very message the people must have, the special light God had given his people. The angels of God would prepare the way for these books in the hearts of the people."—E. G. White Letter 43, 1899. (Published in *The Colporteur Evangelist*, 21)

"I consider that that book (*Thoughts on Daniel and the Revelation*) should go everywhere. It has its place and will do a grand, good work."—E. G. White Letter 25a, 1889.

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. *Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Great Controversy*, are now needed as never before. They should be widely circulated because the truths they emphasize will open many blind eyes."—*The Review and Herald*, February 16, 1905. (Republished in *The Colporteur Evangelist*, 21)

You will observe that these statements were penned from the years 1889 to the year 1905. Ellen White had occasion to write at length in 1899 devoting an entire manuscript to the book, *Thoughts on Daniel and the Revelation*. This was written from Sunnyside in Australia. We are sending these commendable words to you with this. It was her statement, as it appears in this document, that *Thoughts on Daniel and the Revelation* would do its work as long as probationary time should last that led to a revival of the book and to its current use today. Ellen White places, as you have observed, *Thoughts on Daniel and the Revelation*, with her books, *Patriarchs and Prophets* and *Great Controversy*, as a book which contains the truths for these times.

Now, we do not understand this to mean that in every minor point presented in Thoughts on Daniel and the Revelation Elder Uriah Smith held the only true and correct view. He dealt with the great basic truths in which we all agree and see clearly, and when he took up a verse-by-verse exposition he had to deal with a lot of prophecies on which the denomination had never taken any position, especially as they relate to predicted prophecies. He studied faithfully, he prayed earnestly, he sought counsel of his brethren, and did the best he could in dealing with these points, and the result was a book which has been a great service to this denomination and has led many hundreds of people to the light of the truth.

I trust that this information will answer the questions which have been raised concerning Elder Smith.

Ellen G White Estate, Inc.

Washington, D. C.

March, 1962” - <https://m.egwwritings.org/en/book/943.48>

The Ellen G. White estate is indeed correct, in that the two paragraphs in the book “The Great Controversy” regarding Josiah Litch, and the date of August of 1840, is the only place in all of sister White’s written materials in which they occur. **No doctrinal, or expositional understanding, should ever be based upon a single instance in scripture, or the spirit of prophecy, or anything in sister White’s other materials.** It is never safe to stand upon a singular statement, let alone one in which there have been alterations, as well as questionings as to its meaning, and validity of timing and events.

The Bible teaches that every doctrine or teaching, **must always be** in the mouth of two or three witnesses (**Deu. 17:6, 19:15; Mat. 18:16,20; 1 Cor. 14:27,29; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28** KJB), and there are no such two or three witnesses in the writings of sister White on the matter under discussion.

Deuteronomy 19:15 KJB - One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: **at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.**

2 Corinthians 13:1 KJB - This *is* **the third** time I am coming to you. **In the mouth of two or three witnesses shall every word be established.**

Joseph Bates:

Joseph Bates wrote a statement in AD 1847, that seems to be the basis for the material under consideration in the book “The Great Controversy”:

[Bates’ Pamphlet #2] (1847) Second Advent Way Marks And High Heaps, page 52.2:

“... [page 52.2] The Second Conference was another glorious gathering, in the city of Lowell, June 15 - 17, 1841. This was another time of deep interest, and gave a new impulse to the cause here. Br. J. Litch gave the history of the Ottoman empire, which closed up the sounding of the sixth angel and second woe, as he had stated would take place on the eleventh day of August, 1840, some two years previous, by calculating the prophetic numbers in ix ch. Rev. The attention of most all classes had been turned to the proceedings in the East, to see if this prediction would be fulfilled.

Here then was where the flying messengers began to make their message tell! and faith in the Advent was much strengthened, and the believer's ranks hourly increasing. In the spring of this year, Father Miller, Elder J. V. Himes, and Elder Cole, visited the southern part of Massachusetts and Rhode Island. In Fairhaven and New Bedford the subject had been previously presented, but now it seemed to be fanned up to a flame that the luke warm and cold hearted professors could not withstand. The clergy were called upon to hold a meeting to canvass this subject. A large majority of them met and organized; read and prayed, and undertook to examine the visions of Daniel. Adjourned for further consideration; reassembled the next day; and closed their convention by giving the vision to a dead man, even Antiochus Epiphanes. "And so they wrapt up the matter." Opposition from various quarters began to rise; but the cause was hourly increasing and spreading through the land among the honest and faithful. - In October the third conference was held in Portland, Me. Here a new impulse was given to the cause in that section of the country. Conferences were held in other places during the winter particularly in New York city, Ct., N. H., Vt., etc. {1847 JB, BP2 52.2} ..." - <https://m.egwwritings.org/en/book/973.36>

Joseph Bates, in his own autobiography, published AD 1868, repeats the phrasing in a similar fashion:

The Autobiography Of Elder Joseph Bates (1868), Chapter 22-23, pages 257.5 – 260.1:

"... [page 257.5] The second Second-advent Conference was held in the city of Lowell, Mass., June 15 - 17, 1841. At this meeting was present Bro. Josiah Litch, of Boston, Mass. Bro. L., in the year 1838, sent out his exposition of the ninth chapter of Revelation, predicting the fall of the Ottoman empire, at the close of the prophetic period, "an hour and a day and a month and a year," which would expire August 11, 1840, when the sixth angel would cease to sound, and the second woe be past. Having obtained official accounts of the revolution that had then just closed in the Ottoman empire, he came to this meeting prepared to prove the accomplishment of his prediction, to which tens of thousands with intense anxiety had been looking. The mass of evidence in the official accounts connected [258] with the prophecy of his interesting discourse, proved that the Ottoman Supremacy did cease on the 11th day of August, 1840. "And the second woe was passed, and behold the third woe cometh quickly." This wonderfully aroused the people of God, and gave a mighty impulse to the Advent movement. {1868 JB, AJB 257.5} ..." - <https://m.egwwritings.org/en/book/1086.985>

"... [page 260.1] In October, 1841, the third Conference was held in Portland, Maine, which gave a new impulse to the cause in that section of country. ... {1868 JB, AJB 260.1} ..." - <https://m.egwwritings.org/en/book/1086.1034>

Uriah Smith:

Uriah Smith, seemingly following Joseph Bate's phrasing (AD 1841), or perhaps the 1888 ed. of "The Great Controversy" which seems to draw upon Bate's statements, writes in his "Daniel & the Revelation":

Daniel And The Revelation (1897, 1909), Response Of History To The Revelation, Chapter 09 - The Seven Trumpets Continued, page 485.2 (1897), 515.1 (1909):

"... [(1909) page 515.1] This conclusion was reached, and this application of the prophecy was made by Elder J. Litch in 1838, two years before the predicted event was to occur. It was then purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been - whether such events did transpire according to the previous calculation. The matter sums itself up in the following inquiry:- {1909 UrS, DAR 515.1} ..." - <https://m.egwwritings.org/en/book/1297.2240>
 [(1897) page 485.2] - <https://m.egwwritings.org/en/book/12861.2428>

Daniel And The Revelation (1897, 1909), Response Of History To The Revelation, Chapter 09 - The Seven Trumpets Continued, pages 487.1 (1897), 516.1-2 (1909)

“... [(1909) page 516.1] Thus was the prophecy fulfilled to the very letter. {1909 UrS, DAR 516.1}

From the first publication of the calculation of this matter in 1838, before referred to, the time set for the fulfilment of the prophecy - Aug. 11, 1840 - was watched by thousands with intense interest. And the exact accomplishment of the event predicted, showing, as it did, the right application of the prophecy, gave a mighty impetus to the great Advent movement then beginning to attract the attention of the world. {1909 UrS, DAR 516.2} ...” - <https://m.egwwritings.org/en/book/1297.2240> [(1897) page 487.1] - <https://m.egwwritings.org/en/book/12861.2428>

(The late, deceased Mr.) Heidi Heiks (Historian):

The late (deceased, AD 2017) author & historian (Mr.) Heidi Heiks has conclusively shown, by original historical documentation, citation, & quotation, that Josiah Litch’s prediction, and dates, are incorrect in his several books (“Source Book”, “Answers To Objections”, &c), including one (“Satan’s Counterfeit Prophecy” -

https://books.google.com/books?id=wZCUEmYVkrUC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false) dedicated to the subject of the material under consideration.

His now defunct website & materials may be seen at the Wayback Machine (Internet Archive) - <https://web.archive.org/web/20190703223840/http://heidiheiks.com/>

He has raised some very important questions in those works. Additional questions that arise:

Why wait from AD 623 unto AD 1299 to begin the 150 (“five months”) so called years? Why begin with Othman, when there were other Caliphs warring before him, like Abu Bakr and Umar, Uthman, Ali, Abd al’Malik, etc., conquering the Levant. Why arbitrarily cram both ‘time prophecies’ (**Rev.** 9:5-6,10, & **Rev.** 9:15 KJB) together, back to back, in their ‘calendation’?

Why did Josiah Litch and others forget to calculate the additional days (10) of the change between calendars (Julien to Gregorian)? Why change the conclusion from the “11th” to the “15th” of August?

Why did they at first predict the entire overthrow of Turkey, and later changed this to some ‘tutelage’ or treaty signage?

Why did Josiah Litch later abandon all his own exposition, and become a futurist, even later attacking (debating) Seventh-day Adventists on subjects like the state of the dead? Why did he just accept others exposition on the symbols rather than give a full explanation of them from out of the scriptures?

Why does no one accept Josiah Litch’s (et al.) understanding that the 6th Trumpet, and 6th Plague (Vial) were happening simultaneously back in the AD 1840’s, today?

W. A. Spicer:

W. W. Prescott and W. A. Spicer:

Desmond Ford - Daniel 8:14, The Day of Atonement, and the Investigative Judgment (Glacier View Manuscript), page 96

“... [page 96] I notice that in the issue of the Signs for Nov. 21, you have let loose the Turk — and some other things besides. I had known for some time that the date, Aug. 11, 1840, would not stand the test of historical facts. Two years ago at the Fall Council we presented reasonably full information upon this subject, but nothing has been done and in the meantime our books and most of our publications are repeating the unwarranted statements concerning the chronology of the fifth and sixth trumpets.

... Furthermore, if the Emperor John, who died in 1448, ever forgot that he was a vassal of the Ottoman Empire,” why need we wait until 1449 to find that the Greek Empire of the East was subject to Turkey? [W. W. Prescott letter] -

https://ia800608.us.archive.org/1/items/DesmondFordDaniel814TheDayOfAtonementAndTheInvestigativeJudgment_201707/Desmond%20Ford%20-%20Daniel%208%2C14%2C%20The%20Day%20of%20Atonement%2C%20and%20the%20Investigative%20Judgment.pdf

W. A Spicer (Nov. 30, 1914):

“... [page 96] I will also enclose some material on the dates of the prophetic periods of Rev. 9. Some time ago, Professor Prescott and I went to the Library of Congress. He looked up the history of [page 96-97] Pachymeris, translated into Latin by Possinus. It is from this book that Gibbon got his date, July 27, 1299. I looked up Von Hammer, who is the heaviest German author on Ottoman history, and it is clear that Gibbon made an error which Von Hammer and others have corrected. The way Gibbon arrived at his mistake is easily seen by looking at the Possinus translation of Pachymeris. Gibbon saw July 27 at the opening of chapter 25, and then over in the chronological tables given by Possinus he saw the date 1299. Combining these he got July 27, 1299. But he failed to note that the chapter began with July 27, but then went back and dealt with earlier events. These earlier events were the events of 1299. [Thus the 1299 date in the table given by Possinus.] It was not until 1301 that the battle of July 27 took place.

Well, then about this time Professor Benson, who is now with us here, formerly of Union College, came on with Blue Books that he had received from London, showing conclusively that the ultimatum of the Powers was not delivered to the Pasha of Egypt on Aug. 11, 1840. Then we began to look the thing up a bit, and presented some of these features to the recent council. You may well understand that some of the brethren had to sit up and take notice, as we say over here. The shadow of the — “daily” controversy is still upon us. It is remarkable how loath people are to look at facts, or to correct any fact. But they had to agree that we must study this thing. I send you a copy of a statement presented by Professor Prescott on July 27, some notes presented by Professor Benson on Aug. 11, 1840, and a series of suggestive notes to help in the study of the question which the brethren asked me to prepare, giving some facts on the positive side. I told the committee that I would not endorse my own paper at the present time, but that I had merely tried to set down some facts that did seem to be established.

Personally, I would rather hold to 1840 if it could be done, but really it is pretty hard to figure out anything there. Our folks have taught right along that John Palaeologus died, one would infer, July 27, 1449; but he didn't, he died in the previous year.⁷⁴ ...” -

https://ia800608.us.archive.org/1/items/DesmondFordDaniel814TheDayOfAtonementAndTheInvestigativeJudgment_201707/Desmond%20Ford%20-%20Daniel%208%2C14%2C%20The%20Day%20of%20Atonement%2C%20and%20the%20Investigative%20Judgment.pdf

Gerhard Pfandl & Study Committee:

Gerhard Pfandl, writes succinctly on the several issues of Josiah Litch's predictions & dates, in his article "The Seven Trumpets in Adventism" (Webpage):

"... Heidi Heiks in his book *Satan's Counterfeit Prophecy* has assembled a large amount of historical material showing that the traditional interpretation of the fifth and sixth trumpets in Revelation 9 is exegetically and historically not defensible. The assumed dates for the beginning and ending of the 150 and 391 years are not confirmed by historical events. For example, the Battle of Bapheus, which for Litch was the beginning date of the 150 years, did not take place on July 27, 1299, as Litch assumed, but three years later on July 27, 1302.¹³ At the 1919 Bible Conference, a committee concluded that it could not begin the 150 years on July 27, 1299, because "the date itself could not be established."¹⁴ Furthermore, Litch did not take note of the 10 days that were deleted when the Julian calendar was changed to the Gregorian calendar in 1582. Thus, the date August 11, 1840, does not fit the prophecy. ...

... 13. Heidi Heiks, *Satan's Counterfeit Prophecy* (Ringgold, Ga.: Teach Services Inc. 2013), 90.

14. Transcript of the 1919 Bible Conference of the General Conference of Seventh-day Adventists, July 17, 1919 (General Conference Archives, Silver Spring, Md.), 50. ..." - <https://www.perspectivedigest.org/archive/24-3/the-seven-trumpets-in-adventism>

The so called '2nd witness' – "Daniel & the Revelation" by Uriah Smith, & certain statements by E. G. White

Some, knowing that the two paragraphs in the book "The Great Controversy", about Josiah Litch and August of AD 1840, are 'singular', and as such cannot meet the Biblical requirements of "In the mouth of two or three witnesses shall every word be established" (**2 Cor.** 13:1 KJB), seek to justify their present position / interpretation, by looking for anything in the writings of sister White, about what she said concerning Uriah Smith's book, "Daniel and the Revelation".

Why do they do this? It is because, Uriah Smith, in his own materials, basically accepts Josiah Litch's interpretation regarding the events, dates and times of **Rev.** 9:5,6,10,13-15 KJB. If it could be proved, without a reasonable doubt, that sister White, or even God and Heaven, endorsed everything in Uriah's book ("Thoughts on Daniel and the Revelation") on the subject, then for many, it would settle the matter.

However, when thoughtful persons consider all of the material that sister White wrote concerning Uriah Smith, and his book, "Thoughts on Daniel and the Revelation", it shall be seen, most plainly, that sister White did not endorse any particular understanding of the 5th through the 7th Trumpets as found in that book. In fact, there are historical & doctrinal issues with Uriah's Smith's book, that later publishers edited out, or made note of, knowing that it was in error, and that sister White wrote differently upon in her own works, "The Desire of Ages", and "The Great Controversy":

Letters And Manuscripts, Volume 10 (1895), Lt15, June 8, 1895; par. 13:

"... [par. 13] In these matters you, my nephew, were not guided by the Lord, but were walking contrary to Him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false.

You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books, lest others should say it was because I was your “Auntie.” I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, “I have not known of one soul being converted through the reading of Great Controversy, and I have known many souls converted through Bible Readings.” In the same talk you said, “I do as much to sell your books as I do Elder Smith’s. You believe they are inspired, do you not?” I said, “You may answer that question. I shall not.” ...” - <https://m.egwwritings.org/en/book/14060.6009001>

Letters And Manuscripts, Volume 14 (1899), MS 174, 1899; par. 2-4:

“... [par. 2] Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book.

[par. 3] Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.

[par. 4] Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truth for this time. Everyone needs the light and information it contains. ...” - <https://m.egwwritings.org/en/book/14064.6570001>

Letters And Manuscripts, Volume 14 (1899), Lt43, March 11, 1899; par. 16:

“... [par. 16] The light given was that Thoughts on Daniel and the Revelation, Great Controversy, and Patriarchs & Prophets, would make their way. They contained the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people. ...” - <https://m.egwwritings.org/en/book/14064.5853001>

Special Instruction Regarding Royalties, March 11, 1899; page 10:2:

“... [page 10.2] I know that Brother Smith feels as I do in this matter. We will stand together, Brother Smith. Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that “Thoughts on Daniel and the Revelation” has done a great work in this country. I know also that the light given me by God in the books I have published has done a good work, and I praise the Lord for this. Other books have stood in their lot and place. ...” - <https://m.egwwritings.org/en/book/275.2>

Letters And Manuscripts, Volume 16 (1901), MS76, August 8, 1901; par. 13:

“... [par. 13] God desires His workers to reach a higher standard. The missionary spirit is the true spirit of the gospel. Study Christ’s manner of teaching. Placing Himself in the great thoroughfares of travel, He gave the message of warning to hundreds and thousands. Into the hearts of many His words sank deeply, and they went to their homes to search the Word of God as never before. Many who came to Him careless and indifferent went away so deeply convicted that they at once began to ask God for the truth that saves the soul. The Lord calls for workers to enter the canvassing field, that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. Daniel and Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and the Revelation. I know of no other book that can take the place of this one. It is God’s helping hand. ...” - <https://m.egwwritings.org/en/book/14066.7456001>

Letters And Manuscripts, Volume 18 (1903), Lt229, September 27, 1903; par. 12:

“... [par. 12] In Desire of Ages, Patriarchs and Prophets, Great Controversy, and in Daniel and the Revelation, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people. ...” - <https://m.egwwritings.org/en/book/14068.10175001>

Letters And Manuscripts, Volume 20 (1905), Lt21, January 16, 1905; par. 20:

“... [par. 20] Instruction has been given me that the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. Patriarchs and Prophets, Daniel and the Revelation, and Great Controversy are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. ...” - <https://m.egwwritings.org/en/book/14070.9826001>

Testimonies For The Church, Volume 4, page 5.4:

“... [page 5.4] With increased publishing facilities, we found ourselves with a rapidly developing literature, which by the close of the period of volume 4 included Thoughts on Daniel and the Revelation, by Uriah Smith, History of the Sabbath, By J. N. Andrews, and a number of works of lesser importance dealing with health, religious topics, temperance, and themes of interest to children. Plans for more systematic literature distribution were inaugurated with regularly employed colporteurs calling from door to door in selling our truth-filled books. A great movement in free literature distribution by our laymen was also well under way, with elder S. N. Haskell leading out in the organization of tract and missionary societies. ...” - <https://m.egwwritings.org/en/book/114.2>

Letters And Manuscripts, Volume 6 (1889-1890), Lt25a, September 8, 1889; par. 10:

“... [par. 10] I know that no other one, not even Frank nor yourself, can see and sense this matter as I do, <and I will not expect it.> Therefore, all the excuses made by Frank present to me a positive necessity of my doing something and doing it now.

If Thoughts on Daniel and Revelation does not receive the sale it should, if Bible Readings is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter <of why> Volume 4 should not be pushed and its circulation be tenfold what it has been the present year. ..." - <https://m.egwwritings.org/en/book/14056.3962001>

By pointing out these things, is **not** to say that the book, "Thoughts on Daniel and the Revelation" is altogether in error (**it isn't**, and in fact **contains a vast and great wealth of spiritual truth**, and this author very much enjoyed reading it when first coming to a knowledge of the truth, and testify that even a footnote in that book (though incorrect slightly) aided understanding tremendously in the matter of certain Medo-Persian kings and their order. This author thanks God for the book, and recommends it to others still (though with noted cautions). This author is also **not** saying that the late Elder Uriah Smith was always wrong (far from it, though in certain instances he had, very much, been*, and was until his death (he was a semi-Arian, and taught that the Son of God came into existence at some point in eternity past, which theological position is given in parts of his original edition of said book, before the Publishers edited it out. They did this for numerous reasons, one of which was that he was in disagreement with the material in the book "Desire of Ages", etc., by sister White on the matter of Christ's eternality, who had plainly stated that the Son of God **had no beginning, and was eternally self-existing**. Obviously, sister White did **not** endorse those personal phrasings of Uriah Smith on that topic. None of this is even hinting, or suggesting, neither outright saying that sister White herself, or the actual books called "spirit of prophecy" are in error in any way (**they aren't**).

*

Letters And Manuscripts, Volume 2 (1869-1875), Lt3, April 23, 1869; par. 12:

"... [par. 12] I had no rest in spirit in the house of Brother Uriah. I have left the house saying to myself, "It is a godless house. I have seen no less than four evil angels controlling members of the family." At length we saw that help must come from abroad if ever the frown of God would be removed from the church. It was called, and three weeks' labor spent. Brethren Smith and Amadon were dumb. Harriet meant to have nothing to do in the matter, but to stand "neutral." Now I ask, What confidence had these persons in the view which had been given to Brother Aldrich? I will let them answer. If they had faith, I failed to perceive it. ..." - <https://m.egwwritings.org/en/book/14052.3192001>

Letters And Manuscripts, Volume 2 (1869-1875), Lt13, September 24m 1869; par. 17:

"... [par. 17] Uriah [Smith], I saw at Adams Center, was entirely made unfit for his position. He could not tell light from darkness or darkness from light. Satan was paralyzing his sensibilities that he might come in the more readily and substitute error for truth, darkness for light. He was in the position, so also was George [Amadon], of the murmurers against Moses: "Ye take too much upon yourselves, seeing the congregation is holy every one of them." [Numbers 16:3.] Why all this exactness about J. M. Aldrich? He is right after all. These testimonies are uncalled for. Notwithstanding Harriett's feelings and course during my husband's sickness, Uriah writes in his befogged, benumbed, stupefied condition: Harriett [Smith] has been your true and fast friend for the last seven years. My prayer is, "May God save me from such friends, that will be sincere to my face, and demonstrative in her efforts to keep us in her favor; but working secretly against us, throwing out hints and jealousies, insinuations and doubts; every time found on the side of those in wrong sympathies, going with those who curse the church of God by their wrongs." - <https://m.egwwritings.org/en/book/14052.3200001>

Letters And Manuscripts, Volume 6 (1889-1890), Lt20, October 7, 1890; par. 5:

“... [par. 5] There are great responsibilities placed on unconsecrated, inexperienced men in our councils, in interest connected with the great heart of the work—their decisions are not all sound, healthy, and consistent. A class have the molding and fashioning that know nothing of my work from the rise of the message. If Elder Smith stood where God would have him, if he had stood in the clear light from years back, his influence would be a power for good. But blindness is upon him and he senses it not. I have been shown that as he now stands Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. Other hands will carry forward the sacred work to its close. Elder Butler will be left in the same position. This was shown me clearly in years past. They are unfaithful; they do not work with the Captain of our salvation and keep step with the providence of God. ...” - <https://m.egwwritings.org/en/book/14056.6501001>

The Publishing Ministry, Chapter 15, pages 167.4-168.2:

“... [page 167.4] Message after message of warning and counsel was sent to the leading workers pointing out the evils and the dangers. To Uriah Smith, editor of the Review, Ellen White wrote in January, 1898:

[page 167.5] “Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into desecrated shrines, into places of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have been borne sway. Yet the men who have led into this working upon wrong principles are seemingly unconscious of their wrong course of action. When warnings and entreaties come to them, they say, Doth He not speak in parables? Words of warning and reproof have been treated as idle tales.”—Letter 31, 1898.

[page 168.1] “We have no permission from the Lord,” wrote Ellen White, “to engage either in the printing or in the sale of such publications; for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the message for this time engage in such work, thinking to make money.”—Testimonies for the Church 7:166.

[page 168.2] One reason the fires were permitted was the proliferation and the overdevelopment of institutions in Battle Creek; and the failure of the church to reach out and establish new and viable centers of influence in many places. The payment of excessive wages to a select few was also displeasing to God. ...” - <https://m.egwwritings.org/en/book/390.860>

Letters And Manuscripts, Volume 7 (1891-1892), Lt16j, September 3, 1892; par. 6-7:

“... [par. 6] Elder Jones, walk carefully before God. “Ye are a spectacle to the world, to angels, and to men.” [1 Corinthians 4:9.] Be careful not to present in the paper views which you know will clash with Elder Smith, for he feels that he is in authority to control the articles which appear in the Review; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him.

But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If, after he sees the articles and publishes them, without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view, for he hurts the cause of God.

[par. 7] This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes, for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist. ..." - <https://m.egwwritings.org/en/book/14057.5398001>

To brother J. N. Andrews And sister H. N. Smith; June 1860; page 5.2:

"... [page 5.2] While at Knoxville some things were explained to me which I was ignorant of before. While at a meeting at Bro. Kellogg's the whole matter as shown me at Knoxville was opened before me. Things came vividly to mind which it had been impossible for me to recall. I was shown while at Knoxville the state of things at Battle Creek. I was shown the case of C. Smith's family, and was pointed back to the visions which they had not heeded. Then I saw Fletcher, Uriah, yourself and other individuals. It seemed to be a chain of connection, with dissatisfied feelings, and watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart from each other, not united. Darkness was in the Office. The angels of God were grieved, and had but little to do with the work there. There was a secret dissatisfaction, all carried on in darkness, concealed from us. Then I saw J. H. Waggoner, and the communications between him and Uriah. Uriah wronged James in writing to Bro. Waggoner, and Bro. Waggoner wronged him by not being open and frank. If Bro. Waggoner had said to Uriah, If Bro. White is wrong in his feelings in regard to you, I am more so; I have burdened his mind with my feelings in regard to these things; do not judge harshly of Bro. White in this matter, for I was equally to blame, then matters would have been left in a different shape. But that matter was not left right. It was left half finished, with all the censure upon James, like many other things. God frowns upon such injustice. There was occasion for Bro. White's feelings and Bro. Waggoner's; but their feelings were too strong, and their course was wrong in not going directly to Uriah and talking over matters with him. But Uriah's and your wrong was still greater in carrying the matter to others, and writing to Waukon before speaking to James upon the matter. ..." - <https://m.egwwritings.org/en/book/319.2>

Ellen G. White: The Lonely Years: 1876 - 1891 (Vol. 3); page 394.1:

"... [page 394.1] "Unfortunately, the discussion on the ten kingdoms, whether the Huns or the Alemanni constituted one of the kingdoms, took on the form of a debate and dragged over a period of several days. Jones held for the Alemanni, and Smith stood for the Huns, as in his original list published in Thoughts on Daniel and the Revelation. Feelings ran high. Cutting speeches were made over a rather inconsequential matter. It polarized the group and laid the foundation for bitter debate of subjects to follow—particularly on the law in Galatians and on justification by faith. ..." - <https://m.egwwritings.org/en/book/671.2982>

By citing these past events regarding the life of Elder Uriah Smith, is **not** for the purposes of denigrating the man, his work, or ministry in Christ Jesus. It is simply to point out the facts of the matter, that he, like all mankind (including this author), are prone to error, make mistakes, be led astray, be in the wrong, say, write or do the wrong thing on occasion. Mankind is **not** infallible.

Additionally, just pointing these things out does **not** give direct evidence of the mistake of Uriah Smith on the interpretation of the Trumpets, but it does allow one to consider that it might be best to simply study the scriptures, and the actual book of **Revelation** of Jesus Christ (along with the book of **Daniel**) prayerfully, asking God for wisdom, and see if what one is led to, agrees, or disagrees, with others and what they have written or said on any subject.

This author is **only** asking for a fair, balanced, honest and earnest investigation into the scriptures, without any pre-rendered bias being in the way, based upon what was read from others beforehand. The real 'commentary' of the Christian should always be "Thus saith the Lord", and not another. If any disagree with what this author has presented in this book and study therein, please give this author the opportunity to correct their mistakes by telling this author, why, and cite the scriptures, and not the pioneers, nor any other, in evidence. This author accepts 'It is written in the scriptures ...', **not** 'It is written in the ECF, Reformers, Pioneers, "Tradition" and so forth.'

In **none** of the quotations by sister White, throughout all of the years they were written, does she ever endorse the entirety of every word or idea in every page of the book, "Thoughts on Daniel and the Revelation" (by Ur.S.), and neither does she ever claim that book to be infallible, or without need of correction in certain materials. She is primarily concerned that it "contains the message" of "[t]he **great, essential questions** which God would have presented to the people", even "the special light God has given His people". Why? It is because therein, among other books, written by sister White, such as Patriarchs and Prophets, The Great Controversy, &c., the book "Thoughts on Daniel and the Revelation", contained "the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds," which would be, "the means of bringing many precious souls to a knowledge of the truth."

At the time she wrote those words, she stated, that she knew, "... of no other book that can take the place of this one. It is God's helping hand." Through Uriah Smith's book, and others already mentioned, many were coming to a knowledge of the Sabbath, the great spiritual conflict between Jesus and satan, the binding claims of the Law of God in God's grace in the Gospel, the Three Angels Messages, and a knowledge of God's remnant peoples, the Seventh-day Adventists, and coming out of spiritual Babylon and taking a stand for the eternal Truths just mentioned. Her concern was **not** on the minutiae, but on the grand schema of the 'Great Controversy', and salvation of persons before Jesus came the second time.

Here are some examples of what information in the book "Thoughts on Daniel and the Revelation" were being of help, and why sister White wrote what she did concerning it:

Experiences in Australia, 1894; page 128.5:

"... [page 128.5] In attendance at the meeting were those who had kept the Sabbath for as long as four years, and this was their first opportunity of testifying to the truth in the congregation of God's people. Many were there who had been scattered in the highways and byways, and whom the Lord had moved upon to come up to this holy convocation. Now for the first time they were hearing the living preacher. Our papers and publications had been the messengers of God to them, and had sown the seeds of gospel truth in their hearts. In social meeting they told how they (3) were first led to see the light. To some the Sabbath truth had been revealed through reading "Great Controversy"; others had embraced the truth through reading "Thoughts on Daniel and the Revelation"; many had been much blessed by reading "Steps to Christ". How great was the delight of these souls as they feasted on the rich banquet that heaven had prepared for them at the camp-meeting.

I saw countenances lighted up, plainly impressed with the divine image. Many voices expressed the gratitude of joyful hearts as men and women contemplated the precious truths of the third angel's message. They were led to understand more fully what is comprehended in this message, how all self must be renounced, all dependence upon self given up, and how Christ must be received in the heart as a complete Saviour. They were led to believe that they were born of God, and entitled to the privilege of sonship with Christ. ..." - <https://m.egwwritings.org/en/book/12670.813>

Letters And Manuscripts, Volume 4 (1883-1886), Lt57, September 1, 1884; par. 4:

"... [par. 4] He says ever since last winter he has been searching for himself. He has had free access to the Catholic priest's library and he has read the history of Catholicism. Then he read Bower's History of the Popes, read all our works he could get, Thoughts on Daniel and the Revelation and History of the Sabbath. He has searched everything he can get hold of, and he said he could no longer live a life of indifference to religion, unheeding the claims of God. I asked him what he was going to do. He said, "Keep the Sabbath." "What if you lose your place?" "Then so it must be. My soul, the salvation of my soul is of more value than money." ..." - <https://m.egwwritings.org/en/book/14054.3910001>

Letters And Manuscripts, Volume 6 (1889-1890), MS24, December 22, 1889; par. 47:

"... [par. 47] They were truly converted in the prison, and they worked over hours, earned money, and sent for Signs of the Times, Review and Herald, and Thoughts on Daniel and Revelation, and then they studied. Other prisoners also had access to these publications, and some accepted the truth. After their release they came straight to Battle Creek and solicited baptism. Then they were going back to the place of their sin and crime and show their repentance and what the Lord had wrought for their souls. There were some objections raised to baptizing them, and my advice was by all means not to forbid water that these should be baptized, but with joy and rejoicing perform the rite of baptism, thanking the Lord that these sheep which had been lost were found. ..." - <https://m.egwwritings.org/en/book/14056.4672001>

Letters And Manuscripts, Volume 9 (1894), Lt1, September 27, 1894; par. 3

"... [par. 3] The school teacher at Pennant Hills, his wife and children have taken their position upon the truth. He was convicted of the truth by reading Great Controversy and Thoughts on Daniel and Revelation. These books had been loaned to him with other works of mine, and he is now keeping the Sabbath, and with his family will soon receive baptism. ..." - <https://m.egwwritings.org/en/book/14059.20000002>

Letters And Manuscripts, Volume 9 (1894), Lt86, January 12, 1894; par. 4:

"... [par. 4] A holy joy pervades the encampment. I see countenances lighted up, plainly impressed with the divine image. Many voices are heard expressing the gratitude of joyful hearts as men and women contemplate the precious truth of the third angel's message, and come to realize the paternal love of God. They relate their experience as to how they were first led to see the light, and in many instances we find that it was through reading the Great Controversy that the Sabbath truth was revealed to them and that they were led to search the Scriptures and to take their position upon the truth. Others embraced the truth by reading Thoughts on Daniel and the Revelation. ..." - <https://m.egwwritings.org/en/book/14059.5129001>

Letters And Manuscripts, Volume 10 (1895), Lt49, July 1, 1895; par. 4:

“... [par. 4] When he sent in his resignation, the railroad authorities presented every inducement if he would continue his work and ignore his convictions upon the Sabbath, but through the grace of God, he determined to walk in the light that he had received. He told us yesterday that he received his first light on this question from reading Great Controversy and Thoughts on Daniel and Revelation. After reading these books, he knew what was duty, and he had moral courage to follow out his convictions. He had come about thirty miles to receive the ordinance of baptism. About two weeks ago nine were baptized who have lately come to a knowledge of the faith. Yesterday five more were baptized. When I entered the hall to fulfill my appointment at three o'clock, I found it crowded with a noble looking company of people. Among them was Mr. Showie, the school teacher from Pennant Hills, with his wife and two children. He still holds his position as teacher. He has built a house for Brother and Sister James, who live upon his farm, and help him in his agricultural business. He also embraced the truth by reading Thoughts on Daniel and the Revelation and the Great Controversy. He investigated the matter for months, but has now become firmly established in the faith. He came twenty miles in his own conveyance to attend the meeting. He was so anxious that his neighbors might understand the truth that he built a meeting room, which will seat about two hundred. The whole family are preparing to become workers, and to help others to see the light of truth. He is full of hope and energy. Just now his mind is exercised on the building of an Orphan's Home. He has valuable land in his possession, and desires that we should go out and see it and give him our approval in this enterprise. ...” - <https://m.egwwritings.org/en/book/14060.6066001>

Ellen G. White: The Australian Years: 1891-1900 (Vol. 4); page 117.1:

“... [page 117.1] By Friday, January 12, there were 108 family tents on the grounds, with 445 persons occupying them. Several houses just off the grounds were rented to accommodate families without tents. In the camp were a number of people who had accepted the third angel's message from reading such books as The Great Controversy, Thoughts on Daniel and the Revelation, and the missionary journal Bible Echo, and were for the first time mingling with fellow Sabbathkeepers. Wrote Ellen White in the midst of the meeting: ...” - <https://m.egwwritings.org/en/book/670.896>

Ellen G. White: The Australian Years: 1891-1900 (Vol. 4); page 191.1:

“... [page 191.1] In his younger years David Lacey had filled the post of British Police commissioner at Cuttack, in India, near Calcutta. Here May was born. She attended school in London, and on the retirement of her father joined the family in Tasmania. When colporteurs came to Hobart with Thoughts on Daniel and the Revelation, the family gained their introduction to Seventh-day Adventists. The careful follow-up work of evangelists Israel and Starr gathered the entire family into the church—Father and Mother Lacey and the four children, Herbert Camden, Ethel May, Lenora, and Marguerite. The mother died in 1890, and the father had by now married a widow, Mrs. Hawkins, who had four lively daughters and two sons. It was a loving and close-knit family that welcomed the daughter May and Ellen White that Wednesday night. ...” - <https://m.egwwritings.org/en/book/670.1521>

Some have suggested that an “angel guided the hand” of Elder Uriah Smith in writing the book “Thoughts on Daniel and the Revelation”, but this comes from a statement made by A. C. Bordeau, and entirely from his own memory of events, which essentially is nothing but fanciful unfounded and undocumented hearsay - <https://ellenwhite.org/media/document/1175>

Yet, this author will readily admit that angels are involved with all of the people of God, and their written materials, guiding each to truths as mankind will listen to the Holy Spirit of God, and such examples may be found of John Wycliffe, Jan Huss, George Wishart, Martin Luther, William Tyndale, Philip Melancthon, William Miller, John and Charles Wesley, Jean Calvin, John Bunyan, John Foxe, Roger Williams, King James and translators, and so many others (great and small, known and unknown), including sister White.

However, simply because angels are involved with the people of God, does **not** mean that the writings and sayings, ideas and words, are without **human** error. Mankind has a choice to listen, or not listen, to Heavenly inspiration and counsel, and Heaven allows mankind to make their own missteps in God's grace. Take the year AD 1844 for example, in the Great Disappointment, or the Triumphal entry by Jesus as misunderstood by the disciples, or William Miller's '666' time prophecy, or Martin Luther's misgivings about the books of **James**, and the **Revelation** of Jesus, at the first in his earlier years, or of Jean Calvin's several funny ideas on 'predestination' or his sad meeting with Servetus, and so forth. As sister White stated, **God and Heaven alone are infallible**. Down here, on this present evil world (**Gal. 1:4 KJB**), it is simply a period of God's grace, of which all mankind are indebted to, and all need from moment to moment.

Can any not prayerfully see from the previous quotations by sister White, what are those "great" "essential" "truths" that are to be found in Uriah Smith's "Thoughts on Daniel and the Revelation"? Are they the interpretation of Uriah Smith on the 7 Trumpets? Or rather, is it the great truths concerning the Everlasting Gospel, the great spiritual battle between the Son of God, Christ Jesus and the fallen angel, Lucifer-satan, the Law of God, the Sabbath, and the Three Angels Messages, which bring about a true conversion of heart and mind, so that the fallen sinful person is transformed back into the image of God?

This author has absolutely **no doubt** about what is plainly stated in the quotations given by sister White just previously. They are crystal clear to this author, but this author also leaves the reader of this book to judge themselves, hopefully, by the Holy Ghost. In the grand scheme of things, whether this present book and study is more accurate than others, including Uriah Smith's, Josiah Litch's, William Miller's, et al., is **not** the real goal. If any statements in this work seem to be too strong, for that, this author apologizes.

The real Goal, is Jesus Christ (Rom. 10:4; 2 Pet. 1:19-21 KJB).

Let each reader with Paul say:

1 Corinthians 13:1 KJB - Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

1 Corinthians 13:2 KJB - And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1 Corinthians 13:3 KJB - And though I bestow all my goods to feed *the poor*; and though I give my body to be burned, and have not charity, it profiteth me nothing.

1 Corinthians 13:4 KJB - Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

1 Corinthians 13:5 KJB - Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

1 Corinthians 13:6 KJB - Rejoiceth not in iniquity, but rejoiceth in the truth;

1 Corinthians 13:7 KJB - Beareth all things, believeth all things, hopeth all things, endureth all things.

1 Corinthians 13:8 KJB - Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

1 Corinthians 13:9 KJB - For we know in part, and we prophesy in part.

1 Corinthians 13:10 KJB - But when that which is perfect is come, then that which is in part shall be done away.

1 Corinthians 13:11 KJB - When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

1 Corinthians 13:12 KJB - For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1 Corinthians 13:13 KJB - And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

2 Timothy 4:7 KJB - I have fought a good fight, I have finished *my* course, I have kept the faith:

2 Timothy 4:8 KJB - Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

